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THE

EMPHATIC DIAGLOTT:

CONTAINING THE

Original Greek Text

OF WHAT IS COMMONLY STYLED THE

NEW TESTAMENT,

(According to the Recension of Dr. J. J. Griesbach.)

WITH AN

INTERLINEARY WORD FOR WORD ENGLISH TRANSLATION;

A NEW EMPHATIC VERSION,

BASED ON THE INTERLINEARY TRANSLATION, ON THE RENDERINGS OF EMINENT
CRITICS, AND ON THE VARIOUS READINGS OF

THE VATICAN MANUSCRIPT,

No. 1209 in the Vatican Library.

TOGETHER WITH ILLUSTRATIVE AND EXPLANATORY FOOT NOTES,
AND A COPIOUS SELECTION OF REFERENCES;

TO THE WHOLE OF WHICH IS ADDED,

A VALUABLE ALPHABETICAL APPENDIX.

By BENJAMIN WILSON.

NEW YORK:

PUBLISHED BY SAMUEL R. WELLS,

No. 889 BROADWAY.

1870.

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PREFACE.

To trouble the reader with any lengthy remarks on the important advantages to be derived from a new translation of the Sacred Writings, is deemed altogether unnecessary. Much information on this point has been given by others, who have published modern Versions of the New Testament, with the reasons which have induced them to do so. Those reasons will serve in a great measure also for this. It is generally admitted by all critics, that the Authorized or Common version of the Scriptures, absolutely needs revision. Obsolete words, uncouth phrases, bad grammar and punctuation, etc., all require alteration. But this is not all. There are errors of a more serious nature which need correction. The translators of the Common version were circumscribed and trammelled by royal mandate; they were required to retain certain old ecclesiastical words, which accordingly were left untranslated. Thus the minds of many who had no means of knowing the meaning of the original words have been misled and confused. Biblical criticism, however, during the last two hundred years, has done much to open up and elucidate the Word of God, by discovering many things which were unknown to the old translators, making great improvements in the text, detecting numerous interpolations and errors, and suggesting far better renderings of many passages. Many modern versions have availed themselves of this valuable assistance, and it is believed they have thereby been enabled to give the English reader a better understanding of what was originally written.

Without presuming to claim any superiority for this, as a translation of the New Testament, over any other modern version, it is thought that the present Work presents certain valuable features, not to be found elsewhere, and which will be of real practical utility to every one who wishes to read the books of the Evangelists and Apostles, as they were written under the guidance and inspiration of the Holy Spirit. These features are;—An approved Greek text, with the various Readings of the Vatican Manuscript, No. 1209; an Interlineary literal Word for Word English translation; a New Version, with the Signs of Emphasis; a copious selection of References; many appropriate, illustrative, and exegetical Foot-notes; and a valuable Alphabetical Appendix. This combination of important items cannot be found in any other book. The reader will find further remarks on this subject, on the page headed, "Plan of the Work;" and he is also invited to read the pages with the respective captions;—"To the Reader;" "History of the Greek Text;" and "History of English Versions." Also, on another page will be found the "Letters and Pronunciation of the Greek Alphabet," for the special benefit of those who may wish to obtain a rudimentary knowledge of that language.

The intelligent reader will at once perceive the utility and importance of this arrangement. Readers who are familiar with the original tongue, obtain in this Work one of the best Greek Testaments, with important ancient Readings, well worthy of their attention, and, it is presumed, that there are even few Greek scholars, who are

so far advanced, but may derive some help from the translation given. Those who have only a little or no knowledge of the Greek, may by careful reading, and a little attention to the Interlineary translation, soon become familiar with it. This Work, in fact, places in the hands of the intelligent English reader the means of knowing and appropriating for his own benefit, with but little labor on his part, what it has cost others years of study and severe toil to acquire.

Scrupulous fidelity has been maintained throughout this version in giving the true rendering of the original text into English; no regard whatever being paid to the prevailing doctrines or prejudices of sects, or the peculiar tenets of theologians. To the Divine authority of the original Scriptures alone has there been the most humble and unbiassed submission.

In the preparation of this Work for the press, all available help to be derived from the labors of great and learned men, has been obtained and appropriated. Lexicons, Grammars, ancient and modern Versions, Commentaries, critical and explanatory, Cyclopedias, Bible and other Dictionaries, etc., have been consulted and culled from. Also, the suggestions, opinions, and criticisms of friends, on words, phrases, and passages, have been duly considered, and sometimes adopted. It is not presumed that this Work is free from faults or errors. Infallibility is left for others to claim. Great care, however, has been exercised to make it as correct as possible.

Many thanks are due to particular friends who have rendered pecuniary aid, or friendly counsel, during the prosecution of this undertaking; also to subscribers to the first edition, to whom it has been issued in parts, for their aid, and patience in waiting so long for its completion, and also for their frequent words of encouragement during its slow progress. The Work was begun about seven years ago with rather diffident feelings, yet with reliance on Divine aid, and has been prosecuted under discouraging and embarrassing circumstances; but it is now completed with feelings of unfeigned gratitude to the Supreme Being for his goodness and providential supervision.


The Work is now sent forth to the public, to stand or fall on its own merits. True, it cannot boast of being the production of a council of learned men, as King James' version, but let it be remembered that *TYNDALE* alone, under very disadvantageous circumstances, did far more for the English Bible than that learned body, for they only followed in the wake of his labors.

This Volume, principally designed for the instruction and advantage of others, is now reverently committed to the blessing of our Father in the heavens, with an earnest and sincere desire that many of those who peruse its pages may be led by the knowledge, faith, and obedience inculcated therein, to obtain an inheritance in the aonian kingdom of Jesus the Anointed one.

Geneva, Ill., Aug., 1864.

B. WILSON.

HISTORY OF THE GREEK TEXT.

 THE following condensed account of the different editions of the Greek New Testament, will introduce the reader to the history of the Greek Text, and the various steps taken by learned men for the purpose of editing it with greater critical accuracy. The history will commence with the first printed editions.

The first printed edition of the whole of the Greek New Testament was that contained in the Complutensian Polyglot; published by Francis XIMENES de CISNEROS. The principal editor of the work was Lopes de Stunica. It was printed in Greek and Latin, and completed January 10th, 1514. In consequence of the delay as to the publication of this edition (from 1514 to 1520) that of ERASMUS was commenced and completed, and was published in 1516, being the first edition published of the Greek New Testament. Like the Complutensian edition, this was also in Greek and Latin. The latter part of the book of Revelation being wanting in his MS. he supplied the same by translating the *Latin Vulgate into Greek*.

The Greek Manuscripts used for these two editions were few in number, of little critical value, and therefore do not possess much real authority. In 1535, ERASMUS published his fifth edition, which is the basis of the common Text.*

In 1546, and again in 1549, ROBERT STEPHENS printed, at Paris, two beautiful small editions of the Greek New Testament; and in 1550 his folio edition with various readings from several Manuscripts—he collated some 15 MSS., but chiefly followed the Complutensian copy.

BEZA published five editions of the Greek Testament; the first in 1565, the last in 1598.

In 1624, the ELSEVIR, printers at Leyden, published a small and beautiful Greek Testament, the editor of which is wholly unknown. It differs little from Stephens' folio edition. The printers gave to this Text the name of "*Textus Receptus*."

In WALTON'S POLYGLOT of 1657, the Greek New Testament was given according to the Text of Stephens: and in the last volume there was a collection of various Readings from such MSS. as

were then known. These various Readings, with some additions, were given in the Greek Testament, published by Bishop Fell, at Oxford, in 1673.

In 1707, Dr. MILL'S Greek Testament appeared. His Text is simply taken from Stephens' as given in Walton's Polyglot; his collection of various Readings was extensive, and these were made the ground for a critical amendment of the Text.

Dr. EDWARD WELLS published the first critical revision in parts at Oxford, between 1709 and 1719, with a translation and paraphrase.

BENGEL followed on in the same work and published his edition in 1734, and in his "*Apparatus Criticus*" he enlarged the stock of various Readings.

WARTSEIN published his Greek Testament in 1751-2, but only indicates in his inner margin, the few Readings which he preferred to those of the Elzevir edition. But in the collection of critical materials he did more than all his predecessors put together.

GRIEBACH, in critical labors, excels by far any who preceded him. He used the materials others had gathered. His first edition was commenced in 1775; his last completed in 1806. He combined the results of the collations of Birch, Matthæi and others, with those of Wetstein. In his Revision he often preferred the testimony of the older MSS. to the mass of modern copies.

Since the publication of Griesbach's Text, three or four other critical editions have been published, and have received the examination and approval of scholars. Of these, the edition of Scholz, has passed through numerous editions. His fundamental principle of criticism was, that the great majority of copies decide as to the correctness of the Text; hence, those who prefer the more ancient documents, will consider the Text of Griesbach preferable; while those whose judgment would favor the mass of testimonies, would prefer that of Scholz.

In addition to Scholz's collation, Lachmann, Tischendorf, Tregelles, &c., have given to the world the result of their critical labors, and which are acknowledged to be of the highest authority.

The number of MSS. now known, and which have been examined, is nearly 700; thus affording now a far better chance, to obtain a correct Greek Text, than when the authorized version was at first published.

* Erasmus, in his third edition of 1522, inserted the text, 1 John v. 7, on the authority of a MS. now in Dublin. Tyndale used this edition to revise his English version.

HISTORY OF ENGLISH VERSIONS.

THE first English version of the New Testament was that made by JOHN WICLIFF, or WICLIFFE, about the year 1367. It was translated from the Latin Bible, *verbatim*, without any regard to the idiom of the languages. Though this version was first in point of time, no part of it was printed before the year 1721.

TYNDALE'S translation was published in 1526, either at Antwerp or Hamburg. It is commonly said that Tyndale translated from the Greek, but he never published it to be so on any title page of his Testament. One edition, not published by him, has this title—"The Newe Testament, dylygently corrected and compared with the Greke, by Wyllyam Tyndale, and fynessed in the yere of oure Lorde God, A. M. D. and xxxliij. in the moneth of Nouember." It is evident he only translated from the Vulgate Latin.

COVERDALE published the whole Bible in English, in the year 1535. He "followed his interpreters," and adopted Tyndale's version, with the exception of a few alterations.

MATTHEW'S BIBLE was only Tyndale and Coverdale's, published under the feigned name of Thomas Matthews.

HOLLYBUSH'S NEW TESTAMENT was printed in 1538, "both in Latin and English, after the Vulgate text," to which Coverdale prefixed a dedication to Henry VIII.

THE GREAT BIBLE, published in 1539, purported to be "translated after the veryte of the Hebrue and Greke textes," but it is certain that it was only a revision of Matthew's, with a few small alterations. It was named "the Great Bible," because of its large size.

CRANMER'S BIBLE, published in 1540, was essentially the same as the Great Bible, but took his name on account of a few corrections which he made in it.

THE GENEVA BIBLE was published at Geneva in 1560. The New Testament in 1567. Coverdale was one of the Geneva brethren who issued it.

THE BISHOPS' BIBLE was a revival of the English Bible, made by the bishops, and compared with the originals. It was published in 1568.

THE DOWAY BIBLE appeared in 1609, and was translated from the *authenticall Latin*, or Vulgate.

KING JAMES' BIBLE, or the Authorized Version, was published in 1611. In the year 1604, forty-seven persons learned in the languages, were appointed to re-

visé the translation then in use. They were ordered to use the Bishops' Bible as the basis of the new version, and to alter it as little as the original would allow; but if the prior translations of Tyndale, Coverdale, Matthew, Cranmer or Whitchurch, and the Geneva editors agreed better with the text, to adopt the same. This translation was perhaps the best that could be made at the time, and if it had not been published by *kingly* authority, it would not now be venerated by English and American protestants, as though it had come direct from God. It has been convicted of containing over 20,000 errors. Nearly 700 Greek MSS. are now known, and some of them very ancient; whereas the translators of the common version had only the advantage of some 8 MSS., none of which were earlier than the tenth century.

Since 1611, many translations of both Old and New Testaments, and portions of the same, have been published. The following are some of the most noted.

The Family Expositor; or a Paraphrase and Version of the New Testament, with Critical Notes. By Philip Doddridge. 1755.

The Four Gospels translated from the Greek. By George Campbell. 1790.

A New Literal Translation, from the Original Greek, of the Apostolical Epistles. By James Macknight. 1795.

A Translation of the New Testament. By Gilbert Wakefield. 1715.

A Translation of the New Testament, from the original Greek. Humbly attempted by Nathaniel Scarlett, assisted by men of piety and literature. 1718.

The New Testament in an Improved Version, upon the basis of Archbishop Newcome's New Translation, with a corrected Text. 1788.

The New Testament, in Greek and English; the Greek according to Griesbach; the English upon the basis of the fourth London edition of the Improved Version, with an attempt to further improvement from the translations of Campbell, Wakefield, Scarlett, Macknight, and Thomson. By Abner Kneeland. 1822.

A New Family Bible, and Improved Version, from corrected Texts of the Originals, with Notes Critical, &c. By B. Boothroyd. 1823.

The Sacred Writings of the Apostles and Evangelists, translated from the Original, by Campbell, Macknight, and Doddridge, with various Emendations by A. Campbell. 1833.

A New and Corrected Version of the New Testament. By R. Dickinson. 1833.

The Book of the New Covenant, a Critical Revision of the Text and Translation of Common Version, with the aid of most ancient MSS. By Granville Penn. 1826.

The Holy Bible, with 20,000 emendations. By J. T. Conquest. 1841.

The Good News of our Lord Jesus, the Anointed; from the Critical Greek of Tittman. By N. N. Whiting. 1842.

A Translation of the New Testament, from the Syriac. By James Murdock. 1852.

Translation of Paul's Epistles. By Joseph Turnbull. 1854.

The New Testament, translated from Griesbach's Text. By Samuel Sharpe. 1854.

TO THE READER.

THAT "All Scripture, divinely inspired, is profitable for Teaching, for Conviction, for Correction, for THAT Instruction which is in Righteousness," is the truthful testimony of the Sacred Writings about themselves. We rejoice to express our conviction that the Word of God was perfect and infallible as it emanated from those holy men of old, the Prophets and Apostles, who "spoke, being moved by the Holy Spirit." As a revelation of Jehovah's will to the human race, it was requisite that it should be an unerring guide. Amid the ever conflicting strife of human opinions, and the endless diversity of thought, we needed such a standard, to lead us safely through the perplexing problems of life, to counsel us under all circumstances, to reveal the will of our Heavenly Parent, and to lift on high a celestial light, which streaming through the thick darkness that broods around, shall guide the feet of his erring and bewildered children to their loving Father's home. We needed therefore a testimony upon which to repose our faith and hope, free from all error, immutable, and harmonious in all its details—something to tell us how to escape from the evils of the present, and attain to a glorious future. With reverence and joy we acknowledge the Sacred Writings to be such, as they were originally dictated by the Holy Spirit. How important then that they should be correctly read and understood!

But can it be fairly said that such is the case with our present English Version? We opine not. Though freely acknowledging that it is sufficiently plain to teach men the social and religious duties of life, and the path to Immortality, yet it is a notable fact that King James' Translation is far from being a faithful reflection of the mind of the Spirit, as contained in the Original Greek in which the books of the New Testament were written. There are some thousands of words which are either mistranslated, or too obscurely rendered; besides others which are now obsolete, through improvement in the language. Besides this, it has been too highly colored in many places with the party ideas and opinions of those who made it, to be worthy of full and implicit confidence being placed in it as a genuine record. In the words of Dr. Macknight, "it was made a little too complaisant to the King, in favoring his notions of predestination, election, witchcraft, familiar spirits, and kingly rights, and these it

"is probable were also the translators' opinions. That their translation is partial, speaking the language of, and giving authority to one sect." And according to Dr. Gell, it was wrested and partial, "and only adapted to one sect;" but he imputes this, not to the translators, but to those who employed them, for even some of the translators complained that they could not follow their own judgment in the matter, but were restrained by "reasons of state."

The Version in common use will appear more imperfect still, when the fact is known, that it was not a translation from the Original, but merely a revision of the Versions then in use. This is evident from the following directions given by King James to the translators, viz.: "The Bishops' Bible to be followed, and altered as little as the Original will permit. And these translations to be used when they agree better with the text than the Bishops' Bible—namely, Tyndal's, Matthew's, Coverdale's, Whitchurch's, Geneva." None of these were made from the Original Greek, but only compared with it—being all translated from the *Vulgate Latina*. Hence it follows, that the authorized version is simply a revision of the Vulgate. And the Greek Text, with which it was compared, was compiled from Eight MSS., only, all of which were written since the tenth century, and are now considered of comparatively slight authority. The "*Textus Receptus*," or Received Greek Text, was made from these MSS., and is now proved to be the very worst Greek Text extant, in a printed form. And there was only one MS. for the Book of Revelation, and part of that wanting, which was supplied by translating the Latin of the Vulgate into Greek! Since the publication of the "*Textus Receptus*," and the Common Version, some 600 MSS. have been discovered, some of which are very ancient, and very valuable. The best and oldest of these is one marked B., *Cod. Vaticanus*, No. 1209, of the fourth and fifth centuries. The second marked A., *Cod. Alexandrinus*, of the fifth century. The third marked C., *Cod. Ephrem.*, about the fifth century, and the fourth, marked D., *Cod. Cantabrigieus*, of the seventh century.

Besides valuable assistance from ancient MSS., the Diarlorr has obtained material aid from the labors of many eminent Biblical Critics and Translators. Among these may be mentioned,—Mill, Wetstein, Griesbach, Scholz, Lachmann, Tischendorf, Tittmann, Tregelles, Doddridge, Macknight, Campbell, Horne, Middleton, Clark, Wakefield, Bloomfield, Thompson, Murdock, Kneeland, Boothroyd, Conquest, Sharpe, Gausson, Turnbull, Trench, &c., &c.

Should any person doubt the propriety of the Translation, in any particular part, let him not hastily censure or condemn till he has compared it carefully with the various authorities on which it is based; and even should he see reason to differ in some respects, a correct Greek Text is given, so that the Original may be always appealed to in cases of doubt. However imperfect the Translation may be considered by the Critics, it cannot adulterate the Original.

PLAN OF THE WORK.

1. Greek Text and Interlineary Translation.—The left hand column contains the GREEK TEXT according to Dr. J. J. Griesbach, and interlined with it a LITERAL WORD-FOR-WORD TRANSLATION, wherein the corresponding English is placed directly under each Greek word.

The *Sectional Divisions* are those of the Vatican and Alexandrian MSS. Greek Words enclosed in brackets [thus,] though authorized by Griesbach, are omitted by the Vat. MS.

The advantages to be derived from such an arrangement must be apparent to the Bible Student. The learned have a *Greek Text* acknowledged to be one of the best extant, while the unlearned have almost an equal chance with those acquainted with the Original, by having the meaning and grammatical construction given to each word. This part of the work will be a desideratum by many, but more adapted for criticism than reading. Although by adhering to the arrangement of the Original, the Translation may appear unorthodox, yet the strength and beauty of many passages are thereby preserved.

The frequent recurrence of the Greek article of emphasis, and an occasional ellipsis, often interfere with the sense and elegance of a sentence, but this cannot well be avoided in a word-for-word Translation. The advantages, however, accruing to the diligent investigator of the Divine Word by pursuing this plan are many, and will be duly appreciated.

2. New Version.—The column on the right hand side of the page is a New Version for general reading. This rendering is based upon that in the left hand Column, and the labors of many talented Critics and Translators of the Scriptures. The Readings of the oldest Manuscripts now known are sometimes incorporated, and always referred to. In this Column the EMPHATIC SIGNS are introduced, by which the Greek Words of Emphasis are designated. For the use and beauty of this arrangement, the reader is requested to examine the annexed remarks on Signs of Emphasis.

The *Chapters and Verses* of the Common Version have been retained, principally for convenience of reference. The reader however, by following the paragraphs in the opposite column, need not be governed by these arbitrary divisions. Chapters and Verses were not introduced till the middle of the 16th century.

3. Foot Notes and References.—The various Readings of the Vatican MS., Notes for the elucidation of the text, and References, are introduced at the bottom of the page. The Notes are critical, illustrative, explanatory, and suggestive. Old Testament quotations are always referred to, and copious parallel passages in the New.

4. Appendix.—It is intended to add an Appendix to the Work, containing all the Geographical and Proper Names found in the New Testament, with Words

and Phrases intimately connected with doctrinal subjects, alphabetically arranged. These will be critically examined, and the light of Biblical science thrown upon such as have given rise to sectarian disputes, and the cavils of infidels.

SIGNS OF EMPHASIS.

The Greek article often finds its equivalent in the English definite article *the*, but in the majority of cases it is evidently only a mark of emphasis. It frequently precedes a substantive, an adjective, a verb, an adverb, a participle or a particle, thus pointing out the emphatic words. The Greek article and Emphatic Pronouns exercise a most important influence on the meaning of words, and sometimes throw light on doctrines of the highest interest. The sacred penmen of the New Testament were, in the opinion of many eminent persons, guided by Divine inspiration in the choice of their words; and in the use of the Greek article there was clearly a remarkable discretion displayed. In fact, the Signs of Emphasis are incorporated with the words in such a manner, that the latter cannot be stated without conveying at the same time to the intelligent mind an idea of the very intonation with which the sentence was spoken when it was written down. This peculiarity of the Greek language cannot be properly expressed in English except by the use of typographical signs; such as, Initial Capital letters, *italics*, *small capitals*, and *CAPITALS*.

The Common Version of the New Testament fails to give the reader a full conception of the meaning designed to be conveyed by the Greek original, in regard—

1st. To those Words which are connected with the Greek Article;

2d. To those Pronouns Substantive which are intended to carry in themselves a peculiar emphasis; and,

3d. To those Adjectives and Pronouns which obtain a comparative importance, by reason of the position which they occupy in the Greek Text, with reference to some other words.

To remedy these deficiencies, the following System of Notation is employed in the English column of the DIAGLOTT.

1. Those Words rendered *positively* emphatic by the presence of the Greek article, are printed in Small Capitals: as, "The *LIFE* was the LIGHT of MEN."

2. Those Pronouns Substantive which, in the Greek, are intended to be *positively* emphatic are printed in Black Letter: as, "*THOU* must increase, but *I* must decrease."

3. Those Adjectives and Pronouns which in the Greek are *comparatively* emphatic, as indicated by their position, are printed with an Initial Capital Letter: as, "One Body, and One Spirit, even as ye are called in One Hope of our calling."

4. All Greek Substantives, as being of more importance than other words, are also commenced with a Capital Letter.

By adopting these Signs of Emphasis, it is believed *certainly* and *intensely* are given to passages where they occur, as well as *clearly* and *earnestness* to the discourses in which they are found; thus rendering the reader, a hearer, as it were, of the life-words of Him "who spoke as never man spoke," or which were enunciated by His inspired apostles.

LETTERS AND PRONUNCIATION OF THE GREEK ALPHABET.

FIGURE.	NAME.	SOUND, OR POWER.	REMARKS.
A α	Alpha	a	*.* ACCENTS are said to sometimes assist the reader to discriminate between words which are alike in form, but different in meaning; but as they are by no means necessary, either for the pronouncing or understanding of the Greek language, and as the earliest of all the manuscripts of the Greek Testament is without accents, it has been thought best to omit them in the Dictionary, leaving the sense, in doubtful cases, to be determined by the context. If accents favor a particular sense, it may be an erroneous one, and then they are injurious; and if they do not favor any particular sense, then they are unnecessary.
B β	Beta	b	
Γ γ	Gamma	g hard, as in begin	
Δ δ	Delta	d	
Ε ε	Epsilon	e short, as in met	
Ζ ζ	Zeta	z	
Η η	Eta	e long, as in keen	
Θ θ	Theta	th	
Ι ι	Iota	i	
Κ κ	Kappa	k	
Λ λ	Lambda	l	
Μ μ	Mu	m	
Ν ν	Nu	n	
Ξ ξ	Xi	x	
Ο ο	Omicron	o short, as in lot	
Π π	Pi	p	
Ρ ρ	Rho	r	
Σ σ, final ;	Sigma	s	
Τ τ	Tau	t	PRONUNCIATION.—Considerable discrepancy of opinion prevails among the learned concerning the proper sound of some of these letters, and as it is impossible at this distance of time to ascertain the mode of pronunciation among the ancient Greeks, the simplest plan is to consider each Greek letter as corresponding in sound to its correlative letter in our own alphabet, as shown in the Table.
Υ υ	Upsilon	u	
Φ φ	Phi	ph	
Χ χ	Chi	ch hard, as in chord	
Ψ ψ	Psi	ps	
Ω ω	Omega	o long, as in throne.	

The **LETTERS** are divided into seven vowels and seventeen consonants.

The **VOWELS** are ε, ο, short; η, ω, long; and α, ι, υ, doubtful.

DIPHTHONGS are formed of two vowels joined together, and are twelve in number; six proper, αι, αυ, ει, ευ, οι, ου and six improper, αι, ηι, φι, ηυ, ωυ, υι. The little stroke under α, η, φ, standing for *Iota*, called *Iota subscript*, is not sounded, but merely serves to show the derivation.

The **LABIALS**, (π, β, φ,) the **PALATALS**, (κ, γ, χ,) and the **DENTALS**, (τ, δ, θ,) are named according to the organs of articulation employed in pronouncing them. To each of these classes belongs a *double* letter, so called because combining the sound of s with that of another consonant; thus, the Labials, πs, βs, φs, are equal to ψ, the Palatals, κs, γs, χs, to ξ and the Dentals, τs, δs, to ζ.

The letter ν can stand only before Dentals; before Labials it becomes μ before the liquids, (λ, μ, ν, ρ,) assimilation takes place, so that before λ it becomes λ, before ρ it becomes ρ, &c. Before Palatals ν is converted into γ but observe, that whenever γ is found before another γ, or either of the other Palatals, it is always pronounced like η; thus αγγελος (*angel*) is pronounced αν-γελος, not αγγελος.

INTRODUCTORY REMARKS ON GRAMMAR.

Every word having a vowel or diphthong for the first letter is, in most printed books, marked at the beginning either with an *aspirate*, or rough breathing, ('), as ἡλιος, (*syn*.) pronounced as if written *helios*; or with a smooth one, (̑), as ἐπι, (*upon*.) simply read *epi*. The former one of these breathings is only of necessary use, and may be considered as having the force of the English letter *h*. The aspirate is placed over *ρ* and *ν* when they stand at the beginning of a word; thus ῥοδον, (*a rose*.) pronounced *rhodon*. In diphthongs the breathing is placed over the second vowel; thus υἱος, (*a son*.) pronounced *why-os*. When *ρ* is doubled, the last one takes the aspirate, as ἐρῶσα, pronounced *errhosa*.

Words in Greek are of eight kinds, called *Parts of Speech*; viz., *Article, Noun, Pronoun, Verb, Participle, Adverb, Preposition, and Conjunction*.

The *Article, Noun, Pronoun, and Participle*, are declined with *Gender, Number, and Case*.

There are three *Genders*; the *Masculine, Feminine* and *Neuter*.

There are two *Numbers*; the *Singular*, which speaks of *one*, as λογος, *a word*; and the *Plural*, which speaks of *more than one*, as λογοι, *words*.

To these the Greeks added a third number, called the *Dual*, which only speaks of *two*, but this number was not much used, and is not found either in the Septuagint, or New Testament.

There are five *Cases*; the *Nominative, Genitive, Dative, Accusative, and Vocative*.

The *Article δ, ἡ, το*, generally answers to the definite article *the* in English. When no article is expressed in Greek, the English indefinite article *a* is signified. Thus ανθρωπος means *a man*, or *man* in general; and δ ανθρωπος, *the man*. It is thus declined:

SINGULAR.				PLURAL.			
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
Nom.	δ,	ἡ,	το,	the.	Nom.	οἱ,	αἱ, τα, the.
Gen.	του,	της,	του,	of the.	Gen.	των,	των, of the.
Dat.	τω,	τη,	τω,	to the.	Dat.	τοις,	ταις, τοις, to the.
Acc.	τον,	την,	το,	the.	Acc.	τους,	τας, τα, the.

The *Article* has no *vocative*; ω, which sometimes precedes a noun in the *vocative*, is an *Interjection*.

The *Article* takes the consonant *τ* in every *Case*, except in the *nom. sin. masc.* and *fem. δ, ἡ*, and in the *nom. pl. masc.* and *fem. οἱ, αἱ*, where the *τ* is superseded by the aspirate (').

The *gen. pl.* in all genders and in every declension, ends in *ων*.

The *Personal or Primitive Pronouns* are three; *εγω, I*, plural *ἡμεῖς, we*, of the first person; *συ, thou*, plural *ὑμεῖς, you*, of the second; *οὗ, he or she*, plural *οφεις, they*, of the third.

The *Relative Pronouns* are *ὅς, ἡ, δ, who, which*, and *αὐτός, αυτή, αυτο, he, she, it, &c., &c., &c.*

To those wholly unacquainted with Greek, the foregoing remarks will give some, though perhaps but little satisfaction. If a further knowledge is desired, the reader had better procure a Grammar. A very good book to commence with has been published by Bagster & Sons, London, entitled, "A Practical Guide to the first Study of the Greek Testament," designed for those who have no knowledge of the Greek language.

*[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

[GLAD TIDINGS]

BY

MATTHEW.

ACCORDING TO MATTHEW.

ΚΕΦ. α. 1.

CHAPTER 1.

¹Βιβλος γεννεσεως Ιησου Χριστου, υιου
A record of descent of Jesus Christ, son of
Δαυιδ, υιου Αβρααμ. ²Αβρααμ εγεννησε τον
David, son of Abraham. Abraham begot the
Ισαακ· Ισαακ δε εγεννησε τον Ιακωβ· Ιακωβ
Isaac; Isaac and begot the Jacob; Jacob
δε εγεννησε τον Ιουδα και τους αδελφους
and begot the Judah and the brothers
αυτου. ³Ιουδας δε εγεννησε τον Φαρες και τον
of him. Judah and begot the Pharez and the
Ζαρα εκ της Θαμαρ. Φαρες δε εγεννησε τον
Zara by the Thamar. Phares and begot the
Εσρων· Εσρων δε εγεννησε τον Αραμ· ⁴Αραμ
Esrion; Esrion and begot the Aram; Aram
δε εγεννησε τον Αμιναδαβ· Αμιναδαβ δε
and begot the Amiadab; Amiadab and
εγεννησε τον Ναασσων· Ναασσων δε εγεννησε
begot the Nazzon; Nazzon and begot
τον Σαλμων· ⁵Σαλμων δε εγεννησε τον Βοος
the Salmon; Salmon and begot the Boos
εκ της Ραχαβ· Βοος δε εγεννησε τον Ωβηδ εκ
by the Rahab. Boos and begot the Obad by
της Ρουθ· Ωβηδ δε εγεννησε τον Ιεσσαί·
the Ruth. Obad and begot the Jesse;
⁶Ιεσσαί δε εγεννησε τον Δαυιδ τον βασιλεα.
Jesse and begot the David the king.
Δαυιδ δε * [ὁ βασιλεὺς] εγεννησε τον Σολομωνα
David and [the king] begot the Solomon
εκ της του Ουριου. ⁷Σολομων δε εγεννησε
by the of the Uriah. Solomon and begot
τον Ροβοαμ· Ροβοαμ δε εγεννησε τον Αβια·
the Rehobam; Rehobam and begot the Abia;
Αβια δε εγεννησε τον Ασα· ⁸Ασα δε εγεννησε
Abia and begot the Asa; Asa and begot
τον Ιωσαφατ· Ιωσαφατ δε εγεννησε τον Ιωραμ·
the Josphat; Josphat and begot the Joram;
Ιωραμ δε εγεννησε τον Οζια· ⁹Οζιας δε εγεν-
Joram and begot the Ozias; Ozias and begot
νησε τον Ιωθαμ· Ιωθαμ δε εγεννησε τον Αχαζ·
the Jotham; Jotham and begot the Achaz;
Αχαζ δε εγεννησε τον Εζεκια· ¹⁰Εζεκιας δε
Achaz and begot the Ezechias; Ezechias and
εγεννησε τον Μανασση· Μανασσης δε εγεννησε
begot the Manasses; Manasses and begot
τον Αμων· Αμων δε εγεννησε τον Ιωσιαν· ¹¹Ιωσιαν
the Amou; Amou and begot the Josias; Josias
δε εγεννησε τον Ιεχονιαν και τους αδελφους
and begot the Jechonias and the brothers
αυτου, επι της μετακίσεως Βαβυλωνος.
of him, near the removal Babylonian.

1 A Register of the
† Lineage of Jesus Christ,
Son of David, Son of
Abraham.

2 From † Abraham pro-
ceeded ISAAC; from † Isaac,
JACOB; from † Jacob,
JUDAH and his BRO-
THERS;

3 from JUDAH, PHAREZ
and ZARAH, by THAMAR;
from PHAREZ, HEZRON;
from HEZRON, RAM;

4 from RAM, AMMINA-
DAB; from AMMINADAB,
NAHSHON; from NAH-
SHON, SALMON;

5 from Salmon, BOAZ,
by RAHAB; from BOAZ,
OBED, by RUTH; from
OBED, JESSE;

6 and from † Jesse,
DAVID the KING. David
had † SOLOMON by the
[WIDOW] of URIAH;

7 Solomon had † RE-
HOBAM; Rehobam had
ABIAH; Abijah had
ASA;

8 Asa had JEHOSHAP-
HAT; Jehoshaphat had
† JEHORAM; Jehoram
had UZZIAH;

9 Uzziah had JOTHAM;
Jotham had AHAZ; Ahaz
had HEZEKIAH;

10 Hezekiah had MA-
NASSEH; Manasseh had
AMON; Amou had JO-
SIAH;

11 and † Josiah had
JECHONIAH and his BRO-
THERS, near the time of
the CARRYING-AWAY TO
Babylon.

* VATICAN MANUSCRIPT.—Title.—According to Matthew.

6. the KING—omit.

† A. Be reference to 2 Chron. xiii., and following chapters, it will be seen that the names of AHAZ, JOSHUA, and MANASSEH, the immediate descendants of Jehoram, are omitted in the text.

† 11. Some MSS. read, "Josiah begot Jechonikim, and Jechonikim begot Jechoniah," probably inserted in the upper margin in error; a similar error in verse 17. Doddridge, Macknight, Clarke, and some others, adopt this reading. It is not found in the oldest MSS.

† 1. Luke III. 23.

† 2. Gen. xvi. 2; xiv. 20; xlix. 33.

† 6. 1 Sam. xvi. 1; xvii. 12;

† 8. Sam. xii. 24.

† 7. 1 Chron. iii. 10.

¹²Μεταδε την μετοικεσιαν Βαβυλωνος, Ιεχονιας
 After and the removal Babylonian, Jeconiah
 εγεννησε τον Σαλαθιηλ. Σαλαθιηλ δε εγεννησε
 begot the Salathiel. Salathiel and begot
 τον Ζοροβαβελ· ¹³Ζοροβαβελ δε εγεννησε τον
 the Zorobabel; Zorobabel and begot the
 Αβιουδ· Αβιουδ δε εγεννησε τον Ελιακειμ· Ελια-
 Abiud; Abiud and begot the Eliakim; Elia-
 κειμ δε εγεννησε τον Αζωρ· ¹⁴Αζωρ δε εγεννησε
 him and begot the Azor; Azor and begot
 τον Σαδωκ· Σαδωκ δε εγεννησε τον Αχειμ· Αχειμ
 the Sadok; Sadok and begot the Achim; Achim
 δε εγεννησε τον Ελιουδ· ¹⁵Ελιουδ δε εγεννησε
 and begot the Eliud; Eliud and begot
 τον Ελεαζαρ· Ελεαζαρ δε εγεννησε τον Ματθαν·
 the Eleazar; Eleazar and begot the Matthan;
 Ματθαν δε εγεννησε τον Ιακωβ· ¹⁶Ιακωβ δε
 Matthan and begot the Jacob; Jacob and
 εγεννησε τον Ιωσηφ, τον ανδρα Μαρίας, εκ ης
 begot the Joseph, the husband of Mary, of whom
 εγεννηθη Ιησους, ο λεγομενος Χριστος.
 was born Jesus, that being named Christ.

¹⁷Πασαι ουν αι γενεαι απο Αβρααμ εως Δαυιδ,
 All then the generations from Abraham till David,
 γενεαι δεκατεσσαρες· και απο Δαυιδ εως της
 generations fourteen; and from David till the
 μετοικεσιαν Βαβυλωνος, γενεαι δεκατεσσαρες·
 removal Babylonian, generations fourteen;
 και απο της μετοικεσιαν Βαβυλωνος εως του
 and from the removal Babylonian till the
 Χριστου, γενεαι δεκατεσσαρες.
 Christ, generations fourteen.

¹⁸Του δε Ιησου Χριστου η γενεσις ουτως ην.
 Of the now Jesus Christ the birth thus was.
 Μνηστευθεισης γαρ της μητρος αυτου Μαρίας τω
 Being espoused for the mother of him Mary to the
 Ιωσηφ, πριν η συνελθειν αυτους, ευρεθη εν
 Joseph, before either came together them, she was found in
 γαστρι χρουσα εκ πνευματος αγιου. ¹⁹Ιωσηφ δε
 womb having by a spirit holy. Joseph and
 ο ανηρ αυτης, δικαιος ων και μη θελων αυτην
 the husband of her, a just man being and not willing her
 παραδειγματισαι, εβουληθη λαθρα απολυσαι
 to publicly expose, was inclined secretly to release
 αυτην. ²⁰Ταυτα δε αυτου ενθυμηθεντος, ιδου,
 her. These but of him thinking on, lo!
 αγγελος κυριου κατ' οναρ εφαινη αυτω, λεγων·
 a messenger of a lord in a dream appeared to him, saying;
 Ιωσηφ, υιος Δαυιδ, μη φοβηθης παραλαβειν Μα-
 Joseph, son of David, not thou shouldst fear to take Ma-
 ριαμ την γυναικα σου· το γαρ εν αυτη γεννηθεν,
 ry the wife of thee; that for in her being formed,
 εκ πνευματος εστιν αγιον· ²¹τεξεται δε υιον, και
 by a spirit is holy; she shall bear and a son, and
 καλεσεις το ονομα αυτου Ιησουν· αυτος γαρ σωσει
 thou shalt call the name of him Jesus; he for shall save

12 And after the CAR-
 RYING-AWAY to Babylon,
 from Jeconiah descended
 SALATHIEL; from Sala-
 thiel, ZERUBBABEL;

13 from Zerubbabel, A-
 BIUD; from Abiud, ELIA-
 KIM; from Eliakim, AZOR;

14 from Azor, ZADOC;
 from Zadoc, ACHIM;
 from Achim, ELIUD;

15 from Eliud, ELEA-
 ZAR; from Eleazar, MAT-
 THIAN; from Matthan,
 JACOB;

16 and from Jacob, JOSEPH, the HUSBAND of Mary, of whom was born THAT Jesus, who is NAMED Christ.

17 †[All the GENERA-
 TIONS, then, from Abra-
 ham to David, are four-
 teen Generations; from David till the CARRYING-
 AWAY to Babylon, four-
 teen Generations; and from the CARRYING-
 AWAY to Babylon till the MESSIAH, fourteen Gen-
 erations.]

18 Now the †NATIVITY of the *CHRIST Jesus was thus: Mary his MOTHER had been pledged to JOSEPH; but before they united, she was discovered to be pregnant by the holy Spirit.

19 Then Joseph, her affianced HUSBAND, being a just man, and unwilling to expose her, purposed to †divorce her privately.

20 But while he was reflecting on these things, behold! an Angel of the Lord appeared to him in a Dream, saying, "Joseph, Son of David, fear not to take Mary, thy affianced WIFE; for THAT BEING FORMED in her is by the holy Spirit:

21 she will bear a Son, and thou shalt †call his NAME †Jesus; for he will

* VATICAN MANUSCRIPT—18. the CHRIST Jesus.

† 17. Penn omits this verse; Newcome, Pearce, and others regard it as a marginal gloss.
 † 18. Fifth year before the common Anno Domini. † 21. Jesus—Heb. YANVA-SHUA, i. e., YAH-SHUA, or JOSHUA. YAH, or JAH, I shall be; and SHUA, Powerful—hence the name signifies, I shall be the Powerful. "Thou shalt call his name JESUS," for this reason, "Because HE will save his people from their sins." See Acts vii. 43, Heb. iv. 8, and Appendix, word JESUS.

‡ 18. Luke i. 27.

‡ 19. Deut. xxiv. 1.

‡ 21. Luke i. 31; ii. 21.

τοῦ λαοῦ αὐτοῦ ἀπο τῶν ἁμαρτιῶν αὐτῶν²² (Τοῦτο
the people of him from the sins of them; This
δε ὅλον γεγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπο
and all was done, so that might be fulfilled the word spoken by
τοῦ κυρίου δια τοῦ προφήτου, λεγοντος²³. Ἰδοὺ,
the Lord through the prophet, saying: "Lo,
ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τεξεται υἱόν, καὶ
the virgin in womb shall have, and shall bear a son, and
καλεσουσὶ τὸ ὄνομα αὐτοῦ Ἐμμανουὴλ." ὁ ἐστὶ
they shall call the name of him Emmanuel; which is
μεθερμηνευόμενον, μεθ' ἡμῶν * [ὁ] θεός.)
being translated, with us [the] God.
²⁴ Διεγέρθεις δὲ ὁ Ἰωσήφ ἀπο τοῦ ὕπνου, ἐποίησεν
Being aroused and the Joseph from the sleep, he did
ὡς προεταξεν αὐτῷ ὁ ἀγγελὸς κυρίου· καὶ παρέ-
no commanded to him the messenger of a Lord; and took
λαβε τὴν γυναῖκα αὐτοῦ, καὶ οὐκ ἐγίνωσκεν
the wife of him, but not he knew
αὐτὴν ἕως οὗ ἔτεκε * [τοῦ] υἱοῦ * [αὐτῆς τοῦ
her till she brought forth [the] son [of her the
πρωτοτοκου²⁵]· καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν.
first-born;] and called the name of him Jesus.

ΚΕΦ. Β'. 2.

¹ Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς
The and Jesus being born in Bethlehem of the
Ιουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ,
Judaea, in days of Herod the king, lo,
μαγοὶ ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱερουσαλὴ-
wise-men from an east country came into Jerusalem,
μα, λεγοντες². Πού ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν
saying: Where is the new-born king of the
Ιουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ
Jews? we saw for of him the star in the
ἀνατολῇ, καὶ ἠλθομεν προσκυνῆσαι αὐτῷ. ³ Ἀκού-
raining, and are come to do homage to him. Having
σας δὲ Ἡρώδης ὁ βασιλεὺς ἐταραχθῇ, καὶ πᾶσα
heard and Herod the king was alarmed, and all
Ἱερουσαλὴμ μετ' αὐτοῦ⁴ καὶ συναγαγὼν πάντας
Jerusalem with him; and having called together all
τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυν-
the chief-priests and scribes of the people, he in-
θανετο τὰρ αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται. ⁵ Οἱ
quired of them, where the Anointed should be born. They
δε εἶπον αὐτῷ· Ἐν Βηθλεὲμ τῆς Ιουδαίας· οὕτω
and said to him: In Bethlehem of the Judaea; thus
γὰρ γεγραπταὶ διὰ τοῦ προφήτου· ⁶ "Καὶ συ Βηθ-
it is written by the prophet "And thou Beth-
λεὲμ, γῆ Ιουδα, οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς
leem, land of Judaea, by no means least art among the
ἡγεμοσὶν Ιουδα· ἐκ σου γὰρ ἐξελεύσεται ἡγουμε-
prince of Judaea, out of thee for shall come forth a prince,
νος, ὅστις ποιμανεῖ τὸν λαόν μου, τὸν Ἰσραὴλ."
who shall govern the people of me, the Israel."

⁷ Τότε Ἡρώδης λαθρα καλεσας τοὺς μαγους,
Then Herod privately having called the wise-men,

† save his PEOPLE from their SINS."

²² (All this occurred, that the word spoken by the Lord through the prophet, might be verified, saying:

²³ † "Behold! the VIRGIN shall conceive, and "bear a Son, and his NAME shall be called "† Imma-nu-el; which signifies, God with us.)

²⁴ And JOSEPH, being raised from SLEEP did as the ANGEL of the Lord had commanded him, and took his WIFE;

²⁵ but he knew her not, till † she brought forth a Son, and called his NAME Jesus.

CHAPTER II.

1 And JESUS being born in Bethlehem of JUDAEA, in the Days of Herod, the KING, behold, † Magians from the East, came into Jerusalem; saying:

2 "Where is the NEW-BORN KING of the JEWS? for we saw his STAR at its RISING, and are come to do him homage."

3 Now † Herod, the KING, having heard, was alarmed, and All Jerusalem with him.

4 And having assembled All the CHIEF-PRIESTS and Scribes of the PEOPLE, he inquired of them where the MESSIAH should be born.

5 And THEY answered, "In Bethlehem, of JUDAEA;" for thus it is written by the PROPHET:

6 † "And thou Bethlehem, "Land of JUDAH, art by "no means least as to the "PRINCES of Judah; for out "of thee shall come forth "a Prince, who shall rule "my PEOPLE ISRAEL."

7 Then Herod, having secretly called the MAGIANS,

* VATICAN MANUSCRIPT—23. a God. 25. a Son. 25. of her the first-born.—em.; so Lachmann and Tischendorf. † the king Herod.

* 23. Heb. IMMA, with; nr. us; and xl. God—the future name of Jesus; showing that he will be "a God with us." It is not emphatically "God" who will be with his people under the name of Immanuel; but "God," in the same sense in which it is said "The word was God."—John i. 1. (See Dr. Middleton on the Greek Article.) 1. A Sect of Philosophers.

: 21. Isa. lix. 20; Rom. xi. 26, 27. : 23. Isa. vii. 14. : 25. Luke ii. 7. : † 6. Micah v. 2.

ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου
 learned exactly from them the time of the appearing
 ἀστέρος, ⁸ καὶ πέμψας αὐτοὺς εἰς Βηθλεεμ,
 a star, and sending them into Bethleem,
 εἶπ'· Πορευθέντες, ἀκριβὼς ἐξέτασατε περὶ τοῦ
 he said, Passing on your way, exactly inquire about the
 παιδίου· ἐπὶ δὲ εὗρητε, ἀπαγγείλατε μοι, ὅπως
 infant, as soon as and you have found, bring word to me, that
 καὶ ἡμεῖς ἐλθὼν προσκυνήσω αὐτόν. ⁹ Οἱ δὲ ἀκούσαντες
 I also going pay homage to him. They and having heard
 τοῦ βασιλεῖως ἐπορεύθησαν. Καὶ ἰδὼν, ὁ ἀστὴρ,
 of the king departed. And lo, the star,
 ὅν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως
 which they saw in the rising, went before them, till
 ἐλθὼν ἐστῆ ἐκὰν ὅν τὸ παιδίον. ¹⁰ Ἰδόντες
 going it stood over where was the infant. Seeing
 δὲ τὸν ἀστέρα, ἐχαρήσαν χαρὰν μεγάλην σφοδρά·
 and the star, they rejoiced a joy very great;
¹¹ καὶ ἐλθόντες εἰς τὴν οἰκίαν, εἶδον τὸ παιδίον μετὰ
 and being come into the house, they saw the infant with
 Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες† προσέκυ-
 Mary the mother of it, and falling down did homage
 νησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν,
 to it, and opening the treasures of them,
 προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ
 they offered to it gifts, gold and frankincense and
 σμύρναν. ¹² Καὶ χρηματίσθεντες κατ' ὄναρ, μὴ
 myrrh. And being warned in a dream not
 ἀνακαμψαὶ πρὸς Ἡρώδη, δι' ἄλλης ὁδοῦ ἀνεχώ-
 to return to Herod, by another way they
 ρησαν εἰς τὴν χώραν αὐτῶν.
 withdrew into the country of them.

¹³ Ἀναχωρήσαντων δὲ αὐτῶν, ἰδὼν, ἀγγελος
 withdrawing but of them, lo, a messenger
 κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ, λέγων·
 of a lord appears in a dream to the Joseph, saying:
 Ἐγέρθῃς παραλαβε τὸ παιδίον καὶ τὴν μητέρα
 Arising take the infant and the mother
 αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ,
 of it, and flee into Egypt, and bethou there,
 ἕως ἂν εἰπῶ σοὶ· μέλλει γὰρ Ἡρῶδης ζητεῖν τὸ
 till I speak to thee; is about for Herod to seek the
 παιδίον, τοῦ ἀπολεσάαι αὐτό. ¹⁴ Ὁ δὲ ἐγερθεὶς
 infant, to kill it. He then arising
 παραλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτός,
 took the infant and the mother of it by night,
 καὶ ἀνεχώρησεν εἰς Αἴγυπτον. ¹⁵ Καὶ ἦν ἐκεῖ ἕως
 and went into Egypt; and he was there till
 τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ρηθέν
 the death of Herod, that might be fulfilled the word spoken
 ὑπο τοῦ κυρίου διὰ τοῦ προφήτου, λεγόντος·
 by the lord through the prophet, saying;
 "Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου."
 "Out of Egypt I called the son of me."
¹⁶ Τότε Ἡρῶδης ἰδὼν ὅτι ἐνεπαιχθῆ ὑπο τῶν
 Then Herod seeing that he was mocked by the

ascertained exactly from them the TIME of the STAR'S APPEARING;

⁸ and sending them to Bethlehem, he said, "Go, search strictly for the CHILD; and as soon as you have found him, bring me Word, that I also may go and pay him reverence."

⁹ And THEY, HEARING; heard the KING, departed; and behold! the STAR which they saw at its RISING, preceded them, till it came and stood over the place where the CHILD was.

¹⁰ And seeing the STAR, they rejoiced with very great Joy.

¹¹ And coming into the HOUSE, they saw the CHILD with Mary his MOTHER; and prostrating, they honored him. Then opening their CASKETS, they offered, as Presents to him, Gold, Frankincense, and Myrrh.

¹² And being warned in a Dream not to return to Herod, they went HOME by Another Way.

¹³ But they having *retired into their own COUNTRY, behold! an Angel of the Lord *appeared to JOSEPH in a Dream, saying: "Arise, take the CHILD and his MOTHER, and fly to Egypt; and remain there, till I speak to thee; for Herod is about to seek the CHILD to DESTROY him."

¹⁴ Then HE, arising, took the CHILD and his MOTHER, by night, and withdrew to Egypt;

¹⁵ and remained there till the DECEASE of Herod; so that the WORD SPOKEN by the *Lord through the PROPHET might be verified, saying: † "From Egypt I have called back my SON."

¹⁶ Then Herod, perceiving that he had been de-

* VATICAN MANUSCRIPT—13. retired into their own COUNTRY. 13. appeared. 15. Lord.

† 11. The homage of prostration, which is signified by this Greek word, in sacred authors as well as in profane, was throughout all Asia, commonly paid to kings and other superiors, both by Jews and by Pagans. It was paid by Moses to his father-in-law, Exod. xviii. 7, called in the E. T. "obeisance."—Campbell.

‡ 15. Hoshea xi. 1.

μαγων, εθυμωθη λιαν· και αποστειλας ανεψε
 war-men, was enraged much; and sending forth he slew
 παστας τους παιδας τους εν Βηθλεεμ και εν
 all the boys the in Bethleem and in
 πασα τοις οριοις αυτης, απο διετους και κατω-
 all the borders of her, from two years and under,
 τερω, κατα τον χρονον ον ηκριβωσεν παρα των
 according to the time which he exactly learnt from the
 μαγων. ¹⁷Τότε εκπληρωθη το ρηθεν υπο Ιερεμιου
 war-men. Then was fulfilled the word spoken by Jeremiah
 του προφητου, λεγοντος, ¹⁸“Φωνη εν ‘Ραμα
 the prophet, saying, “A voice in Ramah
 ηκουσθη, * [θρηνος και] κλαυθμος και οδυρμος
 was heard, [lamentation and] weeping and mourning
 πολυς. ‘Ραχηλ κλαιουσα τα τεκνα αυτης· και
 great, Rachel bemoaning the children of her; and
 ουκ ηθελε παρακληθηναι, οτι ουκ εισι.”
 not is willing to be comforted because not they are.”

¹⁹Τελευτησαντος δε του ‘Ηρωδου, ιδου, αγ-
 Having died and of the Herod, lo, a
 γελος κυριου κατ’ οναρ φαινεται τω Ιωσηφ εν
 messenger of a lord in a dream appears to the Joseph in
 Αιγυπτω, λεγων· ²⁰Εγερθεις παραλαβε το
 Egypt, saying; Arising take the
 παιδιον και την μητερα αυτου, και πορευου εις
 infant and the mother of it, and go thou into
 γην Ισραηλ· τεθνηκασι γαρ οι ζητουντες την
 land Israel; they are dead for the seeking the
 ψυχην του παιδιου. ²¹Ο δε εγερθεις παρελαβε
 life of the infant. He and arising took
 το παιδιον και την μητερα αυτου, και ηλθεν εις
 the infant and the mother of it, and came into
 γην Ισραηλ. ²²Ακουσας δε, οτι Αρχελαος
 land Israel. Hearing and, that Archelaus
 βασιλευει επι της Ιουδαίας αντι ‘Ηρωδου του
 was reigning over the Judea instead of Herod the
 πατρος αυτου, εφοβηθη εκει απελθειν· χρημα-
 father of him, he was afraid there to go; being
 τισθεις δε κατ’ οναρ, ανεχωρησεν εις τα
 warned and in a dream, he withdrew into the
 μερη της Γαλιλαιας. ²³Και ελθων κατεκησεν
 region of the Galilee. And coming he dwelt
 εις πολιν λεγομενην Ναζαρετ· οπως πληρωθη
 into a city named Nazareth; that might be fulfilled
 το ρηθεν δια των προφητων, οτι Ναζωραιος
 the word spoken through the prophets, that a Nazarene
 κληθήσεται.
 he will be called.

ceived by the MAGIANS, was greatly enraged; and despatching emissaries he slew all THE MALE CHILDREN in Bethleem and in ALL its VICINITY, from the age of Two-years and under, according to the TIME which he accurately learnt from the MAGIANS.

¹⁷ Then was verified the WORD SPOKEN * through Jeremiah the PROPHET, saying,

¹⁸ † “A Voice was heard in Ramah. Weeping and great Mourning; Rachel bemoaning her CHILDREN, and unwilling to be comforted. Because they are no more.”

¹⁹ When HEROD was dead, behold! an Angel of the Lord appears in a Dream to JOSEPH in Egypt, saying:

²⁰ “Arise, take the CHILD and his MOTHER, and go into the Land of Israel; for THEY are dead who sought the CHILD’S LIFE.”

²¹ Then HE, arising, took the CHILD and his MOTHER, and * entered into the Land of Israel;

²² but hearing that Archelaus was reigning over JUDÆA instead of his FATHER Herod, he was afraid to return there; and being warned in a Dream, retired into the DISTRICT of GALILEE;

²³ and coming into a City named † Nazareth, he abode; that the WORD SPOKEN through the PROPHETS might be verified, “That he will be called † a Nazarene.”

* ¹⁷. through Jeremiah—Lachmann & Tischendorf. VATICAN MANUSCRIPT—18. lamentation and—omit. ²¹. entered into.

† ¹⁸. THE MALE-CHILDREN. The Greek article being masculine, it defines the sex. In nine other places in this chapter, infant is in the neuter gender. ¹⁹. in Ramah. A city not far from Bethleem in Judea, on the confines of the territory of Benjamin. Origen and Jerome say that the Hebrew term rendered in Ramah, by the LXX, should be translated, on Aijah. Matthew, or his translator, followed the Septuagint. ²³. Nazareth—a small city of the Zebulonites, in Galilee, about 75 miles north of the city of Jerusalem. ²⁴. a Nazarene. Matthew evidently understood this the same as a Nazarene, or a native of Nazareth. A Nazarene was one under a vow of self-denial. In Judges xiii. 5, Samson is called a Nazarene. The apostle Paul was accused by Tertullus, before Felix, as being “a ringleader of the sect of the Nazarenes,” Acts xxiv. 5. Some derive the name from Isa. xli. 1, where the promised Messiah is called a Nazar, or branch.

‡ ¹⁹. Jer. xxxi. 15.

ΚΕΦ. γ. 3.

¹ Ἐν δὲ ταῖς ἡμέραις ἐκεῖναις παραγίνεται
In now the days those comes
Ἰωάννης ὁ βαπτιστής, κηρυσσών ἐν τῇ ἐρημῇ
John the dipper, proclaiming in the desert
τῆς Ἰουδαίας, [καὶ] λεγών· ² Μετανοεῖτε
of the Judea, [and] saying; Reform ye;
ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. ³ Οὗτος
has come nigh for the majesty of the heavens This
γὰρ ἐστὶν ὃ ῥηθεὶς ὑπὸ Ἠσαίου τοῦ προφήτου,
for is he spoken of by Esaias the prophet,
λεγόντος· ⁴ Φωνὴ βοῶντος ἐν τῇ ἐρημῇ·
saying; "A voice crying out in the desert;
ἐτοιμασατέ τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε
make ye ready the way of a lord, straight make ye
τὰς τρίβους αὐτοῦ."
the beaten tracks of him."
⁴ Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ
He and the John had the outer garment of him
ἀπὸ τριῶν καμηλοῦ, καὶ ζωνὴν δερματίνην
from hairs of a camel, and a belt made of skin
περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν
around the loins of him; the and food of him was
ἀκρίδες καὶ μέλι ἀγρίον. ⁵ Τότε ἐξεπορεύετο
locusts and honey wild. Then went out
πρὸς αὐτὸν Ἱερουσόλυμα, καὶ πᾶσα ἡ Ἰουδαία,
to him Jerusalem, and all the Judea,
καὶ πᾶσα ἡ περιχωρὸς τοῦ Ἰορδάνου· ⁶ καὶ
and all the country about of the Jordan; and
ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ' αὐτοῦ, ἐξομολο-
were dipped in to the Jordan by him, confessing
γούμενοι τὰς ἀμαρτίας αὐτῶν.
the sins of them.

⁷ Ἴδων δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδου-
Seeing and many of the Pharisees and Sadducees
καίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν
coming to the dipping of him, he said
αὐτοῖς· Γεννημὰτα ἐχιδνῶν, τίς ὑπεδείξεν
to them; O broods of venomous serpents, who pointed out
ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
to you to flee from the coming wrath?
⁸ Ποιῆσατε οὖν καρπὸν ἀξίον τῆς μετανοίας,
Bring forth then fruit worthy of the reformation,
⁹ καὶ μὴ δοξήτε λέγειν ἐν ἑαυτοῖς· Πατέρα
and not think to say in yourselves; A father
ἐχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται
we have the Abraham; I say for to you, that is able
ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ
the God out of the stones these to raise up children to the

CHAPTER III.

¹ Now in those days appeared John the IMMERSER, in the DESERT of JUDÆA, publicly announcing.
² "Reform! because the ROYAL MAJESTY of the HEAVENS has approached."
³ For this is HE of whom Isaiah the PROPHET SPOKE, saying: "A Voice 'proclaiming in the DESERT, 'Prepare the WAY 'for the Lord, make the 'HIGHWAYS straight for 'him.'"
⁴ Now JOHN wore a MANTLE of Camel's Hair, with a leathern Girdle encircling his WAIST; and his FOOD was Locusts and wild Honey.
⁵ Then resorted to him Jerusalem, and All JUDÆA, and All the COUNTRY along the JORDAN;
⁶ and were immersed by him in the *River JORDAN, confessing their SINS.
⁷ But seeing many of the PHARISEES and Sadducees coming to *the IMMERSION, he said to them; "O Progeny of Vipers! who has admonished you to fly from the APPROACHING VENGEANCE?
⁸ Produce, then, Fruit worthy of REFORMATION;
⁹ and presume not to say to yourselves, 'We have a Father,—ABRAHAM;' for I assure you, That GOD is able out of these: STONES to raise up Children to ABRAHAM.

* VATICAN MANUSCRIPT—& the River JORDAN. 7. the IMMERSION.

† 1. DESERT. This does not always mean an uninhabited region, but one comparatively barren with a sparse population. See Joshua xv. 61, 62, where mention is made of "six cities with their villages," in the wild-ness. 2. Reform. The word "repent" does not express the force of the original; which signifies a change of character, a permanent alteration of the dispositions and habits. The same remark may be applied to the noun of the same meaning in verse 8.—Gifford. 2. Basilica means *kingly power, authority, royal dignity, majesty, &c.*, as well as *kingdom, realm, or reign*. The prophet Daniel uses kings and kingdoms synonymously. (Dan. ii. 44); so also the evangelists. See Matt. xxi. 5, 9; Mark x. 10; Luke xix. 28; and Zech. ix. 9. John's mission was "to go before the face of the Lord, to prepare his ways," (Luke i. 76); and to point out the Messiah. See John i. 6-8, 29-31, 34; Acts xiii. 24, 25. Therefore he called on the people to "Reform, because the Majesty of the heavens (God's Anointed) has come."

—† 2. Isa. xl. 3.

† 7 Luke iii. 7-2.

Αβρααμ. ¹⁰ Ἦδη δε * [καὶ] ἡ αἵνη πρὸς τὴν
Abraam. Now and [even] the axe to the
 ρίζαν τῶν δένδρων κεῖται· παν αὖν δένδρον μὴ
root of the trees lies; every therefore tree not
 ποιοῦν καρπὸν καλόν, ἐκκοπτεται, καὶ εἰς πῦρ
bearing fruit good, is cut down, and into a fire
 βαλλεται. ¹¹ Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι,
to cast. I indeed dip you in water,
 εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχομενος,
into reformation; he but after of me coming,
 ἰσχυρότερος μου ἐστίν, οὐ οὐκ εἰμι ἱκανὸς τα
mightier of me in, of whom not I am worthy the
 ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν
sandals to carry; he you will dip in
 πνεύματι ἁγίῳ καὶ πυρὶ. ¹² Οὐ το πτυον ἐν
spirit ho'y and fire. Of whom the winnowing shovel in
 τῇ χειρὶ αὐτοῦ, καὶ διακαθαρίει τὴν ἅλωνα
the hand of him, and he will thoroughly cleanse the threshing floor
 αὐτοῦ καὶ συναζέει τὸν σίτον αὐτοῦ εἰς τὴν
of him, and he will gather the wheat of him into the
 ἀποθήκην, τὸ δὲ ἀχυρὸν κατακαύσει πῦρ
storehouse, the but chaff he will burn up in fire
 ἀσβέστον.

not to be combustible.

¹³ Τότε παραγίνεται ὁ Ἰησοῦς ἀπο τῆς Γαλι
Then comes the Jesus from the Galilee
 λαιας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ
to the Jordan to the John, of the
 βαπτισθῆναι ὑπ' αὐτοῦ· ¹⁴ Ὁ δὲ Ἰωάννης διεκώλυεν
to be dipped by him; The but John refused
 αὐτόν, λέγων· Ἐγὼ χρεῖαν ἔχω ὑπο σου βαπτισ
him saying; need to have by thee to be
 θῆναι, καὶ συ ἐρχῇ πρὸς με· ¹⁵ Ἀποκρίθεις δὲ ὁ
dipped, and thou comest to me? Answering and the
 Ἰησοῦς εἶπε πρὸς αὐτόν· Ἀφες ἄρτι· οὕτω γὰρ
Jesus said to him; Permit now; thus for
 πρεπον ἐστὶν ἡμῖν, πληρῶσαι πᾶσαν δικαιοσύνην.
becoming it is to us, to fulfil all righteousness.
 Τότε ἀφίχθην αὐτόν. ¹⁶ Καὶ βαπτισθεὶς ὁ Ἰησοῦς
Then he suffered him. And having been dipped the Jesus
 ἀνέβη· εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδού, ἀνέφω
went up immediately from the water; and lo, were
 θησαν * [αὐτῷ] οἱ οὐρανοὶ, καὶ εἶδε τὸ πνεῦμα
spread [to him] the heavens, and was seen the spirit
 τοῦ θεοῦ καταβαίνον ὡσεὶ περιστέρα, [καὶ]
of the God descending like a dove, [and]
 ἐρχομενόν ἐπ' αὐτόν. ¹⁷ Καὶ ἰδού, φωνὴ ἐκ τῶν
coming on him. And lo, a voice out of the
 οὐρανῶν, λεγούσα· Οὗτός ἐστιν ὁ υἱὸς μου ὁ
heavens, saying; This is the son of me the
 ἀγαπητός, ἐν ᾧ εὐδόκησα.

beloved, in whom I delight.

¹⁰ Even now the axe lies at the root of the TREES; Every Tree, therefore, not producing good Fruit, is cut down, and cast into a Fire.

¹¹ Ξ, indeed, † immerse you in Water in order to Reformation; but HE who is coming after me, is more powerful than I, † Whose SANDALS I am not worthy to carry; ‡ he will immerse you in holy Spirit and in Fire.

¹² Whose WINNOWING SHOVEL is in his HAND, and he will effectually cleanse his THRESHING-FLOOR; he will gather his WHEAT into * his GRANARY, but the CHAFF he will consume with Fire inextinguishable."

¹³ Then comes JESUS from GALILEE to the JORDAN, to be IMMERSED by JOHN.

¹⁴ But * HE refused him, saying; "Ξ have Need to be immersed by thee, and thou comest to me!"

¹⁵ But JESUS answering, said to him; "Permit it now; for thus it is becoming to us to establish Every Ordinance." Then John suffered him.

¹⁶ And JESUS being immersed, went up from the WATER; and, behold! instantly the HEAVENS were opened, and * the Spirit of God appeared, descending, like a Dove, and † resting on him.

¹⁷ And, behold! a Voice from the HEAVENS, saying; † "This is my SON, the BELOVED, in whom I delight."

* VATICAN MANUSCRIPT—10. even—omit. 12. his GRANARY. 14. HE refused. 16. to immerse—omit. 16. the Spirit of God. 16. and—omit.

† 11. Immerse you in Water. Baptize, and its root *Bapto*, signify to dip, to plunge, to immerse, and was rendered by Tertullian, *tingere*, the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is in *Andatece en to Jordanee*.—Campbell. 11 Whose SANDALS, &c. The office alluded to, though of a servile description, was performed by disciples for their instructors, as it appears from the Talmudists and Eusebius.

12. The allusion in this passage is to an ancient process in agriculture, by which the chaff was driven towards a fire prepared for burning it, in order that it might not be blown back and mixed again with the wheat.

: 11. Act. i. 5; H. 2—4 xl. 15. : 16. Isa. xl. 3; Lxi. 1. : 17. Isa. xlii. 1; Luke ix. 35.

ΚΕΦ. Δ'. 4.

¹ Τότε ὁ Ἰησοῦς ἀνηχθὲν εἰς τὴν ἐρημον ὑπο
Then the Jesus was led into the desert by
τοῦ πνεύματος, πειρασθῆναι ὑπο τοῦ διαβόλου.
the spirit, to be tempted by the accuser.

² Καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας
And fasting days forty and nights
τεσσαράκοντα, ὕστερον ἐπεινάσε. ³ Καὶ προσ-
forty, after he was hungry. And coming;

ελθὼν αὐτῷ ὁ πειράζων, εἶπεν· Εἰ υἱὸς εἶ τοῦ
to him the tempter, said; If a son thou be of the
θεοῦ, εἰπε, ἵνα οἱ λιθοὶ οὗτοι ἄρτοι γενῶνται.
God, speak, that the stones these loaves may become.

⁴ Ὁ δὲ ἀποκριθεὶς εἶπε· Γεγραπται· “Οὐκ ἐπ’
He but answering said; It is written; “Not by
ἄρτι μόνῳ ζήσεται ἄνθρωπος· ἀλλ’ ἐπὶ παντί
bread alone shall live a man; but by every
ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.”
word proceeding from mouth of God.”

⁵ Τότε παραλαμβάνει αὐτὸν ὁ διαβόλος εἰς τὴν
Then takes him the accuser into the
ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερυγίον
holy city, and places him on the wing

τοῦ ἱεροῦ· ⁶ καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ,
of the temple; and says to him; If a son thou be of the God,
βάλε σεαυτὸν κάτω· γεγραπται γὰρ· “Ὅτι τοῖς
cast thyself down; it is written for; “That to the

αγγέλοις αὐτοῦ ἐντελεῖται περὶ σου· καὶ ἐπὶ
messengers of him he will give charge of thee, and on
χειρῶν αὐροῦσι σε, μὴ ποτε προσκυνῇς πρὸς
hands they shall raise thee, lest thou strike against

λίθον τοῦ ποδὸς σου.” ⁷ Ἐφη αὐτῷ ὁ Ἰησοῦς·
a stone the foot of thee.” Said to him the Jesus:
Πάλιν γεγραπται· “Οὐκ ἐκπειράσεις κυρίον
Again it is written; “Not thou shalt put to the proof Lord

τὸν θεόν σου.”
the God of thee.”

⁸ Πάλιν παραλαμβάνει αὐτὸν ὁ διαβόλος εἰς
Again takes him the accuser into
ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πᾶσας
a mountain high exceedingly, and shows to him all

τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν,
the kingdoms of the world and the glory of them,
⁹ καὶ λέγει αὐτῷ· Ταῦτα πάντα σοὶ δώσω, εἰ
and says to him; These all to thee I will give, if

πέσω· προσκυνῇς μοι. ¹⁰ Τότε λέγει αὐτῷ
falling down thou wilt do homage to me. Then says to him
ὁ Ἰησοῦς· Τίπαγε ὀπίσω μου, σατανα· γεγραπ-
the Jesus: Go thou behind of me, adversary: it is written

ται γὰρ· “Κύριον τὸν θεόν σου προσκυνῇς,
for; “Lord the God of thee thou shalt worship,
καὶ αὐτῷ μόνῳ λατρεύσεις.” ¹¹ Τότε ἀφίστην
and to him only thou shalt render service.” Then leaves

αὐτὸν ὁ διαβόλος· καὶ ἰδοὺ, ἀγγελοὶ προσηλθόντες
him the accuser; and lo, messengers came
καὶ διηκονοῦν αὐτῷ.
and ministered to him.

CHAP. IV.

1 Then JESUS was con-
ducted by the SPIRIT into
the DESERT, to be tempt-
ed by the ENEMY.

2 And after fasting forty
Days and forty Nights,
he was hungry.

3 Then the TEMPTER
approaching him, said;
“If thou be a Son of
God, command that these
STONES become Loaves.”

4 But HE answering,
said; “It is written,
† * MAN shall not live by
† Bread only, but by Every
Word proceeding from
the Mouth of God.”

5 Then the ENEMY con-
ducts him into the HOLY
City, and places him on
the BATTLEMENT of the
TEMPLE,

6 and says to him, “If
thou be a Son of GOD,
cast thyself down; for it
is written, † He will give
his ANGELS charge of
thee; they shall uphold
thee on their Hands, lest
thou strike thy FOOT
against a Stone.”

7 JESUS answered;
“Again, it is written,
† Thou shalt not try the
Lord thy God.”

8 Again, the ENEMY
takes him to a very high
Mountain, and shows him
ALL the KINGDOMS of the
† WORLD, and the GLORY
of them;

9 and says to him;
“All these will I give thee,
if prostrating thou wilt
worship me.”

10 Then Jesus says to
him; “Get thee behind
me, Adversary; for it is
written, † Thou shalt
worship the Lord thy
God, and him only shalt
thou serve.”

11 Then the ENEMY
leaves him; and behold
Angels came and minist-
tered to him.

* VATICAN MANUSCRIPT—4. MAN.

† 8. WORLD. Κόσμος, here translated world, may be restricted to the Land of Palestine, as it is in Rom. iv. 13; though in Luke iv. 5, here acknowledged to be found, which may possibly include the Roman empire, in which acception it is frequently used.

† 4. Deut. viii. 3.

† 6. Psa. xci. 11, 12.

† 7. Deut. vi. 16.

† 10. Deut. vi. 13.

¹² Ἀκούσας δὲ ὁ Ἰησοῦς, ὅτι Ἰωάννης παρεδόθη,
Hearing now the Jesus, that John was delivered up,
ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. ¹³ Καὶ κατα-
he withdrew into the Galilee. And having
λείπων τὴν Ναζαρετ, ἐλθὼν κατώκησεν εἰς
left the Nazareth, coming dwelt at
Καπερναοὺμ ἐπὶ τὴν παραθαλάσσιον, ἐν ὁρίοις
Capernaum the by the sea-side, in borders
Ζαβουλὼν καὶ Νεφθαλεὶμ. ¹⁴ ἵνα πληρωθῇ τὸ
of Zebulon and Nephthaliim; that it might be fulfilled the
ῥηθὲν διὰ Ἠσαίου τοῦ προφήτου, λεγόντος·
was spoken through Isaiah the prophet, saying:
¹⁵ Ὁ γὰρ Ζαβουλὼν καὶ ἡ γῆ Νεφθαλεὶμ ὁδὸν
Land of Zebulon and land Nephthaliim way
θαλάσσης περὶ τοῦ Ἰορδάνου, Γαλιλαία τῶν
of the sea by the Jordan, Galilee of the
ἐθνῶν. ¹⁶ Ὁ λαὸς δὲ καθήμενος ἐν σκοτει εἶδε φῶς
nations. The people who are sitting in darkness saw a light
μεγαλὴ καὶ τοῖς καθημένοις ἐν ὥρᾳ καὶ σκιά
great, and to those sitting in a region even a shade
θανάτου, φῶς ἀνετείλειν αὐτοῖς.
of death, a light has arisen to them.

¹⁷ Ἀπο τότε ᾤχετο ὁ Ἰησοῦς κηρύσσειν, καὶ
From that time began the Jesus to proclaim, and
λεγεῖν· Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία
to say: Reform; has come nigh for the royal dignity
τῶν οὐρανῶν.
of the heavens.

¹⁸ Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς
Walking and by the sea of the
Γαλιλαίας, εἶδε δύο ἀδελφούς, Σίμωνα τὸν
Galilee, he saw two brothers, Simon the
λεγομένον Πέτρον, καὶ Ἀνδρεῖαν τὸν ἀδελφὸν
called Peter, and Andrew the brother
αὐτοῦ, βαλλόντας ἀμφιβληστρον εἰς τὴν θάλασ-
of him, casting a fishing-net into the sea;
σαν ἦσαν γὰρ ἁλιεῖς. ¹⁹ Καὶ λέγει αὐτοῖς·
they were for fishers. And he says to them;

Δεῖτε ὅτις ἐγώ μού, καὶ ποιήσω ὑμᾶς ἁλιεῖς
Come behind of me, and I will make you fishers
ἀνθρώπων. ²⁰ Οἱ δὲ εὐθὺς ἀφέντες τὰ δίκτυα,
of men. They and immediately leaving the nets,
ἠκολούθησαν αὐτῷ. ²¹ Καὶ προβάς ἐκεῖθεν, εἶδεν
followed him. And going on from thence, he saw

ἄλλους δύο ἀδελφούς, Ἰακώβον τὸν τοῦ Ζεβε-
other two brothers, James the of the Zebe-
δαιου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ
dee and John the brother of him, in the
πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρ-
ship with Zebedee of the father of them, mend-
τίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς.
ing the nets of them; and he called them.

²² Οἱ δὲ εὐθὺς ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα
They and forthwith leaving the ship and the father
αὐτῶν, ἠκολούθησαν αὐτῷ
of them, followed him.

²³ Καὶ περιήγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς,
And went about all the Galilee the Jesus,
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσ-
teaching in the synagogues of them, and preach-

¹² NOW JESUS, hearing
That John was imprison-
ed, retired into GALILEE;

¹³ and, having left
NAZARETH, resided at
THAT CAPERNAUM, by the
lake, in the Confines of
Zebulon and Naphtali;

¹⁴ so that the word
SPOKEN through Isaiah
the PROPHET, might be
verified, saying;

¹⁵ "Land of Zebulon
"and Land of Naphtali,
"situate near the lake, on
"the JORDAN, Galilee of
"the NATIONS;

¹⁶ "THAT PEOPLE,
"dwelling in Darkness,
"saw a great Light; and
"to THOSE INHABITING
"a Region, even a Shadow
"of Death, a Light arose."

¹⁷ From that time Je-
sus began to proclaim,
and to say; "Return; for
the ROYAL MAJESTY of
the HEAVENS has ap-
proached."

¹⁸ And walking by the
LAKE of GALILEE, he saw
Two Brothers, THAT SIM-
MON who is SURNAMED
Peter, and Andrew his
BROTHER, casting a Drag
into the LAKE; for they
were Fishermen.

¹⁹ And he says to them,
"Follow me; and I will
make you Fishers of Men."

²⁰ And THEY, imme-
diately leaving the NETS,
followed him.

²¹ And going forward
from thence, he saw OTHER
Two Brothers, JAMES the
son of ZEBEDEE, and JOHN
his BROTHER, in the BOAT
with Zebedee their FA-
THER, repairing their
NETS; and he called them.

²² And THEY, instantly
leaving the BOAT and their
FATHER, followed him.

²³ And *JESUS jour-
neyed throughout ALL GA-
LILEE, teaching in their
SYNAGOGUES, and pro-
claiming the GLAD TID-
INGS of the KINGDOM,

* VATICAN MANUSCRIPT—23. he went about throughout ALL
; 13. 12. 1, 2.

των το ευαγγελιον της βασιλειας, και θεραπευνων
ing the glad tidings of the kingdom, and curing
πασαν νοσον και πασαν μαλακιαν εν τη λαρ.
every disease and every malady among the people.

24 Και απηλθεν η ακοη αυτου εις ολην την
And went the report of him into all the
Συριαν και προσηνεγκαν αυτω παντας τους
Syria, and they brought to him all the
κακως εχοντας, ποικιλαις νοσοις και βασανοις
sick having various diseases and torments
συνεχομενους,*[και] δαιμονιζομενους, και σελη-
sickened with, [and] demoniacs, and lu-
νιαζομενους, και παραλυτικους και εθεραπευσεν
natics, and paralytics; and he cured
αυτους. 25 Και ηκολουθησαν αυτω οχλοι πολλοι
them. And followed to him crowds great
πο της Γαλιλαιας, και Δεκαπολεως, και Ιερο-
from the Galilee, and Decapolis, and from
σολυμων, και Ιουδαιας, και περαν του Ιορδανου.
Jerusalem, and Judea, and beyond of the Jordan.

ΚΕΦ. 4. 5.

1 Ιδων δε τους οχλους, ανεβη εις το ορος και
Seeing and the multitudes, he went up to the mountain; and
καθισαντος αυτου, προσηλθον * [αυτω] οι μαθη-
having seated himself, came [to him] the disci-
ται αυτου. 2 και ανοιξας το στομα αυτου, εδι-
ples of him; and opening the mouth of him, he
δασκεν αυτους, λεγων. 3 Μακαριοι οι πτωχοι τη
taught them, saying; Blessed the poor to the
πνευματι. 4 οτι αυτων εστιν η βασιλεια των
spirit; because of them is the kingdom of the
ουρανων. 5 Μακαριοι οι πενθουντες. 6 οτι αυτοι
heavens. Blessed the mourners; for they
παρακληθησονται. 7 Μακαριοι οι πραεις. 8 οτι
shall be comforted. Blessed the meek; for
αυτοι κληρονομησουσι την γην. 9 Μακαριοι οι
they shall inherit the earth. Blessed the
πεινωντες και διψωντες την δικαιοσυνην. 10 οτι
hungering and thirsting the righteousness; for
αυτοι χορτασθησονται. 11 Μακαριοι οι ελεημο-
they shall be satisfied. Blessed the merciful;
νες. 12 οτι αυτοι ελεηθησονται.
for they shall obtain mercy.

8 Μακαριοι οι καθαροι τη καρδια. 9 οτι αυτοι
Blessed the clean to the heart; for they
τον θεον οψονται. 10 Μακαριοι οι ειρηνοποιοι
the God shall see. Blessed the peace-makers;
οτι αυτοι υιοι θεου κληθησονται. 11 Μακαριοι οι
for they sons of God shall be called. Blessed those

and healing Every kind of Disease and Infirmity among the PEOPLE.

24 And his fame spread through All SYRIA: and they brought to him All the sick, having Various Disorders, and arrested by Severe Complaints;—demoniacs, and lunatics, and paralytics;—and he healed them.

25 And great Crowds followed him from GALILEE, and Decapolis, and Jerusalem, and Judaea, and from the vicinity of the Jordan.

CHAPTER V.

1 And beholding the CROWDS, he ascended the MOUNTAIN, and having sat down, his DISCIPLES came up:

2 And opening his MOUTH, he taught them, saying:

3 "Happy the **POOR** (in SPIRIT); for theirs is the KINGDOM of the HEAVENS!

4 Happy the **MOURNERS**; seeing that they will be consoled!

5 Happy the **MEEK**; because they will possess the LAND!

6 Happy **they** who HUNGER and THIRST (for righteousness); since they will be satisfied!

7 Happy the **MERCIFUL**; because they will receive mercies!

8 Happy the **PURE** (in heart); for they will behold God!

9 Happy the **PEACE-MAKERS**; because they will be called Sons of God!

* VATICAN MANUSCRIPT—24. and—omit.

1. came up.

1. to him—omit.

† 1. Some particular mountain in the neighborhood of Capernaum is generally supposed to be here intended, probably Mount Tabor, or an elevation well known in that vicinity.
† 3. Wetstein thinks this phrase ought to be construed—"Happy in the Spirit's account are the poor;" and Geo. Campbell renders it—"Happy the poor who repine not." Both do violence to the original. The former interferes with the arrangement of the words, and the latter paraphrases rather than translates. In Luke vi, 20, we have the sentence just as our Lord uttered it; but here it seems Matthew explains the metaphor, parenthetically, by adding "in spirit." So in verses 6 and 8. For a further illustration, see James ii. 5. The article and noun is in the dative case, and conveys the same meaning as our preposition in.

† 3. Luke vi. 20; James ii. 5.

† 4. Isa. lxi. 2, 3.

† 5. Isa. xxxvii. 11, 20.

† 6. Isa. lv. 1.

† 8. i John iii. 2, 3.

δεδιωγμένοι ἐνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 11 Μακάριοι ἐστε,

ὅταν ονειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἰπῶσι πᾶς πονηρὸν ῥῆμα κατ' ὑμῶν, ψευδομένοι, ἐνεκεν ἐμοῦ. 12 Χαίrete καὶ ἀγαλλιασθε· ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς προ ὑμῶν. 13 Ὑμεῖς ἐστε

το ἅλας τῆς γῆς. Ἐὰν δὲ τὸ ἅλας μαρανθῇ, ἐν τῇ ἀλίσθησεται; εἰς οὐδὲν ἰσχύει ἐτι, εἰ μὴ βληθῆναι ἐξω, καὶ κατακατεῖσθαι ὑπὸ τῶν ἀνθρώπων.

14 Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. Οὐ δύναται πόλις κρυβῆναι ἐπ' αὐτοῦ οὐρανῶν· οὐδὲ κείνη· 15 οὐδὲ λαχὼν, καὶ τιθεῖσιν αὐτὸν ὑπὸ τὸν μύλον, ἀλλ' ἐπὶ τὴν λυχνίαν καὶ λαμπεῖ παρὰ τῆς ἐν τῇ οἰκίᾳ. 16 Οὕτως λαμψάτω τὸ φῶς ὑμῶν ἐμπροσθεν τῶν ἀνθρώπων, ὥστε ἰδοῦναι τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τοῦ ἐν τοῖς οὐρανοῖς.

17 Μὴ νομίσητε, ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι, ἀλλ' πληρῶσαι. 18 Ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἄν παρελθῇ ὁ οὐρανὸς καὶ ἡ γῆ, ἵνα ἓν ᾖ ἡ κεραία οὐ μὴ παρελθῇ ἀπὸ τοῦ νόμου, ἕως ἄν πάντα γενῇται. 19 Ὅς εἰς οὖν λύση μίαν τῶν

10 Happy the ; PERSECUTED on account of righteousness : for theirs is the KINGDOM of the HEAVENS!

11 Happy are you, when they revile and persecute you, and on my account, falsely allege. Every kind of evil against you.

12 Rejoice and exult, Because your ; REWARD will be great in the HEAVENS; for thus THOSE PROPHETS who preceded you were persecuted.

13 You are the ; SALT of the EARTH. But if the SALT become insipid, how shall it recover its savor? It is then worthless, except to be cast out and trodden down by MEN.

14 You are the ; LIGHT of the WORLD. A city being situated on a hill cannot be concealed :

15 NOR is a Lamp lighted to be placed under the CORN MEASURE, but on the LAMP-STAND; and it gives light to ALL the FAMILY.

16 Thus, let your LIGHT shine before MEN, that they may see your GOOD WORKS, and glorify THAT FATHER of yours in the HEAVENS.

17 Think not, That I have come to subvert the LAW, or the PROPHETS : I have come not to subvert, but to establish.

18 For, indeed, I say to you, Till HEAVEN and EARTH pass away, one iota or One Tip of a letter shall by no means pass from the LAW, till all be accomplished.

19 Therefore, whoever

+ 11. Perhaps allusion is here made to a bituminous and fragrant species of salt, found at the Lake Asphaltites; great quantities of which were thrown by the priests over the sacrifices, to counteract the smell of the burning flesh, and to hasten its consumption. This substance, however, was easily damaged by exposure to the atmosphere; and the portion of it thus rendered unfit for the purpose to which it was ordinarily applied, was strewn upon the pavement of the temple, to prevent slipping in wet weather. Maundrell, in his travels, states that he tasted some that had entirely lost its savor.—Tredwell. + 12. The measure was a measure, both among the Greeks and Romans, containing a little less than a peck; but it is clear that nothing here depends upon the capacity of the measure.

1. 10. 2 Tim. ii. 12; Acts xiv. 22; Rev. iii. 21. 12. Rom. viii. 12. 13. Luke xiv. 24, 25. 14. Phil. ii. 15.

ελαχιστων, και διδαξ ^{least, and teach} οὕτω τους ανθρωπους, ^{thus the men,}
ελαχιστος κληθησεται εν τη βασιλεια του ^{least he shall be called in the kingdom of the}
ουρανων· ος δ' αν ποιηση και διδαξη, ουτος ^{hear-as; who but ever shall do and teach, the same}
μεγας κληθησεται εν τη βασιλεια των ουρανων. ^{great shall be called in the kingdom of the heavens.}
²⁰ Λεγω γαρ υμιν, οτι εαν μη περισσευση η ^{I say for to you, that except abound the}
δικαιοσυνη υμων πλεον των γραμματεων και ^{righteousness of you more of the scribes and}
Φαρισαιων, ου μη εισελθητε εις την βασιλειαν ^{Pharisees, by no means you may enter into the kingdom}
των ουρανων. ^{of the heavens.}

²¹ Ηκουσατε, οτι ερρεθη τοις αρχαιοις· “Ου ^{You have heard, that it was said to the ancient;}
φονευσεις· ος δ' αν φονευση, ενοχος εσται τη ^{thou shalt kill, who and ever shall kill, liable shall be to the}
κρισει.” ²² Εγω δε λεγω υμιν, οτι πας ο οργι- ^{I but say to you, that all the being}
ζομενος τη αδελφω αυτου· [εικη,] ενοχος εσται ^{angry to the brother of him; [without cause,] liable shall be}
τη κρισει· ος δ' αν ειπη τη αδελφω αυτου· ^{to the tribunal; who and ever shall say to the brother of him;}
ρακα, ενοχος εσται τη συνεδριω· ος δ' αν ειπη· ^{vile fellow, liable shall be to the sanhedrim; who and ever shall say;}
μωρε, ενοχος εσται εις την γεενναν του πυρος. ^{O fool, liable shall be to the Gehenna of the fire.}
²³ Εαν ουν προσφερης το δωρον σου επι το ^{If therefore thou bring the gift of thee to the}
θυσιαστηριον, κακει μνησθης, οτι ο αδελφος ^{altar, and there remember, that the brother}
σου εχει τι κατα σου· ²⁴ αφες εκει το δωρον ^{of thee has somewhat against thee; leave there the gift}
σου εμπροσθεν του θυσιαστηριου, και υπαγε, ^{of thee before the altar, and go,}
πρωτον διαλλαγηθι τη αδελφω σου, και τότε ^{first be thou reconciled to the brother of thee, and then}
ελθων προσφερε το δωρον σου. ²⁵ Ισθι ευνω- ^{coming offer the gift of thee. Be thou willing to agree}
τη αντιδικωσου ταχυ, εως οτου ει εν τη οδω ^{with the opponent of thee quickly, while thou art in the way}
μετ' αυτου· μηποτε σε παραδω ο αντιδικος τη ^{with him; lest thee deliver up the opponent to the}
κριτη, και ο κριτης [σε παραδω] τη οηρητη, ^{judge, and the judge [thee deliver up] to the officer,}
και εις φυλακην βληθησθι. ²⁶ Αμην λεγω σοι, ^{and into prison thou shalt be cast. Indeed I say to thee,}
ου μη εξελθης εκειθεν, εως αν αποδωσ τον ^{by no means thou wilt come out thence, till thou hast paid the}
εσχατον κοδραντην. ^{last farthing.}

shall violate one of the LEAST of these COM-
MANDS, and shall teach
MEN so, will be called
little in the KINGDOM of
the HEAVENS; but who-
ever shall practise and
teach them, will be called
great in the KINGDOM of
the HEAVENS.

²⁰ For I tell you, that
unless your RIGHTEOUS-
NESS excel that of the
SCRIBES and Pharisees,
you shall never enter into
the KINGDOM of the HEA-
VENS.

²¹ You have heard That
it was said to the AN-
CIENTS, † 'Thou shalt not
'kill; and whoever shall
'kill, will be tamenable to
'the JUDGES.'

²² But I say to you,
That every one BEING
ANGRY with his BROTHER,
shall be amenable to the
JUDGES: and whoever
shall say to his BROTHER,
Fool! will be subject to
the HIGH COUNCIL; but
whoever shall say, Apos-
tate wretch! will be ob-
noxious to the BURNING
of GEHENNA.

²³ If, therefore, thou
bring thy GIFT to the AL-
TAR, and there recollect
That thy BROTHER has
ought against thee,

²⁴ Leave there thy GIFT
before the altar, and go,
first be reconciled to thy
BROTHER, then come, and
present thy GIFT.

²⁵ Agree quickly with
thy PROSECUTOR, while
thou art on the ROAD with
him; lest the PROSECU-
TOR deliver thee to the
JUDGE, and the JUDGE to
the OFFICER, and thou
be cast into Prison.

²⁶ Indeed, I say to thee,
Thou wilt by no means
be released, till thou hast
paid the LAST Farthing.

* VATICAN MANUSCRIPT—22. without cause—omit.

25. deliver thee—omit.

† 21. The Jews had a Common Court consisting of twenty-three men, which had power to sentence criminals to death, by beheading or strangling; this was called the *Judgment*, or Court of *Judges*. The Sanhedrim or High Council consisted of seventy-two men, being the Court of the Jews, before which the highest crimes were tried. This Court alone had power to punish with death by stoning. This was thought a more terrible death than the former,

²² ἤκουσατε, ὅτι ἐρρήθη· “Οὐ μοιχεύ-
You have heard, that it was said; “Not thou shalt commit
σεις.” ²³ Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων
adultery.” I but say to you, that all who looking at
γυναῖκα πρὸς το ἐπιθυμῆσαι αὐτῆς, ἤδη ἐμοί-
a woman in order to lust after her, already has
χευσαὲν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. ²⁴ Εἰ δὲ ὁ
debauched her in the heart of him. If and the
ὀφθαλμὸς σου ὁ δεξιὸς σκανδαλίζει σε, ἐξέλε
eye of thee the right ensnare thee, tear out
αὐτὸν, καὶ βάλε ἀπο σοῦ· συμφερεῖ γὰρ σοὶ ἵνα ἀπο-
it, and cast it from thee; it is profitable for to thee,
ἵνα ἀποληταὶ ἐν τῶν μελῶν σου, καὶ μὴ ὅλον
that should perish one of the members of thee, and not whole
το σῶμα σου βληθῇ εἰς γέενναν. ³⁰ Καὶ εἰ ἡ
the body of thee should be cast into Gehenna. And if the
δεξιά σου χεὶρ σκανδαλίζει σε, ἐκκόψον αὐτήν,
right of thee hand ensnare thee, cut off her,
καὶ βάλε ἀπο σοῦ· συμφερεῖ γὰρ σοὶ ἵνα ἀπο-
and cast from thee; it is profitable for to thee that should
ληταὶ ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμα
perish one of the members of thee, and not whole the body
σου βληθῇ εἰς γέενναν.
of thee should be cast into Gehenna.

³¹ Ἐρρήθη δὲ, “ὅτι ὁς ἀν ἀπολύσῃ τὴν γυναῖκα· α
It was said and, “that whoever shall release the wife
αὐτοῦ, δότω αὐτῇ ἀποστάσιον.” ³² Ἐγὼ δὲ
of him, let him give her a bill of divorce.”
λέγω ὑμῖν, ὅτι ὁς ἀν ἀπολύσῃ τὴν γυναῖκα αὐ-
say to you, that whoever may release the wife of
τοῦ, παρκετός λογος πορνείας, ποιεῖ αὐτὴν
him, except on account of fornication, makes her
μοιχασθαι· καὶ ὁς ἐὰν ἀπολελυμένην γάμῃσῃ,
to commit adultery; and whoever her being divorced may marry,
μοιχεύεται.
commits adultery.

³³ Πάλιν ἤκουσατε, ὅτι ἐρρήθη τοῖς ἀρχαίοις·
Again you have heard, that it was said to the ancients;
“Οὐκ ἐπιørκησεις· ἀποδώσεις δὲ τῷ κυρίῳ
“Not thou shalt swear falsely; shalt perform but to the Lord
τοὺς ὀρκους σου.” ³⁴ Ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμοσαι
the oaths of thee.” I but say to you not swear
ὀλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ
at all, not even by the heaven, for a throne it is of the
θεοῦ· ³⁵ μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιον ἐστὶ τῶν
feet, nor by the earth, for a footstool it is of the
ποδῶν αὐτοῦ· μήτε εἰς Ἱερουσόλυμα, ὅτι πόλις
feet of him; neither by Jerusalem, for a city
ἐστὶ τοῦ μεγάλου βασιλεως· ³⁶ μήτε ἐν τῇ
it is of the great king; nor by the

²⁷ You have heard That
it was said, † Thou shalt
‘not commit adultery;’

²⁸ but I say to you,
That every man GAZING
AT A Woman, in order to
CHERISH IMPURE DE-
SIRE, has already com-
mitted lewdness with her
in his HEART.

²⁹ Therefore, if thy
RIGHT EYE ensnare thee,
pluck it out, and throw it
away: it is better for thee
to lose one of thy MEM-
BERS, than that thy WHOLE
BODY should be cast into
Gehenna.

³⁰ And if thy RIGHT
Hand insnare thee, cut it
off, and throw it away: it
is better for thee to lose
one of thy MEMBERS, than
that thy WHOLE BODY
should be cast into Ge-
henna.

³¹ And it was said,
† Whoever shall dismiss
‘his WIFE, let him give
‘her a Writ of Divorce.’

³² But I say to you,
That * EVERY-ONE WHO
DISMISSES his WIFE, ex-
cept on account of Whore-
dom, causes her to commit
adultery; and * HE who
MARRIES the divorced
woman, commits adultery.

³³ † Again, you have
heard That it was said to
the ANCIENTS; † Thou
shalt not perjure thyself,
‘but shalt perform to the
‘LORD thine OATHS;’

³⁴ but I say to you,
† Swear not at all; neither
by the HEAVEN, for it is
God’s Throne;

³⁵ nor by the EARTH,
because it is a Footstool
for his FEET; neither shalt
thou swear by Jerusalem,

* VATICAN MANUSCRIPT—30. go away.
WHO MARRIED.

32. EVERY-ONE WHO DIVORCES.

32. HE

* 31. The morality of the Jews in regard to oaths was truly execrable. They maintained that a man might swear with his lips, and annul it at the same moment in his heart. They also held that oaths are binding only according to the nature of the thing by which a man swears; asserting that the law, which our Savior here cites, referred to those oaths only which were of a binding nature. Instances of this distinction, which they made between oaths that were and were not binding, are expressly cited and condemned by our Lord in Matt. xxiii. 16—22; and the injunction here given against swearing by *Heaven*, by *Jerusalem*, &c., is in relation to a variety of frivolous adjurations which were constantly in their mouths.

† 27. Exod. xx. 14. † 31. Deut. xxiv. 1; Matt. xix. 3—9; Mark x. 2—12. † 32. Deut. x. 21—23; Num. xxx. 2. † 34. James v. 12.

κεφαλῇ σου ὁμοῦς, ὅτι οὐ δύνασαι μίαν τρίχα
head of thee shalt thou swear, for not thou art able one hair
λευκὴν ἢ μελαιναν ποιῆσαι. ³⁷ Ἐστω δὲ ὁ λόγος
white or black to make. Let be but the word
ὑμῶν· ναι· ναι· οὐ· οὐ· τὸ δὲ περισσὸν τούτων,
of you; yes yes; no no; that for over and above of these,
ἐκ τοῦ πονηροῦ ἐστίν.
of the evil is.

³⁸ Ἠκούσατε, ὅτι ἐρρήθη· “Ὀφθαλμον ἀντι
You have heard, that it was said; An eye for
οφθαλμοῦ, καὶ ὄδοντα ἀντι ὀδόντος.” ³⁹ Ἐγὼ δὲ
an eye, and a tooth for a tooth.” but

λέγω ὑμῖν, μὴ ἀντιστήναι τῷ πονηρῷ· ἀλλ’ ὅστις
say to you, not resist the evil; but whoever

σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον
thee shall slap upon the right of thee cheek, turn
αὐτῷ καὶ τὴν ἄλλην· ⁴⁰ καὶ τῷ θέλοντι σοὶ κρι-
to him also the other; and to the purposing thee to sue

θῆναι, καὶ τὸν χιτῶνα σου λαβεῖν, ἀφες αὐτῷ
at law, and the tunic of thee to take, give up to him
καὶ τὸ ἱμάτιον· ⁴¹ καὶ ὅστις σε ἀγγαρεύσει μίλιον
also the mantle; and whoever thee shall force to go mile

ἐν, ὑπάγε μετ’ αὐτοῦ δύο. ⁴² Τῷ αἰτούντι σε
use, go with him two. To the asking thee

δίδου· καὶ τὸν θέλοντα ἀπὸ σου δανείσασθαι,
do thou give; and the wishing from thee to borrow money,

μὴ ἀποστραφῆς.
not do thou repulse.

⁴³ Ἠκούσατε, ὅτι ἐρρήθη· “Ἀγαπήσεις τὸ
You have heard, that it was said; “Thou shalt love the

πλῆσιον σου, καὶ μισήσεις τὸν ἐχθρὸν σου.”
neighbor of thee, and hate the enemy of thee.”

⁴⁴ Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθρούς ὑμῶν,
I but say to you, love the enemies of you,

* [εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς
[bless those cursing you, good

ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,] καὶ προσευχεσθε
do to those hating you,] and pray

ὑπὲρ τῶν [ἐπηρεάζοντων ὑμᾶς καὶ] διωκόντων
for those [injuring you and] persecuting

ὑμᾶς· ⁴⁵ ὥπως γενήσθε υἱοὶ τοῦ πατρὸς ὑμῶν,
you; that you may be sons of the father of you,

τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ ἀνατελλεῖ
of the in heavens: for the sun of him it rises

ἐπὶ πονηροῦ καὶ ἀγαθοῦ, καὶ βρέχει ἐπὶ δικαί-
on evil and good, and it rains on just

ους καὶ ἀδίκους. ⁴⁶ Εἰαν γὰρ ἀγαπήσῃ τοὺς
and unjust. If for you love those

ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ
loving you, what reward have you? not even

οἱ τελῶναι το αὐτο ποιοῦσι; ⁴⁷ καὶ εἰαν ἀσπα-
the tax-gatherers the same do? and if you

σῆσθε τοὺς ἀδελφούς ὑμῶν μόνον, τί περισσὸν
salute the brothers of you only, what more

for it is the † city of the
GREAT KING;

³⁶ nor by thy πλαν, because thou canst not make One Hair white or black.

³⁷ But let your Yes be yes; and your No, no: for whatever EXCEEDS these, proceeds from EVIL.

³⁸ You have heard That it was said, † ‘Eye for ‘Eye, and Tooth for ‘Tooth;’

³⁹ but I say to you, † oppose not the INJURIOUS PERSON; but if any one strike thee on thy RIGHT Cheek, turn to him also the LEFT;

⁴⁰ and WHOEVER WILL sue thee for thy COAT, let him have the MANTLE also.

⁴¹ And if a man † press thee to go one † Mile with him, go two.

⁴² † Give to HIM who SOLICITS thee; and HIM, who WOULD borrow from thee, do not reject.

⁴³ You have heard That it was said, † ‘Thou shalt ‘love thy NEIGHBOR, and ‘hate thine ENEMY;’

⁴⁴ but I say to you, Love your ENEMIES, and pray for THOSE who PERSECUTE you;

⁴⁵ that you may resemble THAT FATHER of yours in the HEAVENS, who makes his SUN arise on Bad and Good, and sends rain on Just and Unjust.

⁴⁶ For if you love THEM only who LOVE you, What Reward can you expect? Do not even the TAX-GATHERERS the SAME?

⁴⁷ And if you salute your BROTHERN only, in what do you excel? Do

* VATICAN MANUSCRIPT—44. bless THOSE who curse you, do good to THOSE who HATE you—omit. 44. PERSECUTE you.

† 41. An allusion to the *Tagari*, or couriers of the Persians, who had authority to impress into their service men, horses, and ships, or any thing that came in their way, and which might serve to accelerate their journey. From the Persians, this custom passed to the Romans, and it is still retained in the East. † 41. The Roman *milien*, or mile, measured a thousand paces.

‡ 35. Psa. xlviii. 2. ‡ 38. Exod. xxi. 24; Deut. xix. 31. ‡ 30. Prov. xx. 22; xxiv. 29; Rom. xii. 17—19. ‡ 42. Deut. xv. 7—11. ‡ 43. Lev. xix. 18; Deut. xxiii. 6.

ποιεῖτε; οὐχι καὶ οἱ ἐθνικοὶ οὕτω ποιοῦσιν;
do you? not even the Gentiles so do?
⁴³ Ἐσεπθε οὖν ὑμεῖς τελεῖοι, ὥσπερ ὁ πατήρ
shall be ye before you perfect, as the father
ὑμῶν, ὃ ἐν τοῖς οὐρανοῖς, τελεῖος ἐστί.
of you, who in the heavens, perfect is.

ΚΕΦ. 5. 6.

¹ Πρὸσεχετε τὴν δικαιοσύνην, ὑμῶν μὴ ποιεῖν
Take heed the righteousness, of you not to do
ἐμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι
in the presence of the men, so as to be exhibited
αὐτοῖς· εἰ δὲ μὴγε, μισθὸν οὐκ ἔχετε παρὰ τῷ
to them; if but otherwise, reward not you have with to the
πατρὶ ὑμῶν, τῷ ἐν τοῖς οὐρανοῖς. ² Ὅταν οὖν
father of you, to the in the heavens. When then
ποιῇς ἐλεημοσύνην, μὴ σαλπικῇς ἐμπροσθεν
thou doest alms, not sound a trumpet in the presence
σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συνα-
of thee, like the hypocrites do in the syna-
γωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν
gogues and in the streets, that they may have praise
ὑπὸ τῶν ἀνθρώπων. Ἀμὴν λέγω ὑμῖν, ἀπεχούσι
of the men. Indeed I say to you, they obtain
τον μισθὸν αὐτῶν. ³ Σὺ δὲ κοινοῦτος ἐλεημο-
the reward of them. Of thee but doing alms-
σύνην, μὴ γινώτῃ ἡ ἀριστερὰ σου, τί ποιεῖ ἡ
giving, not let it know the left of thee, what does the
δεξιὰ σου· ὅπως ἢ σου ἡ ἐλεημοσύνη ἐν τῇ
right of thee; that may be of thee the alms-giving in the
κρυπτῷ· καὶ ὁ πατήρ σου, ὃ βλέπων ἐν τῷ
secret; and the father of thee, who seeing in the
κρυπτῷ, [αὐτός] ἀποδώσει σοι· [ἐν τῷ φανερῷ].
secret [himself] will give back to thee [in the clear light.]

⁴ Καὶ ὅταν προσευχῇ, οὐκ ἐστὶ ὥσπερ οἱ
And when thou prayest, not thou shalt be like the
ὑποκριταὶ· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ
hypocrites; for they love in the synagogues and
ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσευ-
in the corners of the wide places standing to
χεσθαι, ὅπως αὐτῶν φανῶσι τοῖς ἀνθρώποις. Ἀμὴν
pray, that they may appear to the men. Indeed
λέγω ὑμῖν, ὅτι ἀπεχούσι τὸν μισθὸν αὐτῶν.
I say to you, that they have in full the reward of them.
⁵ Σὺ δὲ, ὅταν προσευχῇ, εἰσελθε εἰς τὸ ταμι-
Thou but, when thou prayest, enter into the retired
εἶον σου, καὶ κλείσας τὴν θύραν σου, προσεύξαι
place of thee, and locking the door of thee, pray thou
τῷ πατρὶ σου, τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ
to the father of thee, to the in the secret; and the father
σου, ὃ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι
of thee who seeing in the secret place, will give to thee
·[ἐν τῷ φανερῷ]. ⁷ Προσευχόμενοι δὲ μὴ βατ-
[in the clear light.] Praying but not bab-
τολογησῃτε, ὥσπερ οἱ ἐθνικοί· δοκῶσι γὰρ ὅτι
ble, like the Gentiles; they imagine for that

not even the GENTILES
* the SAME.

⁴⁸ † Be Thou therefore
perfect, even as * your
HEAVENLY FATHER is
perfect.

CHAPTER VI.

¹ Beware, that you per-
form not your RELIGIOUS
DUTIES before MEN, in
order to be OBSERVED by
them; otherwise, you will
obtain no Reward from
THAT FATHER of yours in
the HEAVENS.

² When, therefore, thou
† givest Alms, proclaim it
not by sound of trumpet,
as the HYPOCRITES do, in
the ASSEMBLIES and in
the STREETS, that they
may be extolled by MEN.
Indeed, I say to you, They
have their REWARD.

³ But thou, when giv-
ing Alms, let not thy
LEFT hand know what
thy RIGHT hand does;

⁴ so that Thine ALMS
may be PRIVATE; and
THAT FATHER of thine,
who SEES in SECRET, will
recompense thee.

⁵ And when * you pray,
you shall not imitate the
HYPOCRITES, for they are
fond of standing up in the
ASSEMBLIES and at the
CORNERS of the OPEN
SQUARES to pray, so as to
be OBSERVED by MEN.
Indeed, I say to you, They
have their REWARD.

⁶ But thou, when thou
wouldest pray, enter into
thy PRIVATE ROOM, and
having closed the DOOR,
pray to THAT FATHER of
thine who is INVISIBLE; and
THAT FATHER of
thine, who SEES in SE-
CRET, will recompense
thee.

⁷ And in prayer, † use
not foolish repetitions, as
the * HYPOCRITES; for

* VATICAN MANUSCRIPT—47. the SAME.

‡ you pray, you shall not.

7. HYPOCRITES.

48. your HEAVENLY FATHER is perfect.

† 2. The phrase of *sounding a trumpet before them* seems only a figurative expression to represent their doing it in a noisy, ostentatious way.—*Doddridge*. Erasmus and Beza justly observe, that *theatizantai* in verse 1 is a theatrical word; that *hypokritai* signifies *disguised players in masks*; and that *sounding a trumpet* may allude to the music of the stage.

‡ 48. Luke vi. 36; Eph. v. 1.

‡ 2. Rom. xii. 8.

‡ 7. Eccles. v. 2.

εν τη πολυλογίᾳ αὐτῶν εισακουσθησονται.
in the wordiness of them they shall be heard.

8 Μη οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατήρ
Not therefore you may belike to them; knows for the father
ὑμῶν, ὃν χρειαί ἔχετε, πρὸ τοῦ ὑμᾶς
of you, of what things need you have, before of the you
αἰτῆσαι αὐτόν. 9 Οὕτως οὖν προσευχεσθε ὑμῖν·
ask him. In this way then pray you;

Πατήρ ἡμῶν, ὃ ἐν τοῖς οὐρανοῖς, ἀγίασθητω τὸ
Father of us, who in the heavens, revered the
ὄνομα σου· 10 ἐλθετω ἡ βασιλεία σου· γένηθητω
name of thee; let come the kingdom of thee; let be done
τὸ θέλημα σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς·
the will of thee, as in heaven, also on the earth;

11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν
the bread of us the sufficient give thou to us
σήμερον· 12 καὶ ἀφεῖς ἡμῖν τὰ ὀφειλήματα ἡμῶν,
to-day; and discharge to us the debts of us,

ὡς καὶ ἡμεῖς ἀφιέμεν τοῖς ὀφειλεταῖς ἡμῶν·
as even we discharge to the debtors of us;

13 καὶ μὴ εἰσενεγκῆς ἡμᾶς εἰς πειρασμόν, ἀλλὰ
and not bring us into temptation, but
ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. 14 Ἐὰν γὰρ ἀφῇτε
save us from the evil. If for you forgive

τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει
to the men the faults of them, will forgive
καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐρανίος· 15 εἰ δὲ μὴ
also to you the father of you the heavenly; if but not

ἀφῇτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,
forgive to the men the faults of them,
οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα
neither the father of you will forgive the faults
ὑμῶν.
of you.

16 Ὅταν δὲ νηστευῇτε, μὴ γίνεσθε, ὥσπερ οἱ
When and you fast, not be, like the

ὑποκριταί, σκυθρωποὶ· ἀφανίζουσι γὰρ τὰ προσ-
hypocrites, of a sad face; they disfigure for the fa-
ῶπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις
era of them, so that they may seem to the men

νηστεύοντες. Αὐτὴν λέγω ὑμῖν, ὅτι ἀπεχούσι
to be fasting. Indeed I say to you, that they obtain
τὸν μισθὸν αὐτῶν. 17 Σὺ δὲ νηστεύων, ἀλειψαί
the reward of them. Thou but fasting, anoint

σου τὴν κεφαλὴν, καὶ τὸ πρόσωπον σου νίψαι·
of thee the head, and the face of thee wash;

18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων,
so that not thou mayest seem to the men fasting,

ἀλλὰ τῷ πατρὶ σου, τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πα-
but to the father of thee, that in the secret; and the fa-
τήρ σου, ὃ βλέπων ἐν τῷ κρυπτῷ, ἀποδοσει σοι.
ther of thee, who seeing in the secret, will give to thee.

19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς,
Not lay up to you treasures on the earth,
ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλεπταί
where moth and rust destroys, and where thieves

διורυσσοῦσι καὶ κλεπτοῦσι· 20 θησαυρίζετε δὲ
dig through and steal; 20 lay up but

they think that by using
MANY WORDS that they
will be accepted.

8 Therefore, do not imi-
tate them; for *GOD your
FATHER knows your Ne-
cessities, before you ASK
him.

9 Thus, then, pray you :
†Our Father, THOU in the
HEAVENS, Reverend be thy
NAME !

10 let thy † KINGDOM
come; thy WILL be done
upon EARTH, even as in
Heaven.

11 Give us This-day
our NECESSARY FOOD ;

12 and † forgive us our
DEBTS, as * we have for-
given our DEBTORS ;

13 and † abandon us not
to Trial, but † preserve us
from EVIL.

14 For if you † forgive
MEN their OFFENCES,
your HEAVENLY FATHER
will also forgive you ;

15 but if you † forgive
not MEN their OFFENCES,
neither will your FATHER
forgive your OFFENCES.

16 Moreover, when you
† fast, be not as the HYPO-
CRITES, of a melancholy
aspect; for they distort
their FEATURES, that they
may seem fasting to MEN.
Indeed, I say to you. They
have their REWARD.

17 But thou, when fast-
ing, anoint thy head, and
wash thy face ;

18 that thy fasting may
not appear to MEN, but to
THAT FATHER of thine
who is INVISIBLE ; and
THAT FATHER of thine
who SEES in SECRET, will
recompense thee.

19 Do not accumulate
for yourselves † Treasures
upon the FARTH, where
Moth and Rust consume,
and where Thieves break
through and steal ;

20 but deposit for your-
selves Treasures in Hea-

* VATICAN MANUSCRIPT.—8. GOD YOUR FATHER.

12. we have forgiven.

† 0. Luke xi. 2.

† 10. Dan. ii. 44.

† 12. Matt. xviii. 21—25.

† 13. 1 Cor. x. 13.

† 14. John xvi. 15.

† 14. Mark xi. 25, 26.

† 15. James ii. 13.

† 16. Isa. lviii. 5.

† 10. Prov. xxiii. 4; 1 Tim. vi. 10, 17—19.

ὅμιν θησαυρους ἐν οὐρανῳ, ὅπου οὔτε πησ οὔτε
 in you treasures in heaven, where neither moth nor
 βρωσις ἀφανίζει, καὶ ὅπου κλεπταὶ οὐ διορύσ-
 rust destroys, and where thieves not dig

σουσιν οὔτε κλεπτουσιν. ²¹ Ὅπου γὰρ ἐστὶν ὁ
 through nor steal. Where for is the
 θησαυρος ὡμων, ἐκεῖ ἐστὶ καὶ ἡ καρδία ὡμων.
 treasure of you, there will be also the heart of you.

²² Ὁ λυχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμος.
 The lamp of the body is the eye.

Εὰν οὖν ὁ ὀφθαλμος σου ἁπλούς ᾖ, ὅλον
 If therefore the eye of thee sound may be, whole
 τὸ σῶμα σου φωτεινὸν ἔσται. ²³ Εὰν δὲ ὁ ὀφθαλ-
 the body of thee enlightened will be. If but the eye

μος σου ποτηρὸς ᾖ, ὅλον τὸ πῶμα σου σκοτει-
 of thee evil may be, whole the body of thee darkness
 νον ἔσται. Εἰ οὖν τὸ φῶς, τὸ ἐν ποί, σκοτὸς
 will be. If then the light, that in thee, darkness

ἐστί, τὸ σκοτὸς πόσον;
 is, the darkness how great?

²⁴ Οὐδεὶς δύναται δυοὶ κυριοῖς δουλεῖν· ἢ
 No one is able two lords to serve, either
 γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει·
 for the one he will hate, and the other he will love;
 ἢ ἑνὸς ἀνθεξεται, καὶ τοῦ ἑτέρου καταφρονήσει.
 or one he will cling to, and the other he will slight.

Οὐ δύνασθε ὑμεῖς δουλεῖν καὶ μαμωνᾷ. ²⁵ Διὰ
 Not you are able God to serve and mammon. For

τοῦτο λέγω ὑμῖν· Μὴ μεριμνᾶτε τὴν ψυχὴν ὡμων,
 for this I say to you, Not be over careful the life of you,
 τί φαγῆτε, καὶ τί πίνητε· μῆδε τῷ σώματι
 what you may eat, and what you may drink, nor to the body
 ὡμων, τί ἐνδύσῃθε. Οὐχὶ ἡ ψυχὴ πλεον ἐστὶ
 of you, what you may put on. Not the life more is

τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; ²⁶ Ἐμ-
 the food, and the body the clothing? Look

βλεψάτε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ
 attentively at the birds of the heaven, for not
 σπιρρῶσιν, οὔτε θερίζουσιν, οὔτε συναγουσιν εἰς
 they sow, nor reap, nor gather into

ἀποθήκας· καὶ ὁ πατὴρ ὡμων ὁ οὐρανὸς τρέφει
 barns; and the father of you the heavenly feeds

αὐτὰ. Οὐχ ὑμεῖς μάλλον διαφερέτε αὐτῶν;
 them. Not you greatly excel them?

²⁷ Τίς δὲ ἐξ ὡμων μεριμνῶν δύναται προσθεῖναι
 Which and by of you being over careful is able to add

εἰς τὴν ἡλικίαν αὐτοῦ πηχυν ἓνα; ²⁸ Καὶ περὶ
 to the age of him span one? And about

ἐνδύματος τί μεριμνᾶτε; Καταμάθετε τὰ κρίνα
 clothing why be over careful? Consider the lilies

τοῦ ἀγροῦ πῶς αὐξάνει· οὐ κομῶν, οὔτε νηθεί·
 of the field how it grows; not it labors, nor spins;

²⁹ Λέγω δὲ ὑμῖν, ὅτι οὔτε Σολομὼν ἐν πασὶ τῷ
 I say but to you, that not even Solomon in all the

ven where neither Moth
 nor Rust can consume,
 and where Thieves break
 not through, nor steal.

²¹ For where * thy
 TREASURE is, there * thy
 HEART will also be.

²² † The LAMP of the
 BODY is * thine EYE; if,
 therefore, thine EYE be
 clear, thy Whole BODY
 will be enlightened;

²³ but if thine EYE be
 dim, thy Whole BODY will
 be darkened. If, then,
 THAT LIGHT which is in
 thee be Darkness, how
 great is that DARKNESS!

²⁴ † No man can serve
 Two Masters; for either
 he will hate ONE, and love
 the OTHER; or, at least,
 he will attend to One, and
 neglect the OTHER. You
 cannot serve God and
 † Mammon.

²⁵ Therefore, I charge
 you, † Be not anxious
 about your LIFE, what
 you shall eat, or what you
 shall drink; nor about
 your BODY, what you shall
 wear. Is not the LIFE of
 more value than FOOD,
 and the BODY than RAI-
 MENT?

²⁶ Observe the BIRDS
 of HEAVEN; they sow not,
 nor reap, nor gather into
 Store-houses; † but your
 HEAVENLY FATHER feeds
 them. Are not you of
 greater value than they?

²⁷ Besides, which of
 you, by being anxious,
 can prolong his LIFE one
 Moment?

²⁸ And why are you
 anxious about Raiment?
 Mark the † LILIES of the
 FIELD. How do they
 grow? They neither la-
 bor nor spin;

²⁹ yet I tell you, That
 not even Solomon in All

* VATICAN MANUSCRIPT—21. thy TREASURE.

21. thy HEART.

22. thine EYE.

† 24. Mammon is a Syriac word for riches, which our Lord beautifully represents as a person whom the folly of men had deified. † 24. Syriac—wild lilies, or lilies of the desert. Supported by Kitto and Sir J. E. Smith to be the *amaryllis lutea*, a golden lilaceous flower, which grows wild in the Levant, and blooms in Autumn. Dr. Bowring thinks it is the *Martagon lily*, which grows profusely in Galilee, and is of a brilliant red color.

† 22. Luke xi. 24.

† 24. Luke xvi. 13.

† 25. Luke xii. 22; Phil. iv. 6; 1 Pet. v. 7.

† 26. Job xlviii. 41; Ps. cxlviii. 9

δοξη αὐτοῦ περιεβαλετο ὡς ἐν τούτων. ³⁰ Εἰ
glory of him was clothed like one of these. If

δε τὸν χορτόν τοῦ ἀγροῦ, σημερον οὐτα καὶ
then the grass of the field, to-day existing and
αὐριον εἰς κλίβανον βαλλομενον, ὁ θεὸς οὕτως
to-morrow into an oven is being cast, the God so

ἀμφιεννυσιν, οὐ πολλὰ μᾶλλον ὑμᾶς, ολιγοπισ-
clothes, not much more you, O you of weak

τοι; ³¹ Μὴ οὖν μεριμνήσητε, λεγοντες· Τι
faith? Not therefore you may be over careful, saying; What

φαγωμεν, ἢ τι πινωμεν, ἢ τι περιβαλωμεθα;
may we eat, or what may we drink, or what may we put on?

³² Πάντα γὰρ ταῦτα τὰ ἔθνη ἐκζητεῖ· οἶδε γὰρ
All for these the Gentiles seeks; knows for

ὁ πατὴρ ὑμῶν ὁ οὐρανίος, ὅτι χρῆζετε τούτων
the father of you the heavenly, that you have need of these

ἀπαντων. ³³ Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν
all. Seek you but first the kingdom

τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ· καὶ ταῦτα
of the God and the righteousness of him; and these

πάντα προστεθήσεται ὑμῖν. ³⁴ Μὴ οὖν μεριμ-
all shall be superadded to you. Not therefore be over

νήσητε εἰς τὴν αὐριον· ἡ γὰρ αὐριον μεριμ-
careful for the morrow; the for morrow will be over

νήσει * [τα] ἑαυτης. Ἀρκετον τῇ ἡμέρᾳ ἡ κακία
[the] of herself. Enough to the day the trouble

αυτης.
of her.

ΚΕΦ. ζ'. 7.

¹ Μὴ κρινετε, ἵνα μὴ κριθήτε. ² Ἐν ᾧ γὰρ
Not do you judge, that not you may be judged. In what for

κριματι κρινετε, κριθεσέσθε· καὶ ἐν ᾧ μετρώ
judgment you judge, you shall be judged; and in what measure

μετρεῖτε, μετρηθήσεται ὑμῖν. ³ Τι δὲ βλεπεῖς
you measure, it shall be measured to you. Why and seest thou

το καρφος, τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ
the splinter, that in the eye of the brother

σου, τὴν δὲ ἐν τῷ σὺ ὀφθαλμῷ δοκὸν οὐ κατα-
of thee, that but in thine-own eye beam not per-
νοεῖς; ⁴ ἢ πῶς ερεῖς τῷ ἀδελφῷ σου· Ἀφες,
ceivest? or how wilt thou say to the brother of thee; Allow me,

ἐκβάλω τὸ καρφος ἀπο τοῦ ὀφθαλμοῦ σου· καὶ
I can pull the splinter from the eye of thee; and

ἰδόν, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; ⁵ Ὑποκριτα,
lo, the beam in the eye of thee? O Hypocrite,

ἐκβάλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου,
pull first the beam out of the eye of thee,

καὶ τότε διαβλεψείς ἐκβάλειν τὸ καρφος ἐκ τοῦ
and then thou shalt see clearly to pull the splinter out of the

ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.
eye of the brother of thee.

⁶ Μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, μὴδὲ βαλῆτε
Not you may give the holy to the dogs, neither cast

τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων·
the pearls of you before the swine;

his SPLENDOR, WAS AR-
rayed like one of these.

³⁰ If, then, GOD SO
decorate the HERB of the
FIELD, (which flourishes
To-day, and To-morrow
will be cast into a Fur-
nace,) how much more
you, O you distrustful!

³¹ Therefore, be not
anxious, saying, What
shall we eat? or, What
shall we drink? or, With
what shall we be clothed?

³² For all the nations
require these things; and
your HEAVENLY FATHER
knows That you have need
of all these things.

³³ But † seek you first
his RIGHTEOUSNESS and
KINGDOM; and all these
things shall be superadded
to you.

³⁴ Be not anxious, then,
about the MORROW; for
the MORROW will claim
anxiety for itself. Suf-
ficient for each DAY is its
OWN TROUBLE.

CHAPTER VII.

¹ † Judge not, that you
may not be judged;

² for as you Judge, you
will be judged; and † by
the Measure you dis-
pense, it will be measured
to you.

³ † And why observest
thou THAT SPLINTER in
thy BROTHER'S EYE, and
perceivest not the THORN
in THINE-OWN EYE?

⁴ or, how wilt thou say
to thy BROTHER, Let me
take the SPLINTER from
thine EYE; and, behold, A
THORN in thine-own EYE?

⁵ Hypocrite! first ex-
tract the THORN from
thine-own EYE, and then
thou wilt see clearly to
take the SPLINTER from
thy BROTHER'S EYE.

⁶ † Give not SACRED
THINGS to DOGS, nor
throw your PEARLS before
SWINE; lest they tread

* VATICAN MANUSCRIPT.—33. his RIGHTEOUSNESS and KINGDOM.
of—omit.

34. the things

† 33. Luke xii. 31.
† 2. Mark iv. 24.

† 1. Luke vi. 37;
† 3. Luke vi. 41.

Rom. ii. 1; xiv. 4; 1 Cor. iv. 5; James iv. 11, 12.
† 6. Prov. ix. 7, 8; xxiii. 9.

μηποτε καταπατησωσιν αυτοις εν τοις ποσιν
but they should trample them under the feet
αυτων, και στραφευτες ρηξωσιν υμας.
of them, and turning they should rend you.

† Αιτειτε, και δοθησεται υμιν· ζητειτε, και
Ask, and it shall be given to you: seek, and

ερωσητε, κρουετε, και ανοιγησεται υμιν. 8 Πας
you shall find, knock, and it shall be opened to you. All

γαρ ο αιτων λαμβανει· και ο ζητων ευρισκει·
for the asking receives; and the seeking finds;

και τω κρουοντι ανοιγησεται. 9 Η τις * [εστιν]
and to the knocking it shall be opened. Or what [is there]

εξ υμων ανθρωπος, ον εαν αιτησῃ ο υιος αυτου
of you a man, who if ask the son of him

ερωτη, μη λιθον επιδωσει αυτω; 10 και εαν ιχθυον
breat, not a stone will give to him? or if a fish

αιτησῃ, μη οφιν επιδωσει αυτω; 11 Ει ουν υμεις,
he asks, not a serpent will give to him? If then you,

πονηροι οντες, οιδατε δοματα αγαθα διδοναι τοις
bad ones being, know gifts good to give to the

τεκνοις υμων, ποση μαλλον ο πατηρ υμων, ο
children of you, how much more the father of you, that

εν τοις ουρανοις, δωσει αγαθα τοις αιτουσιν
in the heavens, give good to those asking

αυτον; 12 Παντα ουν, οσα αν θελητε ινα
him? All therefore, as much soever you may will that

ποιωσιν υμιν οι ανθρωποι, οτω και υμεις ποιειτε
should do to you the men, even so also you do

αυτοις· ουτος γαρ εστιν ο νομος και οι προφηται.
to them; this for in the law and the prophets.

13 Εισελθετε δια της στενης πυλης· οτι
Enter you in through the strait gate; for

πλατεια η πυλη, και ευρυχωρος η οδος η
wide the gate, and broad the road that

απαγουσα εις την απωλειαν· και πολλοι εισιν
leading into the perdition; and many are

οι εισερχομενοι δι αυτης. 14 Τι στενη η πυλη,
those entering through her. How strait the gate,

και τεθλιμμενη η οδος η απαγουσα εις την
and difficult the road that leading into the

ζωην· και ολιγοι εισιν οι εδρισκοντες αυτην.
life; and few are they finding her.

15 Προσεχετε δε απο των ψευδοπροφητων,
Beware ye and of the false prophets,

οιτινες ερχονται προς υμας εν ενδυμασι προβα-
who come to you in clothing of sheep,

των, εσωθεν δε εισι λυκοι αρπαγες. 16 Απο
witham but they are wolves ravenous. By

των καρπων αυτων επιγνωσσετε αυτους. Μητι
the fruits of them you shall know them. What

συλλεγουσιν απο ακανθων σταφυλην, η απο
do they gather from thorns a cluster of grapes, or from

τριβαλων συκα; 17 Ουτω παν δενδρον αγαθον
thistles figs? So every tree good

καρπους καλους ποιει· το δε σακρον δενδρον
fruits good bears; the but corrupt tree

καρπους πονηρους ποιει. 18 Ου δυναται δενδρον
fruits evil bears. Not is possible tree

them under their FEET, or turning again they tear you.

7 † Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you:

8 For [†]EVERY-ONE who ASKS receives; and every one who SEEKS, finds; and to HIM who KNOCKS, the door * is opened.

9 Indeed, † What Man among you, who, if his son request Bread, will offer him a Stone?

10 or, if he ask for a Fish, will give him a Serpent?

11 If you, then, being evil, know how to impart good Gifts to your CHILDREN, how much more will THAT FATHER of yours in the HEAVENS give Good things to THOSE who ASK him?

12 † Whatever you wish that MEN should do to you, do you the same to them; for this is the LAW and the PROPHETS.

13 † Enter in through the NARROW Gate; for wide is the GATE of DESTRUCTION, and broad THAT WAY LEADING thither; and MANY are they who enter through it.

14 How narrow is the GATE of LIFE! how difficult THAT WAY LEADING thither! and how FEW are they who FIND it.

15 † Beware of FALSE TEACHERS, who come to you in the Garb of Sheep, while inwardly they are ravenous Wolves.

16 † By their FRUITS you will discover them. Are Grapes gathered from Thorns, or Figs from Thistles?

17 † Every good Tree yields good Fruit; but the BAD tree produces bad Fruit.

18 A good Tree cannot

* VATICAN MANUSCRIPT—8. is opened.

9. is there—omit.

: 7. Matt. xxi. 22; Mark xi. 24; Luke xi. 9; John xv. 24; James i. 5.
17; Jer. xlii. 12, 13. : 9. Luke xi. 11—13. : 12. Luke vi. 31.
: 15. † Pet. ii. 1—3; 1 John iv. 1; Acts xx. 28—30. : 16. Luke vi. 43.

† 8. Prov. viii.

† 13. Luke xii. 24.

† 17. Matt. xii. 23.

αγαθον καρπους ποιηρους ποιειν, ουδε δεινδρον
good fruits evil to bear, neither tree

σακρον καρπους καλους ποιειν. ¹⁹ Παν δεινδρον,
corrupt fruits good to bear. Every tree,

μη ποιουν καρπον καλον, εκκοπτεται και εις πυρ
not bearing fruit good is cut down and into a fire

βαλλεται. ²⁰ Αραγε απο των καρπων αυτων
is cast. Therefore by the fruits of them

επιγινωτσεθε αυτους.

you shall know them.

²¹ Ου πας ο λεγων μοι· Κυριε, κυριε, εισελευ-
Not all who saying to me, O Lord, O Lord, shall enter

σεται εις την βασιλειαν των ουρανων· αλλ' ο
into the kingdom of the heavens; but he

ποιων το θελημα του πατρος μου, του εν ουρανοισ.
doing the will of the father of me, of that in heavens.

²² Πολλοι ερουσι μοι εν εκεινη τη ημερα· Κυριε,
Many shall say to me in that the day, O Lord,

κυριε, ου τω σφ ονοματι προεφητευσαμεν, και
O Lord, not to the thy name have we prophesied, and

τω σφ ονοματι δαιμονια εξεβαλομεν, και τω
to the thy name demons have we cast out, and to the

σφ ονοματι δυναμεις πολλας εποιησαμεν· ²³ Και
thy name wonders many have we done? And

τοτε ομολογησω αυτοις· 'Οτι ουδεποτε εγνων
then I will declare to them; Because never I knew

υμας· αποχωρειτε απ' εμου οι εργαζομενοι την
you, depart from me those working the

ανομιαν.

lawlessness.

²⁴ Πας ουν οστις ακουει μου τους λογους
All therefore whoever hears of me the words

τουτους, και ποιει αυτους, ομοιωσω αυτον ανδρι
these, and does them, I will compare him to a man

φρονιμω, οστις φκοδομησε την οικιαν αυτου επι
prudent, who built the house of him upon

την πετραν· ²⁵ και κατεβη η βροχη, και ηλθον
the rock; and fell down the rain, and came

οι ποταμοι, και επνευσαν οι ανεμοι, και προσε-
the floods, and blew the winds, and beat

πεσον τη οικια εκεινη· και ουκ επεσε· τεθεμελι-
against the house that; and not it fell; it was founded

ωτο γαρ επι την πετραν.

for on the rock.

²⁶ Και πας ο ακουων μου τους λογους τουτους,
And all who hearing of me the words these,

και μη ποιων αυτους, ομοιωθησεται ανδρι μωρω,
and not doing them, shall be compared to a man foolish,

οστις φκοδομησε την οικιαν αυτου επι την αμμον·
who built the house of him upon the sand;

²⁷ και κατεβη η βροχη, και ηλθον οι ποταμοι,
and fell down the rain, and came the floods,

και επνευσαν οι ανεμοι, και προσεκοψαν τη
and blew the winds, and dashed against the

οικια εκεινη, και επεσε· και ην η πτωσις αυτης
house that, and it fell; and was the fall her

μεγαλη.

great.

yield bad Fruit; nor a bad Tree, good Fruit.

¹⁹ † (Every Tree not producing good Fruit, is cut down, and cast into a Fire.)

²⁰ Therefore, by their FRUITS you will discover them.

²¹ Not EVERY-ONE who SAYS to me, † Master, Master, will enter into the KINGDOM of the HEAVENS; but HE who PERFORMS the WILL of THAT FATHER of mine in * the HEAVENS.

²² Many will say to me in That DAY, Master, Master, have we not taught in THY Name? and in THY Name expelled Demons? and in THY Name performed many Wonders?

²³ And then I will plainly declare to them, † I never approved of you. Depart from me, YOU who PRACTISE INIQUITY.

²⁴ † Therefore, whoever hears these PRECEPTS of Mine, and obeys them, * he will be compared to a prudent Man, who built * HIS House on the ROCK;

²⁵ for though the RAIN fell, and the TORRENTS came, and the WINDS blew, and rushed upon that HOUSE, it fell not, because it was founded on the ROCK.

²⁶ But EVERY-ONE who HEARS these PRECEPTS of Mine, and disobeys them, will be compared to a foolish Man, who built * HIS House on the SAND;

²⁷ for when the RAIN fell, and the TORRENTS came, and the WINDS blew, and dashed against that HOUSE, it fell, and great was its RUIN."

* VATICAN MANUSCRIPT—21. the HEAVENS.
House.

24. he will be compared.

24. HIS

† 19. Matt. iii. 10.
† 23. Luke xiii. 27.

† 21. Matt. xxv. 11; Luke vi. 40, xiii. 25; Rom. ii. 13; James i. 22.
† 24. Luke vi. 47—48.

²⁸ Καὶ ἐγένετο, ὅτε συνετέλεσεν ὁ Ἰησοῦς
And it came to pass, when had finished the Jesus
τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι
the words these, were astounded the crowds
ἐπὶ τῇ διδασκῇ αὐτοῦ. ²⁹ Ἦν γὰρ διδασκὼν
at the teaching of him. He was for teaching
αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμ-
them as authority having, and not as the scribes.
ματεῖς.

ΚΕΦ. 8.

¹ Καταβάντι δὲ αὐτῷ ἀπο τοῦ ὄρους, ἠκολού-
Coming down and to him from the mountain, followed
θησαν αὐτῷ ὄχλοι πολλοί. ² Καὶ ἰδοὺ, λεπρὸς
after him crowds great. And lo, a leper
ἐλθὼν προσεκύνη αὐτῷ, λέγων· Κυριε, εἰς
coming prostrated to him, saying; O sir, if
θέλῃς, δύνασαι με καθαρίσαι. ³ Καὶ ἐκτείνας
thou wilt, thou art able me to cleanse. And putting forth
τὴν χεῖρα, ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων· Θέλω,
the hand, he touched him the Jesus, saying; I will,
καθαρισθῇ. Καὶ εὐθὺς ἐκαθαρίσθη αὐτοῦ ἡ
be thou cleansed. And immediately was cleansed of him the
λεπρὰ. ⁴ Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ὅρα μὴ δει-
leprosy. And says to him the Jesus, See no one
εἶπῃς· ἀλλὰ ἵπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ,
thou tell; but go, thyself show to the priest,
καὶ προσενεγκε τοῦ δωρον, ὃ προσέταξε Μωϋσής,
and offer the gift, which commanded Moses,
εἰς μαρτυρίον αὐτοῖς.

⁵ Εἰσελθόντι δὲ αὐτῷ εἰς Καπερναοὺμ, προσ-
Having entered and to him into Capernaum, came
ἦλθεν αὐτῷ ἑκατόνταρχος, παρακαλῶν αὐτόν,
to him a centurion, addressing him,
⁶ καὶ λέγων· Κυριε, ὁ παῖς μου βεβλήται ἐν τῇ
and saying. O sir, the boy of me is laid in the
οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. ⁷ Καὶ
house a paralytic, greatly being afflicted. And
λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ ἐλθὼν θεραπεύσω
says to him the Jesus; I coming will heal
αὐτόν. ⁸ Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος εἶπῃ·
him. And answering the centurion said;
Κυριε, οὐκ εἰμι ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην
O sir, not I am fit that of me under the roof
εἰσελθῇς· ἀλλὰ μόνον εἶπε λόγῳ, καὶ ἰαθῇ-
thou shouldst enter, but only speak a word, and will be
σται ὁ παῖς μου. ⁹ Καὶ γὰρ ἐγὼ ἄνθρωπος εἰμι
healed the boy of me. Even for a man am

²⁸ And it happened, when JESUS had finished this DISCOURSE, that the PEOPLE were struck with awe at his mode of INSTRUCTION;

²⁹ for he taught them as possessing Authority, and not as *their SCRIBES.

CHAPTER VIII.

¹ Being come down from the MOUNTAIN, followed by great Crowds,

² behold, †a Leper coming, prostrated himself, saying, "Sir, if thou wilt, thou canst cleanse me."

³ And JESUS extending his HAND, touched him, saying, "I will; be thou clean:" and instantly he was †purified from His LEPROSY.

⁴ Then JESUS says to him, "See that thou tell no one; but go, †show thyself to the PRIEST, and present the †OBOLATION enjoined by MOSES, for †Notifying [the cure] to the people."

⁵ † And having entered Capernaum, a †Centurion came to him, earnestly accosting him,

⁶ and saying, "Sir, my SERVANT is laid in the house, seized with palsy, being greatly afflicted."

⁷ He says to him, "I am coming, and will cure him."

⁸ And the CENTURION answered, "Sir, I am not worthy that thou shouldst come under my ROOF; but only command by word, and my SERVANT will be cured:

⁹ for even I am a man

* VATICAN MANUSCRIPT—29. their scribes.

7. He says.

8. And the CENTURION.

† 3. By such a sign did Moses convince the house of Israel that God had sent him; and the Jews themselves confess that leprosy is the finger of God, a disease peculiarly of his sending and removing; and that it is not lawful for the physician, or any but the priest directly appointed in his course, so much as to attempt the cure of it.—TOWNSON. † 4. A skin-dressing, and a burnt-offering with the meat-offering, and the priest shall make atonement for him.—Lev. xiv. 31. † 4. for notifying [the cure] to the people—so Geo. Campbell translates. The oblation could not be an evidence to the priest, as he had the privilege to inspect the man in private, before he was permitted to enter the temple to make an oblation. The ceremony consequent upon obtaining this permission, was the testimony of the priest to the people, that the man's leprosy was removed, and that he was no longer excluded from society. † 5. A Roman officer, who had the command of one hundred soldiers.

: 28. Mark i. 22; Luke iv. 32.
xiv. 3—32.

: 2. Mark i. 40—44; Luke v. 12—14.

: 4. Lev.

ὁπο ἐξουσίαν, ἐχων ὑπ' ἐμαυτον στρατιώτας·
 ander authority, having under myself soldiers;
 και λεγων τούτῳ· Πορευθητι, και πορευεται· και
 and I say to this, Go, and he goes; and
 αλλῳ· Ἐρχου, και ἐρχεται· και τῷ δουλῳ μου·
 to another; Come, and he comes; and to the slave of me;
 Ποιησον τουτο, και ποιει. ¹⁰ Ἀκουσας δε ὁ

Do this, and he does. Hearing and the

Ἰησους, ἐθαυμασε, και εἰπε τοις ἀκολουθουσιν·
 Jesus, was astonished, and said to those following,
 Ἀμην λεγω ὑμιν, οὐδε ἐν τῷ Ἰσραηλ τοσαυτην

Indeed I say to you, not even in the Israel so great
 πιστιν εἶρον. ¹¹ Λεγω δε ὑμιν, ὅτι πολλοι ἀπο
 faith I have found. I say but to you, that many from
 ἀνατολῶν και δυσμῶν ἔξουσιν, και ἀνακλιθήσονται

east and west will come, and will lie down

μετα Ἀβρααμ και Ἰσαακ και Ἰακωβ ἐν τῇ βασιλ-
 with Abraham and Isaac and Jacob in the kingdom
 εἰς τῶν οὐρανῶν. ¹² Οἱ δε υἱοὶ τῆς βασιλείας

of the heavens. The but sons of the kingdom
 ἐκβληθήσονται εἰς τὸ σκοτος το ἐξωτερῶν· ἐκεῖ

shall be cast out into the darkness the outer; there
 ἔσται ὁ κλαυθμος και ὁ βρυγμος τῶν ὀδόντων.

will be the weeping and the gnashing of the teeth.
¹³ Και εἶπεν ὁ Ἰησους τῷ ἑκατονταρχῇ· Ὕπαγε,

And said the Jesus to the centurion; Go,
 "[και] ὥς ἐπιστευσας γεννηθῇ σοι. Και ἰαθῇ

[and] as thou hast believed let it be done to thee. And was healed
 ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

the boy of him in the hour that.

¹⁴ Και ἐλθὼν ὁ Ἰησους εἰς τὴν οἰκίαν Πέτρου,

And coming the Jesus into the house of Peter,
 εἶδε τὴν πενθεράν αὐτοῦ βεβλημένην και πυρεσ-

saw the mother-in-law of him being laid down and burning
 σουσαν. ¹⁵ Και ἥψατο τῆς χειρὸς αὐτῆς, και

with fever. And he touched the hand of her, and

ἀφῆκεν αὐτὴν ὁ πυρετός· και ἠγέρθη, και διη-

left her the fever; and arose, and misis-

κονει αὐτοῖς. ¹⁶ Ὁψίας δε γενομένης, προσῆγγε-

tered to them. Evening now being come, they brought

καν αὐτῷ δαιμονιζομένους πολλούς· και ἐξεβαλε

to him being possessed many; and he cast out

τα πνεύματα λόγῳ, και πάντας τοὺς κακῶς

the spirits by a word, and all those sicknesses

ἐχοντας ἐθεράπευσεν· ¹⁷ ὅπως πληρωθῇ τὸ

having he healed; that might be fulfilled the

ῥηθὲν δια Ἠσαίου τοῦ προφήτου, λεγοντος·

word spoken through Isaiah the prophet, saying;
 "Αὐτός τις ἀσθενείας ἡμῶν ἐλαβε, και τὰς

"Himself the weaknesses of us he took away, and the
 νοσοὺς ἐβάστασεν."

diseases he removed."

¹⁸ Ἴδων δε ὁ Ἰησους πολλοὺς ὄχλους περὶ

* appointed under Authority, having soldiers under me, say to this one, 'Go,' and he goes; to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it."

¹⁰ And Jesus listening, was astonished, and said to those walking with him, "Indeed, I say to you, I have not found So-great Faith * among any in ISRAEL:

¹¹ and I assure you, † That many will come from the East and from the West, and will recline with Abraham and Isaac and Jacob, in the KINGDOM OF THE HEAVENS;

¹² † but the sons of the KINGDOM will be driven into the † OUTER DARKNESS, where will be WEEPING AND GNASHING OF TEETH."

¹³ Then Jesus said to the CENTURION, "Go; be it done to thee as thou hast believed." And * the SERVANT was IMMEDIATELY restored.

¹⁴ † Then Jesus entering into Peter's house, saw his WIFE'S MOTHER lying sick of a fever:

¹⁵ and he touched her HAND, and the FEVER left her; and she arose, and entertained * him.

¹⁶ † Now, in the evening, they brought to him many demoniacs; and he expelled the SPIRITS with a Word, and cured ALL the SICK;

¹⁷ that the WORD SPOKEN through Isaiah the PROPHET might be verified, saying, † "He has * himself carried off our "INFIRMITIES, and borne "our DISTRESSES."

¹⁸ And Jesus seeing

* VATICAN MANUSCRIPT—0. appointed under. 13. the SERVANT. 15. him.

10. among any in.

13. and—omit.

† 12. Our Lord continues the image of a feast: the banqueting room was in the night illuminated with many lamps. He who is driven out of it and the house, is in darkness, and the further he is removed, the grosser the darkness.—Wetstein. † 17. "This man beareth away our sins, and for us he is in sorrow."—Thomson's Septuagint translation of Isa. liii. 4.

† 11. Luke xlii. 29.

† 12. Matt. xxi. 43.

† 14. Mark i. 20—21; Luke iv. 38.

† 10. Mark i. 32; Luke iv. 40.

† 17. Isa. liii. 4.

αὐτον, ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. ¹⁹ Καὶ
him, he gave orders to depart to the other side. And
πρὸς ἐλθόντων εἰς γραμματεὺς, εἶπεν αὐτῷ· Διδασ-
coming one scribe, said to him; O teacher,
καλε, ἀκολουθήσω σοι, ὅπου εἶαν ἀπερχῇ. ²⁰ Καὶ
I will follow thee, whither ever thou goest. And
λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φώλεους
say to him the Jesus; The foxes dens
ἐχούσι, καὶ τὰ πετεῖνα τοῦ οὐρανοῦ κατασκήνω-
they have, and the birds of the heaven nests;
σεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, πού τὴν
the but son of the man not he has, where the
κεφαλὴν κλίνει. ²¹ Ἄλλος δὲ τῶν μαθητῶν
head he may rest. Another and of the disciples
αὐτῶν εἶπεν αὐτῷ· Κυριε, ἐπιτρέψον μοι πρῶτον
of him said to him; O master, permit thou me first
ἀπελθεῖν, καὶ θάψαι τὸν πατέρα μου. ²² Ὁ δὲ
to go, and to bury the father of me. The but
Ἰησοῦς εἶπεν αὐτῷ· Ἀκολουθεῖ μοι, καὶ ἀφες
Jesus said to him; Follow me, and leave
τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς.
the dead ones to bury the of themselves dead ones.

²³ Καὶ ἐμβατῖ αὐτῷ εἰς τὸ πλοῖον, ἠκολούθη-
And entering to him into the ship, followed
σαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. ²⁴ Καὶ ἰδού, σεισμός
to him the disciples of him. And lo, a commotion
μεγὰς ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον
great arose in the sea, so as the ship
καλυπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκα-
to cover by the waves; he but was
θεύζε. ²⁵ Καὶ προσελθόντες οἱ μαθηταὶ ἤγειραν
awake. And coming the disciples awoke
αὐτον, λέγοντες· Κυριε, σῶσον ἡμᾶς. ²⁶ ἀπο-
him, saying; O master, do thou save us; we
λυμεθα. ²⁷ Καὶ λέγει αὐτοῖς· Τί δειλοὶ εἶπε,
perish. And he says to them; How timid you are,
ολιγοπιστοὶ· τότε ἐγερθεὶς ἐπετίμησε τοῖς
O you of weak faith? Then arising he rebuked the
ἀνεμοῖς καὶ τῇ θαλάσσῃ· καὶ ἐγένετο γαλήνη
winds and the sea, and there was a calm
μεγαλὴ. ²⁸ Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες·
great. The and men were astonished, saying;
Πότατος ἐστὶν οὗτος, ὅτι καὶ οἱ ἀνεμοὶ καὶ ἡ
What is this, that even the winds and the
θαλάσσα ὑπακούουσιν αὐτῷ;

²⁹ Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν, εἰς τὴν
And coming to him to the other side, into the
χωρὰν τῶν Γεργεσσηνῶν, ὑπῆντησαν αὐτῷ δυο
country of the Gergesenes, met him two
δαίμονιζομενοι, ἐκ τῶν μνημείων ἐξερχομενοι,
being demoniacal, out of the sepulchres coming; f. nrb.
χάλεποι λίαν, ὥστε μὴ ἰσχύειν τινα παρελθεῖν
strong as fierce not to be able any one to pass along

* a Crowd about him, gave orders to pass to the OPPOSITE-SIDE.

19 And a certain Scribe approaching, said to him, † "Rabbi, I will follow thee whither thou goest."

20 And JESUS says to him, "The FOXES have Holes, and the BIRDS of HEAVEN places of shelter, but the SON of MAN has not where he may recline his HEAD."

21 And another, one of * the DISCIPLES said to him, † "Master, permit me first to go and bury my FATHER."

22 But JESUS * says to him, "Follow me; and leave the DEAD ONES to inter THEIR OWN Dead."

23 Then going on board * a Boat, his DISCIPLES followed him.

24 † And behold, there arose a violent Tempest in the LAKE, so that the BOAT was being covered by the BILLOWS; but he was asleep.

25 And * they came and awoke him, saying, "Save, Master; we perish!"

26 And he says to them, "Why are you afraid, O you distrustful?" Then arising, he rebuked the WINDS and the SEA, and there was a great Calm.

27 And the MEN were astonished, saying, "How great is this man! for even the WINDS and the SEA obey him."

28 † And coming to the OPPOSITE-SIDE, into the REGION of the * GADARENES, there met him two demoniacs, coming forth from the MONUMENTS, so very furious, that no one was able to pass along by that ROAD.

* VATICAN MANUSCRIPT—18. a Crowd.

Boat—so Lachmann and Tischendorf.

25. they came. 26. us—omit. 27. O GA-

ARENES—so Tischendorf; but Lachmann reads GERASANES.

† 18. Opposite side or shore of the Lake Gennesareth. Crossing this lake does not always denote sailing from the east side to the west, or inversely; though the river Jordan, both above and below the lake, ran southwards. The lake was of such a form, that, without any impropriety, it might be said to be crossed in other directions, even by those who kept on the same side of the Jordan.—Campbell.

† 19. Luke ix. 57.

† 20. Mark v. 1; Luke viii. 26.

† 21. Luke ix. 80.

† 24. Mark iv. 27; Luke viii. 23.

δια την ὁδου ἐκεινης. ²⁹ Καὶ ἰδου, ἐκραξαν
by the way that. And lo, they cried out
λεγοντες· Τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ; ἡλ-
saying, What to us and to thee, O son of the God? Comest
θες ὥδε προ καιρου βασανισαί ἡμᾶς; ³⁰ Ἦν δὲ
thou here before a destined time to torment us? There was now
μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν
at some distance from them a herd of swine many
βοσκομένη. ³¹ Οἱ δὲ δαίμονες παρεκαλουν αὐτον,
feeding. The and demons implored him,
λεγοντες· Εἰ ἐκβαλλεις ἡμᾶς, ἀποστεῖλον ἡμᾶς
saying; If thou cast out us, send us
εἰς τὴν ἀγέλην τῶν χοίρων. ³² Καὶ εἶπεν αὐτοῖς·
to the herd of the swine. And he said to them;
Ἕπαγετε. Οἱ δὲ ἐξελθοντες ἀπηλθον εἰς τοὺς
Go; They and coming out they went to the
χοίρους. Καὶ ἰδου, ὥρμησε πᾶσα ἡ ἀγέλη κατὰ
swine. And lo, rushed whole the herd down
τοὺς κρημνοὺς εἰς τὴν θαλάσσαν, καὶ ἀπέθανον ἐν
the steep place into the lake, and died in
τοῖς ὕδασι. ³³ Οἱ δὲ βοσκοντες ἐφυγον, καὶ
the waters. They and feeding them fled, and
ἀπελθοντες εἰς τὴν πόλιν, ἀπηγγείλαν πάντα,
arriving at the city, related all,
καὶ τὰ τῶν δαιμονιζομένων. ³⁴ Καὶ ἰδου, πᾶσα
and that of those being demonised. And lo, whole
ἡ πόλις ἐξῆλθεν εἰς συναντήσιν τῷ Ἰησοῦ· καὶ
the city went out to a meeting to the Jesus; and
ἰδοντες αὐτον, παρεκάλεσαν, ὅπως μεταβῇ
seeing him, they entreated, that he would depart
ἀπὸ τῶν ὄριων αὐτῶν.
from the comata of them.

ΚΕΦ. Θ'. 9.

¹ Καὶ ἐμβας εἰς τὸ πλοῖον, διεπεράσε, καὶ
And stepping into the boat, he passed over, and
ἦλθεν εἰς τὴν ἰδίαν πόλιν. ² Καὶ ἰδου, προσεφερον
came to the own city. And lo, they brought
αὐτῷ, παραλυτικόν, ἐπὶ κλινῆς βεβλημένον.
to him, a paralytic, upon a bed lying.
Καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ
And seeing the Jesus the faith of them, he said to the
παραλυτικῷ· Ὁρᾶσαι, τέκνον· ἀφεωνται ³ [σοί]
paralytic; Take courage, son; are forgiven [thee]

²⁹ And, behold, they cried out, saying, "What hast thou to do with us, O Son of GOD? Comest thou hither before the appointed Time, to torment us?"

³⁰ Now there was at some distance from them a great Herd of Swine feeding.

³¹ And the DEMONS implored him, saying, "If thou dismiss us, send us away to the HERD of SWINE."

³² And he said to them, "Go." And THEY, going forth, went away to the SWINE; and behold, the Whole HERD rushed down to the PRECIPICE into the LAKE, and perished in the WATERS.

³³ Then the SWINE-HERDS fled, and reaching the CITY, related all this, and the THINGS concerning the DEMONIACS.

³⁴ And presently the Whole CITY came forth to meet JESUS, and seeing him, they entreated that he would retire from their VICINITY.

CHAPTER IX.

¹ Then stepping on board * a Boat, he crossed the lake, and came to his town City.

² And they brought to him a paralytic, lying on a Bed: and JESUS perceiving their FAITH, said to the PARALYTIC, "Son,

* VATICAN MANUSCRIPT—1. a Boat.

2. thee—omit

† ³² The following extract from "Hackett's Tour in the Holy Land," will serve as an illustration:—"COUNTRY OF THE GADARENES.—I spent a night, and part of two days, in the vicinity of the Lake of Tiberias. My tent was pitched near the Hot Baths, about a mile south of the town of Tiberias, and, consequently, near the south end of the lake. In looking across the water to the other side, I had before me the country of the Gadarenes, where the swine, impelled by an evil spirit, plunged into the sea. I was struck with a mark of accuracy in the sacred writers, which had never occurred to me till then. They state that 'the swine ran violently down the steep place or precipice' (the article being required by the Greek,) 'and were choked in the waters.' It is implied here, first, the hills in that region approach near the water; and, secondly, that they fall off so abruptly along the shore, that it would be natural for a writer, familiar with that fact, to refer to it as well known. Both these implications are correct. A mass of rocky hills overlook the sea on that side, so near the water, that one sees their dark outline reflected from its surface, while their sides, in general, are so steep, that a person familiar with the scenery would hardly think of speaking of a steep place or precipice, where so much of the coast forms but one continuous precipice. Our translators omit the definite article, and show, by this inadvertence, how naturally the more exact knowledge of the Evangelists influenced their language."

‡ 1. Matt iv. 13.

‡ 2. Mark ii. 3; Luke v. 13.

αἱ ἁμαρτίαι σου. ³ Καὶ ἰδού, τινες τῶν γραμμα-
the name of thee. And lo, some of the scribes
τέων εἶπον ἐν ἑαυτοῖς· Οὗτος βλασφημεῖ. ⁴ Καὶ
said among themselves. This blasphemes. And
ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῆν, εἶπεν·
knowing the Jesus the thoughts of them, says,
Ἰνατί ὑμεῖς ἐνθυμείσθε νόητρα ἐν ταῖς καρδίαις
Why you think evil in the hearts
ὑμῶν; ⁵ Τί γὰρ ἐστὶν ἐυκοπώτερον; εἰπεῖν·
[you?] Which for is easier? to say,
Ἀφεῶνται σου αἱ ἁμαρτίαι· ἢ εἰπεῖν· Ἐγείραι
Are forgiven of thee the sins? or to say, Arise
καὶ περὶπάτει. ⁶ Ἰνα δὲ εἰδήτε ὅτι ἐξουσίαν
and walk? That but you may know that authority
ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιεῖν
has the son of the man on the earth to forgive
ἁμαρτίας· (τότε λέγει τῷ παραλυτικῷ) Ἐγέρ-
ome, (then he says to the paralytic,) Arising
θεῖς ἀρον σου τὴν κλινὴν, καὶ ὑπάγε εἰς τὸν
take up of thee the bed, and go into the
οἶκόν σου. ⁷ Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον
house of thee. And arising he went to the house
αὐτοῦ. ⁸ Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ
of him, seeing and the crowds wondered, and
ἐδοξάζαν τὸν θεόν, τὸν δόντα ἐξουσίαν τοιαυτὴν
glorified the God, that having given authority so great
τοῖς ἀνθρώποις.

to the men.
⁹ Καὶ παρὰ γὰρ ὁ Ἰησοῦς ἐκεῖθεν, εἶδεν ἀνθρώ-
And passing on the Jesus from thence, he saw a man
πον καθήμενον ἐπὶ τῷ τελωνίῳ, Ματθαῖον
sitting at the custom-house, Matthew
λεγομένον· καὶ λέγει αὐτῷ· Ἀκολουθεῖ μοι.
being named; and he says to him, Follow me.
Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. ¹⁰ Καὶ ἐγένετο,
And rising up he followed him. And it happened,
αὐτὸν ἀνακειμένον ἐν τῇ οἰκίᾳ, καὶ ἰδού, πολλοὶ
of him reclining at table in the house, and lo, many
τελώναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανεκείμετο
publicans and sinners coming reclined
τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. ¹¹ Καὶ
with the Jesus and the disciples of him. And
ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ·
seeing the Pharisees said to the disciples of him,
Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει
Why with the publicans and sinners eats
ὁ διδάσκαλος ὑμῶν; ¹² Ὁ δὲ Ἰησοῦς ἀκούσας,
the teacher of you? The and Jesus hearing
εἶπεν· [αὐτοῖς·] Οὐ χρειαὶ ἔχουσιν οἱ ἰσχυρότεροι
says [to them·] No need have those being well
ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. ¹³ Πορεύθεντες
a physician, but those sick being. You are going
ἡμεῖς, τί ἐστίν; ¹⁴ Ἐλεον θέλω, καὶ οὐ
we learn what is; Merry I wish, and not

take courage; Thy sins are forgiven."

³ And behold, some of the scribes said among themselves, "This man blasphemes."

⁴ But JESUS discerning their thoughts, said, "Why do you think evil [things] in your hearts?"

⁵ For, which is easier? to say, "Thy sins are forgiven; or to say, [with effect,] Arise, and walk?"

⁶ But that you may know that the SON OF MAN has Authority on EARTH to forgive Sins, (then he says to the PARALYTIC,) "Arise, take up Thy BED, and go to thy HOUSE."

⁷ And arising, he went to his HOUSE.

⁸ And the PEOPLE seeing it, "feared and praised THAT GOD who had GIVEN SUCH Authority to MEN."

⁹ † And JESUS, passing on from thence, saw a Man, named Matthew, sitting at the † TAX-OFFICE; and he says to him, "Follow me." And he arose, and followed him.

¹⁰ And it came to pass, as he was reclining at table in his HOUSE, behold, † Many Tribute-takers and † Sinners coming, reclined with JESUS and his DISCIPLES.

¹¹ And the PHARISEES observing it, said to his DISCIPLES, † "Why does your TEACHER eat with TRIBUTE TAKERS and Sinners?"

¹² But * HE hearing it, says, "THEY who are in HEALTH have no need of a Physician, but THEY who are SICK."

¹³ But go, and learn what that is, † "I desire

* VATICAN MANUSCRIPT—5. Thy sins. 12. we hearing. 12. to them—ours.

8. feared—so Lach. and Tisch.

12. we

* 9. Probably an office erected on the side of the lake for collecting toll of passengers, and receiving the customs for goods carried by water. † 10. The word *amartoloo*, sinner, is generally used in the Gospels, and indeed throughout the N. T., either to signify a Gentile, or such of the Jews who, from their illicit practices, were looked upon in the same light with the Gentiles. See Gal. ii. 15.

† 9. Mark ii. 14; Luke v. 27.
‡ 12. Rom. vi. 6; Matt. xii. 7.

‡ 10. Mark ii. 15; Luke v. 20

‡ 11. Luke xv. 2.

θυσιαν." Ου γαρ ηλθον καλεσαι δικαιους, αλλ' ^{a sacrifice.} Not for I am come to call just persons, but ^{sinner.} αμαρτωλους.

¹⁴ Τότε προσερχονται αυτοι οι μαθηται Ιωαννου, ^{Then came to him the disciples of John,} λεγοντες· Διατι ημεις και οι Φαρισαιοι νηστειν ^{saying: Why we and the Pharisees fast} ομεν* [πολλα,] οι δε μαθηται σου ου νηστεουσιν; ^{[much,] the but disciples of thee not fast?}

¹⁵ Και ειπεν αυτοις ο Ιησους· Μη δυνανται οι υιοι ^{And says to them the Jesus Not are able the sons} του νυμφωνος πενθειν, εφ' ^{of the bridal-chamber to mourn, is as much with them} οσον μετ' αυτων ^{as much,} εστιν ο νυμφιος· Ελευσονται δε ημεραι, οταν ^{is the bridegroom? Shall come but days, when} απαρθη απ' αυτων ο νυμφιος, και τοτε νηστευ- ^{may be taken from them the bridegroom, and then they shall} σουσιν. ^{fast.} ¹⁶ Ουδεις δε επιβαλλει επιβλημα ρακους ^{No one now puts a patch of cloth} αγναφου επι ιματιω παλαιω· αιρει γαρ το πλη- ^{unfulfilled on to a mantle old; takes away for the patch} ρωμα αυτου απο του ιματιου, και χειρον σχισμα ^{of it from the mantle, and worse a rent} γινεται. ^{becomes.} ¹⁷ Ουδε βαλλουσιν οινον νεον εις ^{Nor do they put wine new into} ασκους παλαιους· ει δε μηγε, ρηγνυνται οι ασκοι, ^{bottles old; if but not, burst the bottles,} και ο οινος εκχειται, και οι ασκοι απολονται· ^{and the wine is spilled, and the bottles are destroyed;} αλλα βαλλουσιν οινον νεον εις ασκους καινους, ^{but they put wine new into bottles new,} και αμφοτεροι συντηρουνται. ^{and both are preserved together.}

¹⁸ Ταυτα αυτος λαλουντος, αυτοις, ιδου, αρχων ^{These of him speaking, to them, lo, a ruler} εις ελθων προσεκυνει αυτω, λεγων· 'Οτι η ^{certain coming prostrated to him, saying, That the} θυγατηρ μου αρτι ετελευτησεν· αλλα ελθων ^{daughter of me now is dead; but coming} επιθεε την χειρα σου επ' αυτην, και ζησεται. ^{lay the hand of thee upon her, and she shall live.}

¹⁹ Και εγερθεις ο Ιησους ηκολουθησεν αυτω, ^{And arising the Jesus went after him,} και οι μαθηται αυτου. ^{and the disciples of him.} ²⁰ Και ιδου, γυνη αιμορ- ^{And lo, a woman having a} ρουσα δωδεκα ετη, προσελθουσα οπισθεν, ^{flow of blood twelve years, approaching behind,} ηψατο του κρασπεδου του ιματιου αυτου. ^{she touched the tuft of the mantle of him.} ²¹ Ελ- ^{said for within herself; If only I can touch the mantle} εγε γαρ εν εαυτη· Εαν μινον αφωμαι του ιματιου ^{of him, I shall be healed.} αυτου, σωθησομαι. ^{The but Jesus turning} ²² Ο δε Ιησους επιστραφεις

'Compassion, † and not 'a Sacrifice; for I came not to call Righteous men, but Sinners.'

¹⁴ Then John's DISCIPLES accosting him, said, † "Why and the PHARISEES fast, why not also thy DISCIPLES?"

¹⁵ And JESUS says to them, † "Can the BRIDEGROOM mourn, while the BRIDEGROOM is with them? But the Time will come, when the BRIDEGROOM will be taken from them, † and then they will fast.

¹⁶ No one puts a Piece of undressed Cloth on an old Garment; because the PATCH itself would tear the GARMENT, and a worse Rent be made.

¹⁷ Neither do persons put new Wine into old Skins; for if they do, the SKINS burst, and the WINE is spilled, and the SKINS are destroyed; but they put new Wine into new Skins, and both are preserved."

¹⁸ † While he was thus speaking to them, a certain Ruler coming, prostrated to him, saying, "My DAUGHTER is by this time dead; but come, lay thy HAND on her, and she will revive."

¹⁹ And JESUS arising, with his DISCIPLES, followed him.

²⁰ † And, behold, a Woman, having been afflicted with an hemorrhage for Twelve Years, coming behind, touched the TUFT of his MANTLE;

²¹ For she said within herself, "If I can only touch his MANTLE, I shall be cured."

²² JESUS turning, and

* VATICAN MANUSCRIPT—14. much—omit.

† 15. "I desire mercy, rather than sacrifice."—Septuagint. † 15. The force of our Lord's answer will appear more appropriate from the fact that John was now in prison, so that his followers were fasting in consequence of their master's removal from them.

† 17. Skins of the kid were very much used by the ancients for their wine. They were used whole, and the openings for the legs and head were tied up with strings. They were not strong enough to be used a second time for the same purpose.—Samuel Sharpe.

† 14. Mark ii. 18; Luke v. 33.

† 15. John iii. 29.

† 18. Mark v. 22; Luke viii. 41.

† 20. Mark v. 25; Luke viii. 43.

και ιδων αυτην, ειπε· **Θαρσει, θυγατερ· ἡ**
and seeing her, said; Take courage, daughter; the
πιστις σου σεσωκε σε. **Και εσωθη ἡ γυνη ἀπο**
faith of thee has saved thee. And was well the woman from
τῆς ὥρας ἐκείνης. ²³ **Και ἐλθων ὁ Ἰησοῦς εἰς
the hour of that. And coming the Jesus into
τὴν οἰκίαν τοῦ ἀρχόντος, καὶ ἰδὼν τοὺς αὐλητὰς,
the house of the ruler, and seeing the flute-players,
καὶ τὸν ὄχλον θορυβουμένον, ²⁴ **λέγει * [αὐτοῖς·]**
and the crowd making a noise, says [to them·]
Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ
Withdraw; not for is dead the girl, but
καθευδεῖ. **Καὶ κατεγέλαυν αὐτοῦ.** ²⁵ **Ὅτε δὲ**
sleeps. And they derided him. When but
ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκρατήσῃ τῆς
they put out the crowd, he entering took hold of the
χείρος αὐτῆς· καὶ ἤγειρόν τὴν κοράσιον. ²⁶ **Καὶ**
hand of her, and was raised the girl. And
ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.
went forth the report this into all the land that.**

²⁷ **Καὶ παραγόντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολού-**
And passing on from thence the Jesus, went
θησαν * [αὐτῷ] δύο τυφλοὶ, κρᾶζοντες καὶ
after [him] two blind men, crying out and
λεγοντες· Ἐλεησον ἡμᾶς, υἱὲ Δαυὶδ. ²⁸ **Ἐλθόντι**
saying; Have pity on us, O son of David. Being come
δὲ εἰς τὴν οἰκίαν, προσήλθον αὐτῷ οἱ τυφλοὶ,
and into the house, came to him the blind men,
καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεύετε, ὅτι δύνα-
and says to them the Jesus; Do you believe, that I am
μαι τοῦτο ποιῆσαι· Λεγουσιν αὐτῷ· Ναὶ κύριε.
able this to do? They say to him; Yes O master;
²⁹ **Τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων·**
Then he touched the eyes of them, saying;
Κατὰ τὴν πίστιν ὑμῶν γενήσθω ὑμῖν. ³⁰ **Καὶ**
According to the faith of you be it done to you. And
ἀνεψύχθησαν αὐτῶν οἱ ὀφθαλμοί. **Καὶ ἐνεβριμή-**
were opened of them the eyes. And strictly
σατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Ὅρατε, μηδεὶς
charged them the Jesus, saying; See, no one
γινώσκειτω. ³¹ **Οἱ δὲ ἐξελθόντες διεφύμισαν**
know. They but having gone published
αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ. ³² **Αὐτῶν δὲ ἐξερ-**
him in all the land that. These and going
χομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἀνθρώπον
brought, lo, they brought to him a man
κῶφον, δαιμονιζόμενον. ³³ **Καὶ ἐκβλήθεντος τοῦ**
dumb, being demonized. And having cast out the
δαίμονιον, ἐλάλησεν ὁ κῶφος. **Καὶ ἐθαύμασαν**
demon, spoke the dumb. And were astonished
οἱ ὄχλοι, λέγοντες· Οὐδεποτε ἐφάνη οὕτως ἐν
the crowds, saying; Never was it seen thus in

seeing her, said, "Take courage, Daughter; thy FAITH has cured thee." And the WOMAN was well from that HOUR.

²³ † JESUS being come into the RULER'S HOUSE, and seeing the † FLUTE-PLAYERS and the CROWD making lamentation.

²⁴ says to them, "Leave the place; for the GIRL is not dead, but sleeps." And they derided him.

²⁵ But when the COMPANY was excluded, he entering in, grasped her HAND, and the GIRL was raised.

²⁶ And the REPORT of this [miracle] went forth through All that REGION.

²⁷ And JESUS passing from thence, Two Blind men followed, exclaiming, "O Son of David, have compassion on us!"

²⁸ And being come into the HOUSE, the BLIND men came to him; and JESUS says to them, "Do you believe That I can do this?" They reply to him, "Yes, Master."

²⁹ Then he touched their EYES, saying, "Be it done to you according to your FAITH."

³⁰ And Their EYES were opened; and JESUS strictly charged them, saying, "See that you inform no one."

³¹ But THEY, having departed, spread his fame through All that LAND.

³² Now, as these men were going out, behold, † there was brought to him a Dumb man, being demonized.

³³ And the DEMON having been expelled, the DUMB man spoke, and the PEOPLE were astonished, saying, "Never was it thus seen in ISRAEL!"

* VATICAN MANUSCRIPT—24. to them—omit.

27. him—omit.

* ²³ *Servius* on *Virgil* says, "The funerals of the elder sort with the trumpet, and those of the younger with the flute." *Lightfoot* remarks, "On the death of his wife even the poorest Jew will afford not less than two pipes (or flutes), and one woman to make lamentation." See 2 Chron. xxxiv. 25; Eccles. xii. 5; Jer. ix. 17; xlviii. 36.

† ²³ Mark v. 36; Luke viii. 51. — † ³² Matt. xii. 23; Luke xi. 14.

τῇ Ἰσραὴλ. ³⁴ Οἱ δὲ Φαρισαῖοι εἶπον· Ἐν τῇ
to the Israel. The but Pharisees said; By the
ἀρχόντι τῶν δαιμονίων ἐκβαλεῖ τὰ δαιμόνια.
prince of the demons he casts out the demons.

³⁵ Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας
And went about the Jesus the cities all
καὶ τὰς κώμας, διδασκὼν ἐν ταῖς συναγωγαῖς
and the villages, teaching in the synagogues
αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλ-
of them, and publishing the glad tidings of the kingdom,
είας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν
and healing every disease and every
μαλακίαν.
malady.

³⁶ Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ
Seeing and the crowds, he was moved with pity for
αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι,
them, because they were jaded and scottered,
ὥςτε πρόβατα μὴ ἔχοντα ποιμένα. ³⁷ Τότε λέγει
like sheep not having a shepherd. Then he says
τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμός πολὺς, οἱ
to the disciples of him; The indeed harvest plentiful, the
δὲ ἐργαταὶ ὀλγοί. ³⁸ Δεήθητε οὖν τοῦ κυρίου
but laborers few. Implore then the lord
τοῦ θερισμοῦ, ὥπως ἐκβάλῃ ἐργατὰς εἰς τὸν
of the harvest, that he would send out laborers into the
θερισμὸν αὐτοῦ. ΚΕΦ. Ι. 10. ¹ Καὶ προσ-
harvest of him. And having

καλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἐδώ-
called the twelve disciples of him, he
κεν αὐτοῖς ἐξουσίαν πνευματῶν ἀκαθάρτων, ὥστε
gave to them authority spirits unclean, so as
ἐκβαλεῖν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον
to cast out them, and to heal every disease
καὶ πᾶσαν μαλακίαν.
and every malady.

² Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματα
Of the now twelve apostles the names
ἐστὶ ταῦτα· πρῶτος, Σίμων ὁ λεγόμενος
are these; first, Simon that being called
Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰακώ-
Peter, and Andrew the brother of him; James
βος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς
that of the Zebedee, and John the brother
αὐτοῦ· ³ Φίλιππος, καὶ Βαρθολομαῖος· Θώμας, καὶ
of him; Philip, and Bartholomew; Thomas, and
Ματθαῖος ὁ τελωνὴς· Ἰακώβος ὁ τοῦ Ἀλφαίου,
Matthew the tax-gatherer; James that of the Alphaeus,
καὶ * [Λεββαῖος ὁ ἐπικληθεὶς] Θαδδαῖος· ⁴ Σίμων
and [Lebbeus that surnamed] Thaddæus; Simon
ὁ κανανίτης, καὶ Ἰουδᾶς ὁ Ἰσκαριώτης, ὁ καὶ
the Canaanite, and Judas that Iscariot, who even
παράδους αὐτοῦ.
delivered up him.

⁵ Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς,
These the twelve sent forth the Jesus
παράγγειλας αὐτοῖς, λέγων· Εἰς ὁδὸν ἐθνῶν μὴ
commanding them, saying; Into road of Gentiles not
ἀπελθεῖτε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσελ-
you may go, and into a city of Samaritans not you may

³⁴ But the PHARISEES said, † "He expels the DEMONS by the PRINCE of the DEMONS."

³⁵ † And JESUS went through all the CITIES and VILLAGES teaching in their SYNAGOGUES, and announcing the GLAD TIDINGS of the KINGDOM, and curing Every Disease and Every Malady.

³⁶ † And beholding the CROWDS, he deeply pitied them, Because they were being harassed and dispersed, as Sheep having no Shepherd.

³⁷ Then he says to his DISCIPLES, † "The HARVEST indeed is great, but the REAPERS are few;

³⁸ beseech, therefore, the LORD of the HARVEST, that he would send Laborers to REAP it."

CHAPTER X.

¹ And having summoned his TWELVE DISCIPLES, † he gave them Authority to expel impure SPIRITS, and to cure Diseases and Maladies of Every kind.

² Now these are the NAMES of the TWELVE APOSTLES; The first, THAT SIMON, NAMED PETER, and Andrew his BROTHER; THAT JAMES, son of ZEBEDEE, and John his BROTHER;

³ Philip and Bartholomew; Thomas, and Matthew the TRIBUTE TAKER; THAT JAMES, son of ALPHEUS; and Thaddæus;

⁴ Simon the Canaanite; and THAT Judas Iscariot, who even delivered him up.

⁵ These TWELVE JESUS commissioned, instructing them, saying, "Go not Away to the Gentiles, and enter not any city of the Samaritans;

* VATICAN MANUSCRIPT—3. THAT Lebbeus, surnamed—omit.

† 34. Mark iii. 23; xxiv. 5; Jer. xxii. 1—4.

† 35. Mark vi. 6; Luke xiii. 32. † 37. Luke x. 2; John iv. 35.

† 38. Mark vi. 34; Ezek. † 1. Mark iii. 13; ix. 1.

θητε. ⁶ Πορευεσθε δε μαλλον προς τα προβατα mater. Go you but rather to the sheep
τα απολωλота οικου Ισραηλ. ⁷ Πορευομενοι δε the perishing house of Israel. Passing on your way and
κηρυσσετε, λεγοντες· 'Οτι ηγγικεν η βασιλεια preach you, saying: That has come nigh the kingdom
των ουρανων. ⁸ Ασθενοντας θεραπευετε, νεκ- of the heaveus. Those being sick heal, dead
ρους εγειρετε, λεπρους καθαρισετε, δαιμονια ones raises up, lepers cleanse, demons
εκβαλλετε· δωρεαν ελαβετε, δωρεαν δοτε.
cast out; freely you have received, freely give.

⁹ Μη κτυσησθε χρυσον, μηδε αργυρον, μηδε Not provide gold nor silver, nor
χαλκον εις τας ζωνας υμων· ¹⁰ μη κηραν εις οδον, copper in the belts of you; not a bag for a journey,
μηδε δυο χιτωνας, μηδε υποδηματα, μηδε ραβδον.
nor two tunics, nor sandals, nor a staff.

Ιξιος γαρ ο εργατης της τροφης αυτου εστιν. Worthy for the laborer of the food of him is.

¹¹ Εις την δ' αν πολιν η κωμην εισελθητε, Into what and ever city or country-town you may enter,
εξιστασate, τις εν αυτη αξιος εστι· κακει μεινate, scarce's out, who in her worthy is; and there abide,
εως αν εξελθητε. ¹² Εισερχομενοι δε εις την till you go thence. Entering and into the

οικιαν, ασπασασθε αυτην. ¹³ Και εαν μεν η home, salute her. And if indeed may be
η ο κια αξια, ελθετω η ειρηνη υμων επ' αυτην. the house worthy, let come the peace of you on her;
εαν δε μη η αξια, η ειρηνη υμων προς υμας if but not may be worthy, the peace of you to you
επιστραφητω. ¹⁴ Και ος εαν μη δεξηται υμας, let it turn. And who if not may receive you,

μηδε ακουση τους λογους υμων, εξερχομενοι της now hear the words of you, coming out of the
οικιας η της πολεις εκεινης, εκτιναξατε τον house or of the city that, shake off the
κονιορτον των ποδων υμων. ¹⁵ Αμην λεγω υμιν, dust of the feet of you. Indeed I say to you,

ανεκτοτερον εσται γη Σοδομων και Γομορρων εν more tolerable will be land of Sodom and Gomorrah in
ημερι κρισεως, η τη πολει εκεινη. ¹⁶ Ιδου, εγω a day of trial, than the city that Lo, I
αποστελλω υμας ως προβατα εν μεσφ λυκαν.

Γινασθε ουν φρονιμοι ως οι οφεις, και ακεραιοι Be ye therefore wise as the serpents, and artless
ως αι περιστεραι.
as the doves.

¹⁷ Προσεχετε δε απο των ανθρωπων. Παρα- Take heed and of the men They will
δωσουσι γαρ υμας εις συνεδρια, και εν ταις hand over for you to sanhedrims, and in the

⁶ † But go rather to the PERISHING SHEEP of the Stock of Israel.

⁷ † And as you go, proclaim, saying, 'The KINGDOM of the HEAVENS has approached.'

⁸ Heal the Sick, †[raise the Dead.] cleanse Lepers, expel Demons; freely you have received, freely give.

⁹ Provide neither Gold, nor Silver, nor Copper, in your † GIRDLES;

¹⁰ carry no Traveling Bag, no spare Clothes, Shoes, or Staff; † for the WORKMAN is worthy of his MAINTENANCE.

¹¹ And whatever City or Village you enter, inquire what worthy person resides there; and remain with him till you leave the place.

¹² When you enter the HOUSE, salute the family.

¹³ And if the FAMILY be worthy, let the PEACE you wish come upon them; but if unworthy, let your PEACE return * upon yourselves.

¹⁴ And whoever will not receive you, nor hear your WORDS, in departing from that HOUSE or CITY, shake the DUST off your FEET.

¹⁵ Indeed, I say to you, † it will be more endurable for the Land of Sodom and Gomorrah, in a Day of Judgment, than for that CITY.

¹⁶ † Behold! † I send you forth as Sheep * into the Midst of Wolves; be, therefore, sagacious as SERPENTS, and innocent as DOVES.

¹⁷ But beware of these MEN; † for they will deliver you up to High

* VATICAN MANUSCRIPT—12. upon you.

16. into

† A. [Raise the Dead.] This clause, though found in the Vatican, is wanting in a great number of MSS. Griesbach excluded it from his first edition of the Greek text, but inserted it in subsequent editions, marked as doubtful. Campbell, Wetstein, and Wakefield reject it. Marknight, Whitby, and Doddridge think it better to retain the clause, as it is evident some passages in this discourse refer to events which did not immediately take place. See verses 12, 11, 22.

† B. Their purses were commonly in their girdles.

† 6. Isa. lxi. 6; Acts xiii. 46.

† 7. Mark vi. 8; Luke ix. 3; x. 7.

† 10. 1 Tim. v. 12.

• 15. Matt. xi. 23, 24.

† 16. Luke - 9.

† 17. Matt. xxiv. 9.

συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς.¹⁸ καὶ
synagogues of them they shall scourge you; and
ἐπὶ ἡγεμόνας δε καὶ βασιλεῖς ἀχθήσεσθε ἐνεκεν
before governors and also kings you shall be led on account
ἐμοῦ, εἰς μαρτυρίον αὐτοῖς καὶ τοῖς ἐθνέσιν.
of me, for a witness to them and to the nations.

11[†] Ὅταν δε παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε.

When but they shall deliver up you, not you may be anxious,
πῶς ἢ τι λαλήσετε· δοθήσεται γὰρ ὑμῖν ἐν
how or what you must speak. It shall be given for to you in
ἐκείνῃ τῇ ᾠρᾷ, τι λαλήσετε.¹⁰ Οὐ γὰρ ὑμεῖς
that the hour, what you shall speak Not for you

εστέ οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς
are the speaking, but the spirit of the father
ὑμῶν, τὸ λαλοῦν ἐν ὑμῖν.¹¹ Παραδώσει δε
of you, that is speaking in you. Will give up and

ἀδελφὸς ἀδελφῶν εἰς θάνατον, καὶ πατὴρ τέκνον·
a brother a brother to death, and a father a child;

καὶ ἐκανστήσονται τέκνα ἐπὶ γονεῖς, καὶ θάνα-
and shall rise up children against parents, and deliver

τώσουσιν αὐτοὺς.²² καὶ ἐσεσθε μισούμενοι ὑπὸ
to death them; and you will be being hated by

παντῶν δια τοῦ ὀνόματός μου. Ὁ δε ὑπομείνας εἰς
all for the name of me. The but persevering to

τέλος, οὗτος σωθήσεται.
end, the same shall be saved.

23 Ὅταν δε διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ,

When but they persecute you in the city this
φεύγετε εἰς τὴν ἑτέραν· καὶ ἐκ ταύτης διώκωσιν
flee into the other, and if out of this they persecute

ὑμᾶς, φεύγετε εἰς τὴν ἄλλην. Ἀμὴν γὰρ λέγω
you, flee into the other. Indeed for I say

ὑμῖν, οὐ μὴ τελεστήτε τὰς πόλεις τοῦ Ἰσραὴλ,
to you, in no wise you may finish the cities of the Israel,

ἕως ἂν ἐλθῇ ὁ υἱὸς τοῦ ἀνθρώπου.²⁴ Οὐκ ἐστὶ
till may come the son of the man. Not is

μαθητὴς ὑπὲρ τοῦ διδασκαλοῦ, οὐδὲ δούλος ὑπὲρ
a disciple above the teacher, nor a slave above

τοῦ κυρίου αὐτοῦ.²⁵ Ἀρκετὸν τῷ μαθητῇ ἵνα
the lord of him. Sufficient to the disciple that

γίνεται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δούλος ὡς
he be as the teacher of him, and the slave as

ὁ κύριος αὐτοῦ. Εἰ τοῦ οἰκοδεσποτῆν Βεελζεβούλ
the lord of him. If the master of the house Beelzebub

ἐτεκαλεσάν, πῶς ἂν πολλοὺς οἰκιακοὺς αὐτοῦ;
they have named, how much more the domestics of him?

26 Μὴ οὖν φοβηθῆτε αὐτοὺς. Οὐδὲν γὰρ ἐστὶ
Not therefore you may fear them. Nothing for is

κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται· καὶ
having been covered, which not shall be uncovered, and

Councils, and scourge you
in their SYNAGOGUES;

18 and they will bring
you before Governors and
Kings, on my account, to
bear Testimony to them
and the GENTILES.

19 † But when they deli-
ver you up, be not anxi-
ous how, or what you
shall speak, because what
you should say shall be
suggested to you in That
MOMENT.

20 For it is not you
that shall SPEAK; but the
SPIRIT of your FATHER is
THAT which SPEAKS by
you.

21 † Then Brother will
deliver up Brother to
Death, and a Father his
Child; and Children will
rise up against Parents,
and cause them to die.

22 And you will be
hated by all on account of
my NAME. But HE who
PATIENTLY ENDURES to
the End, will be saved.

23 But when they per-
secute you in this CITY,
fly to the OTHER; † (and
from that, if they perse-
cute you, take refuge in
ANOTHER;] for indeed I
declare to you, you will
not have gone through
the CITIES of Israel, till
the SON of MAN be come.

24 † A Disciple is not
above his TEACHER, nor
a SERVANT above his MAS-
TER.

25 It is sufficient for
the DISCIPLE that he be
as his TEACHER, and the
SERVANT as his MASTER.
If they have called the
HOUSEHOLDER Beelzebub,
how much more THOSE of
his HOUSEHOLD?

26 † Therefore, fear
them not; for there is
nothing concealed, which
will not be discovered;

* VATICAN MANUSCRIPT—23. Israel.

† 23. This sentence is not found in the Vatican MS., though it is approved by Griesbach. Clarke says—"This clause is found in 1488 D L, and eight others; the *Armenian*, *Saxon*, all the *Itala* except three; *Athan.*, *Theodor.*, *Tertul.*, *August.*, *Ambr.*, *Hilar.*, and *Jeremias*. *Beza* in his *synonyma*, approves of this reading. On the above authorities, Griesbach has inserted it in his text. It probably made a portion of this gospel as written by Matthew."

† 10. Mark xiii. 11; Luke xii. 11. † 21. Luke xxi. 16. † 24. Luke vi. 40;
John xiii. 16; x. 20. † 26. Mark iv. 22; Luke viii. 17; xii. 2.

κρυπτον, ὃ οὐ γνωσθητεται. 27 Ὁ λεγων ὑμιν ἐν
secret, which not shall be known: What I say to you in
τῇ σκοτίᾳ, εἰπάτε ἐν τῷ φωτί· καὶ ὃ εἰς τοὺς
the darkness, speak in the light; and what in the ear
ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων. 28 Καὶ μὴ
ye hear, preach you on the house-tops. And not
φοβείσθε ἀπὸ τῶν ἀποκτενοντῶν τὸ σῶμα, τὴν
be afraid of those killing the body, the
δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν· φοβηθήτε
but life not being able to kill; be afraid
δὲ μάλλον τοῦ δυναμένου καὶ ψυχὴν καὶ σῶμα
but rather that being able both life and body
ἀπολῆσαι ἐν γέεννῃ. 29 Οὐχὶ δύο στρουθία
to destroy in Gehenna. Not two sparrows
ἀσσανίου πωλεῖται; καὶ ἐν ἐξ αὐτῶν οὐ πείσει
an assarius are sold? and one of them not shall
ταῖς εἰς τὴν γῆν ἀνεῖ τοῦ πατρὸς ὑμῶν. 30 Ὅτι μὴ
fall upon the earth without the father of you. Of you
δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πασαι ἠριθμημέναι
and even the hairs of the head all being numbered
εἰσι. 31 Μὴ οὖν φοβηθῆτε πολλῶν στρουθίων
are. Not therefore fear you; many sparrows
διαφέρετε ὑμεῖς.
are better you.

32 Πας οὖν ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἐμπροσ-
2.1 therefore whoever shall confess to me in presence
θεν τῶν ἀνθρώπων, ὁμολογήσω καγὼ ἐν αὐτῷ
of the men. I will confess even I to him
ἐμπροσθεν τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς.
in presence of the father of me, of that in heavens.
33 Ὅστις δ' ἀν ἀρνήσῃται με ἐμπροσθεν τῶν
Whoever but if may deny me in presence of the
ἀνθρώπων, ἀρνήσομαι αὐτὸν καγὼ ἐμπροσθεν
men, I will deny him even I in presence
τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς.
of the father of me, of that in heavens.

34 Μὴ νομίσῃτε, ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ
Not you must suppose that I am come to send peace upon
τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ
the earth; not I am come to send peace, but
μαχαίραν. 35 Ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ
a sword, I am come for to set a man against
τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μη-
the father of him, and a daughter against the mo-
τρὸς αὐτῆς, καὶ νυμφῆν κατὰ τῆς πενθερας
ter after, and a daughter-in-law against the mother-in-law
αὐτῆς· 36 καὶ ἐχθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοὶ
of her, and enemies of the man, the household
αὐτοῦ.
of him.

37 Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμε, οὐκ
He loving father or mother above me, not
ἐστὶ μου ἀξίος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα
is of me worthy; and he loving son or daughter

and hid, which will not be made known.

27 What I tell you in the dark, publish in the light; and what is whispered in your ear, proclaim from the house-tops.

28 Be not afraid of those who kill the body, but cannot destroy the [future] life; but rather fear him who can utterly destroy both life and body in Gehenna.

29 Are not two sparrows sold for an Assarius? Yet neither of them shall fall on the ground without your father.

30 And even the hairs of your head are all numbered.

31 Fear not, then; you are of more value than many sparrows.

32 Whoever, therefore, shall acknowledge me before men, I also will acknowledge him before that Father of mine in the heavens.

33 But whoever shall renounce me before men, I also will renounce him before that Father of mine in the heavens.

34 Think not that I am come to send forth Peace on this land; I am come not to send Peace, but War.

35 For my coming will set a Man against his father, and a Daughter against her mother, and a Daughter-in-law against her Mother-in-law;

36 so that a man's Enemies will be found in his own family.

37 He who loves Father or Mother more than me, is not worthy of me; and he who loves Son or Daughter more than me, is not worthy of me.

* VATICAN MANUSCRIPT—32. the HEAVENS.

33. the HEAVENS.

† 27. The houses were flat-roofed. Compare Deut. xxii. 8, Josh. ii. 6, Neh. viii. 16, Isa. x. 4, Jer. xxii. 29, Acts x. 9. † 28. See Appendix and verse 24. † 29. Assarius—in value about one cent and five mills, or three farthings sterling. † 30. Some Greek copies read in this place *tes boules*—the will of.

† 32. Luke xii. 8: ix. 26; Mark viii. 28; Rom. x. 9; 1 Tim. ii. 15. † 34. Luke xii. 5b

† 33. Mark vii. 6.

† 32. Luke xiv. 20.

ὑπερ ἐμε, οὐκ ἐστὶ μου ἀξίος· ³⁸ καὶ ὁς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἐστὶ μου ἀξίος. ³⁹ Ὁ εὗρων τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ, εὕρησιν αὐτήν. ⁴⁰ Ὁ δέχόμενος ὑμᾶς, ἐμε δεχεται· καὶ ὁ ἐμε δεχόμενος, δεχεται τὸν ἀποστείλαντά με. ⁴¹ Ὁ δέχόμενος προφῆτην εἰς ὄνομα προφῆτου, μισθὸν προφῆτου λήψεται· καὶ ὁ δέχόμενος δίκαιον εἰς ὄνομα δίκαιου, μισθὸν δίκαιου λήψεται. ⁴² Καὶ ὁς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτηρίον ψυχροῦ μόνον, εἰς ὄνομα μαθῆται, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

ΚΕΦ. ια'. 11.

¹ Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς διδάσκειν τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν, τοῦ διδάσκειν καὶ κηρύττειν ἐν ταῖς πόλεσιν αὐτῶν. ² Ὁ δὲ Ἰωάννης ἀκούσας ἐν ταῖς πόλεσιν αὐτῶν, εἶπεν αὐτῷ· Σὺ εἶ ὁ ἐρχόμενος, δεσποτῆρι τὰ ἔργα τοῦ Χριστοῦ, πέμψας δύο μαθητῶν αὐτοῦ, εἶπεν αὐτῷ· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; ⁴ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγείλατε ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε. ⁵ τυφλοὶ ἀναβλεποῦσι, καὶ χωλοὶ περιπατοῦσι, λεῖπροι καθαρίζονται, καὶ κωφοὶ ἀκουοῦσι, νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται. ⁶ καὶ μακάριος ἐστὶν, ὁς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

⁷ Τούτων δὲ πορευομένων, ᾤξαστο ὁ Ἰησοῦς

³⁸ † And he who does not take his cross, and follow me, is not worthy of me.

³⁹ He who preserves his life shall lose it; but he who loses his life, on my account, will preserve it.

⁴⁰ † He who receives you, receives me, and he who receives me, receives him who sent me.

⁴¹ He who entertains a Prophet, because he is a Prophet, will obtain a Prophet's Reward; and he who entertains a Righteous man, because he is a Righteous man, will obtain a Righteous man's Reward.

⁴² † And whoever shall give a single Cup of Cold water, to refresh one of these LOWLY ONES, because he is my Disciple, I assure you, that by no means will he lose his REWARD."

CHAPTER XI.

¹ And it occurred when Jesus had concluded instructing his TWELVE Disciples, he departed thence to TEACH and to proclaim in their CITIES.

² † Now JOHN, having heard in PRISON of the WORKS of the MESSIAH; sending * by his DISCIPLES,

³ said to him, † "Art thou the COMING ONE, or are we to expect another?"

⁴ And JESUS answering, said to them, "Go, tell John what you have heard and seen;

⁵ † the Blind are made to see, and the Lame to walk; Lepers are cleansed; the Deaf hear; the Dead are raised; and glad tidings are announced to the Poor;

⁶ And happy is he, who shall not stumble at me."

⁷ And as they were

* VATICAN MANUSCRIPT.—2. by his DISCIPLES.

† 38. Matt. xvi. 24; Mark viii. 34; Luke ix. 23; xvii. 33; John xii. 25. x. 10; John xiii. 20. † 42. Mark xi. 41. † 2. Luke vii. 18.

19; Dan. ix. 24.

‡ 5. Isa. xxxv. 5; lxi. 1.

† 40. Luke ‡ 8. Gen. xlix.

λεγειν τοις οχλοις περι Ιωαννου· Τι ἐξηλθετε
to say to the ^{crowds} concerning John; What went you out
εις την ερημον θεασασθαι; καλαμον ὑπο ανεμου
into the desert to see? a reed by wind
σαλευομενον; ⁸ Ἀλλα τι ἐξηλθετε ιδειν; ανθρω-
being shaken? But what went you out to see? a man
πον εν μαλακοις ιματιοις ημφιεσμενον; Ιδου,
in soft garments having been clothed; Lo,
οι τα μαλακα φοροντες, εν τοις οικοις των
those the soft (garments) wearing, in the houses of the
βασιλεων εσιν. ⁹ Ἀλλα τι ἐξηλθετε ιδειν;
kings are. But what went you out to see?
προφητην; Ναι, λεγω υμιν, και περισσοτερον
a prophet? Yes, I say to you, and much more
προφητον. ¹⁰ Ουτος * [γαρ] εστι, περι ου
of a prophet. This (for) is, concerning whom
γεγραπται· “Ιδου, εγω αποσπελλω τον αγγελον
in writing. “Lo, I send the messenger
μου προ προσωπου σου, ος κατασκευασει την
of me before the face of thee, who shall prepare the
οδον σου εμπροσθεν σου.” ¹¹ Αμην λεγω υμιν,
way of thee in presence of thee.” Indeed I say to you,
ουκ εγηγγερω εν γεννητοις γυναικων μειζων,
not son/ders among born of woman greater,
Ιωαννου του βαπτιστου· ο δε μικροτερος εν τη
of John the baptizer; the but less in the
βασιλεια των ουρανων, μειζων αυτου εστιν.
kingdom of the heavens greater of him is.
¹² Απο δε των ημερων Ιωαννου του βαπτιστου εως
From and the days of John the baptizer till
αρτι, η βασιλεια των ουρανων βιαζεται, και
now, the kingdom of the heavens has been invaded, and
βιασται αρταρουνσιν αυτην. ¹³ Παντες γαρ οι
invade arise on her. All for the
προφηται και ο νομος εως Ιωαννου. προεφητευ-
prophets and the law till John, prophesied.
σαν. ¹⁴ Και ει θελετε δεξασθαι, αυτος εστιν
And if you are willing to receive, this is
Ηλιας, ο μελλων ερχεσθαι. ¹⁵ Ο εχων ωτα
Elijah, that being about to come. He having ears
* [ακουειν,] ακουετω.
(to hear,) let him hear.

¹⁶ Τις δε ομοιωσω την γενταν ταυτην; Ομοια
To what but shall I compare this? Like
εστι παιδιοις εν αγοραις καθημενοις, και προσ-
is to boys in markets sitting, and call-
φωνουσι τοις εταιροις αυτων, ¹⁷ * [και] λεγου-
ing to the companions of them, [and] saying-
σιν· Ηυλησαμεν υμιν, και ουκ ωρχησασθε·
We have played on the flute to you, and not you have danced;
εθρηνησαμεν υμιν, και ουκ εκοψασθε. ¹⁸ Ηλθε
we have mourned to you, and not you have lamented. Came

departing. † Jesus pro-
ceeded to say to the
crowds concerning John,
“Why went you out into
the desert? To see a
Reed shaken by the Wind?

⁸ But why went you
out? To see a man robed
in Soft Raiment? Behold!
THOSE WEARING FINE
clothing are in ROYAL
PALACES.

⁹ But why went you
out? To see a Prophet?
Yes, I tell you, and one
more excellent than a
Prophet.

¹⁰ This is he concern-
ing whom it is written,
† ‘Behold! I send my MES-
SENGER before thy Face,
‘who will prepare thy way
‘before thee!’

¹¹ Indeed, I say to you,
Among those born of Wo-
men, there has not arisen
a greater than John the
IMMERSE; yet the LEAST
in the KINGDOM of the
HEAVENS is superior to
him.

¹² † And from the DAYS
of John the IMMERSE
till now, the KINGDOM of
the HEAVENS has been
forcibly assailed, and the
violent seize it.

¹³ † For All the PRO-
PHETS and the LAW in-
structed till John.

¹⁴ And if you are dis-
posed to receive it, he is
THAT † Elijah who is to
come.

¹⁵ He HAVING EARS,
let him hear.

¹⁶ But to what shall I
compare this GENERA-
TION? It is like Boys
sitting in Public Places,
and calling to ‘ORRERS;

¹⁷ saying, We have
played to you on the flute,
but you have not danced;
we have sung mournful
songs to you, but you
have not lamented.

* VATICAN MANUSCRIPT.—7 Why went you out into the desert? To see a Reed shaken by the Wind? 8. But why went you out? To see a Man, &c. 9. But why went you out? To see a Prophet? 10. For—&c. &c. 15. To hear—omit. 16. omms. 17. And—omit.

† 12. It was a common saying with the Jews before the birth of Christ, that the prophets prophesied only till the times of the Messiah.

; 7. Luke vii. 34. ; 10. Mal. iii. 1; Mark i. 2; Luke i. 76. ; 12. Luke xvi. 16
; 14. Mal. iv. 5; Matt. xvii. 11. ; 16. Luke vii. 31.

γαρ Ἰωάννης, μήτε εσθίων μήτε πινών· καὶ λέγουσι· Δαίμονιον ἔχει. ¹⁹ Ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου, ἐσθίων καὶ πινών· καὶ λεγούσιν· Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοποτῆς, τελωνῶν φίλος καὶ ἁμαρτωλῶν. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς.

²⁰ Τότε ἤρξατο οὐκιδίζειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλείσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενοήσαν· ²¹ Οὐαὶ σοὶ, Χοραζὶν, οὐαὶ σοὶ, Βηθσαιδάν· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις, αἱ γενομέναι ἐν ὑμῖν, παλαιὰν ἂν σάκκον καὶ σποδὸν μετενοήσαν. ²² Πλὴν λέγω ὑμῖν· Τύρῳ καὶ Σιδῶνι ἀνεκτοτερόν ἐσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. ²³ Καὶ σύ, Καπερναούμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ᾧδου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδομοῖς ἐγένοντο αἱ δυνάμεις, αἱ γενομέναι ἐν σοὶ, εμεῖναν ἂν μέχρι τῆς σήμερον. ²⁴ Πλὴν λέγω ὑμῖν, ὅτι γὰρ Σοδόμων ἀνεκτοτερόν ἐσται ἐν ἡμέρᾳ κρίσεως, ἢ σοὶ.

²⁵ Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· Ἐξομολογούμεαι σοὶ, πατερ, κυριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπεκρύψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκαλύψας αὐτὰ νηπιόις. ²⁶ Ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἐμπροσθεν σου. ²⁷ Πάντα μοι παρεδόθη

18 For John came abstaining from meat and drink, and they say, He has a Demon;

19 the SON of MAN came partaking of meat and drink, and they say, Behold, a Glutton and a Wine drinker! an Associate of Tribute-takers and Sinners? But WISDOM is vindicated by her CHILDREN.

20 † Then he began to censure the CITIES in which MOST of his MIRACLES had been performed, Because they did not reform.

21 Woe to thee Chorazin! woe to thee, Bethsaida! For if THOSE MIRACLES which are BEING PERFORMED in you, had been done in Tyre and Sidon, they would long since have reformed in Sackcloth and Ashes.

22 Therefore, I say to you, it will be more endurable for Tyre and Sidon, in a Day of Judgment, than for you.

23 And thou, Capernaum, THOU which art BEING EXALTED to HEAVEN, † wilt be brought down to † Hades; for if THOSE MIRACLES which are BEING PERFORMED in thee, had been done in Sodom, it had remained till THIS DAY.

24 But I say to you, That it will be more endurable for the Land of Sodom, in a Day of Judgment, than for thee."

25 † On That occasion, JESUS said, "I adore thee, O Father, Lord of HEAVEN and EARTH, Because, having concealed these things from the Wise and Intelligent, thou hast revealed them to Babes.

26 Yes, FATHER. For thus it was well pleasing in thy sight."

† 23. Hades—from *a*, not, and *idea*, to see; and literally means *hidden, obscure, invisible*. It is found eleven times in the New Testament. In the Common Version, it is rendered *grave* in 1 Cor. xv. 55, and in all other places *hell*; but the latter is now universally admitted to be an incorrect translation. See Appendix—word *Hades*.

‡ 20. Luke x. 13.

: 23. Isa. xiv. 15; Ezek. xxviii. 3.

‡ 25. Luke x. 21.

ὁ πατρὸς μου· καὶ οὐδεὶς ἐκγινώσκει τὸν
by the father of me; and no one knows the
vion, εἰ μὴ ὁ πατὴρ· οὐδὲ τὸν πατέρα τις ἐπι-
son, if not the father; neither the father any one
γινώσκει, εἰ μὴ ὁ υἱός, καὶ ὃς ἐὰν βούληται
knows, if not the son, and to whom may be willing
ὁ υἱὸς ἀποκαλύψαι. ²⁸ Δεῦτε πρὸς με πάντες οἱ
the son to reveal. Come to me all the
κοπιῶντες καὶ πεφορτισμένοι, καγὼ ἀναπαύσω
tiring and being laden, and I will cause to rest
ὑμᾶς. ²⁹ Ἀρατὴ τὸν ζυγὸν μου ἐφ' ὑμᾶς, καὶ
you. Take the yoke of me upon you, and
μαθετε ἀπ' ἐμοῦ· ὅτι πρὸς εἰμι, καὶ ταπεινὸς
be informed by me; for meek I am, and humble
τῇ καρδίᾳ· καὶ εὗρηστέ ἀναπαύσιν ταῖς ψυχαῖς
to the heart; and you shall find a rest to the lives
ὑμῶν. ³⁰ Ὁ γὰρ ζυγὸς μου χρηστός, καὶ τὸ
of you. The for yoke of me easy, and the
φορτίον μου ελαφρόν ἐστιν.
burden of me light is.

ΚΕΦ. ΙΒ'. 12.

¹ Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς
At that the season passed the Jesus to the
σαββάσι δια τῶν σκορμιῶν· οἱ δὲ μαθηταὶ αὐτοῦ
sabbath through the corn-fields; the and disciples of him
πείνασάν, καὶ ᾤρξαντο τιλλεῖν σταχυάς, καὶ
were hungry, and began to pluck ears of corn, and
σθῆναι. ² Οἱ δὲ Φαρισαῖοι ἰδόντες, εἶπον αὐτῷ
to eat. The and Pharisees seeing, said to him;
Ἰδὼν, οἱ μὴτῆται σου ποιοῦσιν, ὃ οὐκ ἐξεστὶ
Lo, the disciples of thee are doing, that not is lawful
ποιεῖν ἐν σαββάτῳ. ³ Ὁ δὲ εἶπεν αὐτοῖς· Οὐκ
to do on a sabbath. He but said to them; Not
ἀγνοεῖτε, τί ἐποίησε Δαυὶδ, ὅτε ἐπειράσε, καὶ
have you known, what did David, when he was hungry, and
οἱ μετ' αὐτοῦ; ⁴ πῶς εἰσῆλθεν εἰς τὸν οἶκον
those with him? how he entered into the house
τοῦ θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἐφάγεν,
of the God, and the loaves of the presence did eat,
ὅς οὐκ ἐξόν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ'
which not lawful was to him to eat, neither to those with
αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις; ⁵ Ἡ οὐκ
him, except the priests alone? Or not
ἀγνοεῖτε ἐν τῷ νόμῳ, ὅτι τοῖς σαββάσιν οἱ
have you read in the law, that to the sabbaths the
ἱερεῖς ἐν τῷ ἱερῷ τὸ σαββάτον βεβηλοῦσι, καὶ
priests in the temple the sabbath violate, and
ἀκαίτιοι εἰσὶ; ⁶ Δεῶν δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ
blameless are? I say but to you, that of the temple

²⁷ † All things are im-
parted to me by my FA-
THER; and no one, but
the FATHER, knows the
SON; nor does any one
know the FATHER, except
the SON, and he to whom
the SON is pleased to re-
veal him.

²⁸ Come to me, All YOU
LABORING and burdened
ones, and I will cause
you to rest.

²⁹ Take my YOKK on
you, and be taught by me;
For I am meek and lowly
in HEART; and your LIVES
will find a Resting-place.

³⁰ † For my YOKE is
easy, and my BURDEN is
light.

CHAPTER XII.

¹ At That time † JESUS
on the † SABBATH went
through the FIELDS OF
GRAIN; and his DISCI-
PLES were hungry, and
began to pluck off EARS OF
GRAIN, and to eat.

² Now the PHARISEES,
observing, said to him,
"Behold, thy DISCIPLES
are doing what is not law-
ful to do on a Sabbath."

³ But HE said to them,
† Have you not read what
David did, when * he was
hungry, and THOSE who
were with him?

⁴ How he † entered into
the TABERNACLE OF GOD,
and ate the LOAVES OF THE
PRESENCE, which were
not lawful for him to eat,
nor for THOSE who were
with him, but for the
PRIESTS alone?

⁵ † Or, have you not
read in the LAW, that
† the PRIESTS in the TEM-
PLE profane the REST to
be observed on the SAB-
BATHS and are blameless?

⁶ But I say to you,

* VATICAN MANUSCRIPT.—3. he was.

† 1. SABBATH—with us, Saturday, or rather Friday at sun-set to Saturday at sun-set, for so the Jews reckoned. ‡ By comparing 1 Sam. xxi. 1-6, and Lev. xxiv. 5-9, it will appear that this also transpired on a Sabbath. § 5. From Num. xxviii. 9, it appears that two additional lambs were sacrificed on the Sabbath, by which the ordinary work of the week was doubled. Compare Exod. xxix. 38.

127. Matt. xxviii. 18; John iii. 25; vi. 66; x. 13. 129. John xiv. 3; Heb. iv. 9-11.
; 30. 7 John v. 2. ; 1. Mark ii. 23; Luke vi. ; Deut. xxiii. 23. ; 3. 1 Sam. xxi. 1-6
; 6. Lev. xxiv. 5; Num. xxviii. 9.

μεῖζων ἐστὶν ὧδε. ⁷ Εἰ δὲ ἐγνώκετε, τί ἐστίν·
greater is here. If but you had known, what is;
"Ἐλεον θέλω, καὶ οὐ θύπτιαν." οὐκ ἂν κατέ-
"Mercy I desire, and not a sacrifice," not would you
δικάσατε τοὺς ἀναιτίους. ⁸ Κύριος γὰρ ἐστὶ
have condemned the blameless. A lord for is
τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.
of the sabbath the son of the man.

⁹ Καὶ μεταβὰς ἐκείθεν, ἦλθεν εἰς τὴν συνα-
And passing on from thence, he came into the syna-
γωγὴν αὐτῶν. ¹⁰ Καὶ ἰδού, ἀνθρώπος ἦν τῇ
gogue of them. And lo, a man there was the
χειρὰ ἐχὼν ξηρὰν. Καὶ ἐπηρώτησαν αὐτόν,
hand having withered. And they asked him,
λέγοντες· Εἰ ἐξεστὶ τοῖς σαββάσι θεραπεύειν;
saying, If it is lawful to the sabbaths to heal?
ἵνα κατηγορήσωσιν αὐτοῦ. ¹¹ Ὁ δὲ εἶπεν αὐτοῖς·
that they might accuse him. He but said to them,
Τίς ἐστὶ ἐξ ὑμῶν ἀνθρώπος, ὃς ἔξει πρόβατον
What shall be among you a man, who shall have sheep
ἓν, καὶ εἰς ἐμπεσῇ τούτῳ τοῖς παββάσιν εἰς
one, and if should fall this to the sabbath into
βυθὸν, οὐχὶ κρατήσῃ αὐτό, καὶ ἐγείρῃ;
a pit, not seize it, and raise it up?
¹² Ποσῶ οὖν διαφέρει ἀνθρώπος πρόβατον; Ὥστε
How much then is superior a man of a sheep? So that
ἐξεπτι τοῖς σαββάσι καλῶς ποιεῖν. ¹³ Τότε
it is lawful to the sabbath good to do. Then
λέγει τῷ ἀνθρώπῳ· Ἐκτεινον τὴν χεῖρα σου.
he says to the man; Stretch out the hand of thee.
Καὶ ἐξέτεινε· καὶ ἀποκατεστάθῃ ὅλης, ὥς
And he stretched it out; and it was restored whole, as
ἡ ἄλλη.
the other.

¹⁴ Οἱ δὲ Φαρισαῖοι συμβουλίον ἐλάβον κατ'
The then Pharisees a council held against
αὐτὸν ἐξεληθόντες, ὅπως αὐτὸν ἀπολεσώσιν.
him going out, how him they might destroy.
¹⁵ Ὁ δὲ Ἰησοῦς γινούς ἀνεχώρησεν ἐκείθεν· καὶ
The but Jesus knowing withdrew from thence; and
ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· καὶ ἐθερά-
followed him crowds great; and he
πέυσεν αὐτοὺς πάντας, ¹⁶ καὶ ἐπετίμησεν
healed them all and charged
αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν· ¹⁷ ὅπως
them, that not known him they should make; so that
πληρῶθῃ τὸ ῥῆθον διὰ Ἠσαίου τοῦ προ-
it might be fulfilled the word spoken through Isaiah the pro-
φήτου, λέγοντος· ¹⁸ Ἴδου, ὁ παῖς μου, ὃν
phet saying, "Lo, the servant of me, whom

That one greater than the
TEMPLE is here.

⁷ If, then, you had
known what this is; † I
'desire Compassion, and
'not a Sacrifice,' you
would not have con-
demned the INNOCENT;

⁸ for the SON of MAN is
Master of the SABBATH."

⁹ † And having left that
place, he went into their
SYNAGOGUE;

¹⁰ and behold, there
was a Man who had * a
withered Hand. They
asked JESUS, with a de-
sign to accuse him, † "Is
it lawful to heal on the
SABBATH?"

¹¹ And HE answered
them, "What Man is there
among you, who, having
one Sheep, † if it fall into
a pit on the SABBATH,
will not lay hold on it,
and lift it out?"

¹² Does not a Man
greatly surpass a Sheep?
Therefore, it is lawful to
do good on the SABBATH."

¹³ Then he says to the
MAN, "Stretch out Thine
HAND." And he stretched
it out; and it was restored
to soundness, like the
other.

¹⁴ Then the PHARISEES, departing, held a
Council concerning him,
how they might destroy
him.

¹⁵ But JESUS knowing
it, withdrew from them,
and * many followed him,
and he healed them all;

¹⁶ and charged them
not to make him known.

¹⁷ so that the WORD
SPOKEN through Isaiah
the PROPHET might be
verified, saying;

¹⁸ † "Behold, my SER-

* VATICAN MANUSCRIPT.—10. a withered Hand.

15. many followed.

† 18. The following is from the Septuagint version of Isa. xlii. 1, translated by Thompson:—"Jacob is my servant, I will uphold him; Israel is my chosen one, my soul hath embraced him. I have put my spirit upon him; he will publish judgment to the nations—he will not cry aloud, nor urge with vehemence, nor will his voice be heard abroad. A bruised reed he will not break, nor will he quench smoking flax, but will bring forth judgment unto truth,—and in his name shall the nations trust (or hope)." The words *Jacob* and *Israel*, added by the authors of the Septuagint, have obscured this prophecy.

‡ 7. Hos. vi. 6; Matt. ix. 13.

† 9. Mark iii. 1; Luke vi. 6.

† 10. Luke xlii. 14;

‡ 11. Exod. xxiii. 4, 5; Deut. xxii. 4.

† 18. Isa. xlii. 1.

ἔγρετο, ὁ ἀγαπητός μου, εἰς ὃν εὐδοκῆσεν ἡ
I have chosen, the beloved of me, in whom takes delight the
ψυχὴ μου ἵνα το πνεῦμα μου ἐπ' αὐτόν,
soul of me; I will put the spirit of me upon him,
καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. ¹⁹ Οὐκ
and judgment to the nations he shall declare. Not
ἐρίσει, οὐδὲ κραυγασεῖ, οὐδὲ ἀκουσεῖ τις ἐν
he shall strive, nor cry out, nor shall hear any one in
ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. ²⁰ Καλαμὸν
the wide places the voice of him; a reed
συντετριμμένον οὐ κατεάξει, καὶ λίνον τυφόμε-
having been bruised not he shall break, and flax smoking
ἐν ὧν οὐ σβήσει· ἕως ἂν ἐκβάλῃ εἰς νίκην
not he shall quench, till he bring forth to victory
τὴν κρίσιν. ²¹ Καὶ τῷ ὀνόματι αὐτοῦ ἔθνη
the judgment. And to the name of him nations
ἐλπιοῦσι." ²²
will hope."

²² Τότε προσήνεχθ' αὐτῷ δαιμονιζόμενος,
Then was brought to him a demoniac,
τυφλὸς καὶ κῶφος· καὶ ἐθεράπευσεν αὐτόν, ὥστε
blind and dumb; and he healed him, so that
τοῦ τυφλοῦ καὶ κῶφου καὶ λαλεῖν καὶ βλέπειν.
the blind and dumb both to speak and to see.
²³ Καὶ ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἐλεγόν·
And were amazed all the crowds, and said;
Μήτι οὗτος ἐστὶν ὁ υἱὸς Δαυὶδ; ²⁴ Οἱ δὲ
Not this is the son David? The and
Φαρισαῖοι ἀκουσάντες, εἶπον· Οὗτος οὐκ ἐκ-
Phariseans hearing, said; This not
βαλλεῖ τὰ δαιμόνια, εἰ μὴ ἐν τῇ Βεελζεβούλ,
casts out the demons, if not by the Beelzebub,
ἀρχόντι τῶν δαιμονίων. ²⁵ Εἰδὼς δὲ ὁ Ἰησοῦς
a prince of the demons. Knowing but the Jesus
τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς· Πᾶσα βα-
the thoughts of them, said to them; Every
σιλεια μὴ σθεῖσα καθ' ἑαυτῆς, ἐρημυνταὶ καὶ
kingdom being desolate against itself, is laid waste; and
πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς, οὐ
every city or house being divided against itself, not
σταθήσεται. ²⁶ Καὶ εἰ ὁ σάτανος τὸν σάτανον
will stand. And if the adversary the adversary
ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερισθ'· πῶς οὖν στα-
casts out, with himself he is at variance, how then
θήσεται ἡ βασιλεῖα αὐτοῦ; ²⁷ Καὶ εἰ ἐγὼ ἐν
will stand the kingdom of him? And if I by
Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν
Beelzebub cast out the demons, the sons of you
ἐν τίνι ἐκβάλλουσιν; Διὰ τοῦτο αὐτοὶ ὑμᾶν
by whom do they cast out? Is this they of you
σπονταί κριταί. ²⁸ Εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ
shall be judges. If but by spirit of God I
ἐκβάλλω τὰ δαιμόνια, ἀρὰ ἐφθασεν ἐφ'
cast out the demons, then has suddenly come among

"VANT, whom I have cho-
"sen, my BELOVED, in
"whom I take delight: I
"will put my SPIRIT upon
"him, and he shall pro-
"claim Justice to the NA-
"TIONS.
"19 "He will not strive
"nor cry out, nor will any
"one hear his VOICE in
"the OPEN SQUARES.
"20 "He will not break
"a bruised Reed, and a
"dimly burning Taper he
"will not extinguish, till
"he send forth the JUDA-
"MENT to victory.
"21 "The nations also
"will hope in his name."
"22 "Then *they brought
to him a demoniac, blind
and dumb; and he cured
him, so that *the DUMB
man spake and saw.
"23 And All the PEOPLE
with amazement, asked,
"Is this the son of Da-
vid?"
"24 But the PHARISEES
hearing them, said, "This
man could not expel DE-
MONS, except through
Beelzebub, the Prince of
the DEMONS."
"25 And *he knowing
their thoughts, said unto
them, "Every Kingdom
being divided against it-
self, is desolated; and No
City or House being di-
vided against itself, can
stand.
"26 Now if the ADVER-
SARY expel the ADVER-
SARY, he is at variance
with himself; how then
will his KINGDOM stand?
"27 Besides, if I through
Beelzebub expel DEMONS,
through whom do your
sons expel them? There-
fore, they will be Your
Judges.
"28 But, if it be by Di-
vine co-operation that I
cast out DEMONS, then
† GOD'S ROYAL MAJESTY

* VAVICAN MANUSCRIPT.—22. they brought, 23. he knowing.

22. the dumb man spake and saw.

* 23. See note on Basilica, Matt. iii. 2. It is not according to fact, to make Jesus say, that "the kingdom of God has come unto you," as rendered in the Common Version, and followed by modern translators. The context shows that our Lord is speaking of himself. These miracles were proofs of his Messiahship. See John iii. 2; v. 36; vii. 31.

† 22. Luke xi. 14.

‡ 24. Mark iii. 22.

ὅμας ἡ βασιλεία του θεου. ²⁹ Ἡ πως δυναται
you the majesty of the God. Or how is able
tis εἰσελθεῖν εἰς την οικίαν του ισχυρου, και
any one to enter into the house of the strong man, and
τα σκευη αυτου διαρπασαι, εαν μη πρωτον
the household stuff of him to plunder, if not first
δησῃ τον ισχυρον; και τοτε την οικίαν αυτου
he should bind the strong man? and then the house of him
διαρπασει. ³⁰ Ὁ μη ων μετ' εμου, κατ' εμου
he shall plunder. He not being with me, against me
ἐστι· και ὁ μη συναγων μετ' εμου, σκορπιζει.
is; and he not gathering with me, scatters.
³¹ Δια τουτο λεγω ὑμιν· Πασα ἁμαρτια και
Therefore this I say to you; All sin and
βλασφημία ἀφεθησεται τοις ἀνθρωποις· ἡ δε
evil-speaking shall be forgiven to the men; the but
του πνευματος βλασφημία οὐκ ἀφεθησεται
of the spirit evil-speaking not shall be forgiven
* [τοις ἀνθρωποις·] ³² και ὅς αν εἰπῃ λογον
[to the men;] and who ever may speak a word
κατα του υἱου του ανθρωπου, ἀθετησεται αὐτῷ·
against of the son of the man, it shall be forgiven to him;
ὅς δ' αν εἰπῃ κατα του πνευματος του ἁγιου,
who but ever may speak against of the spirit of the holy,
οὐκ ἀφεθησεται αὐτῷ, οὔτε εν τούτῳ τῷ αἰωνι,
not it shall be forgiven to him, neither in this the age,
οὔτε εν τῷ μελλοντι. ³³ Ἡ κοινησατε το δεν-
nor in the coming; Further make you the tree
δρον καλον, και τον καρπον αυτου καλον· η
good, and the fruits of him good; or
κοινησατε το δενδρον σαπρον, και τον καρπον
make you the tree corrupt, and the fruits
αυτου σαπρον· εκ γαρ του καρπου το δενδρον
of him corrupt; by for the fruit the tree
γινωσκεται. ³⁴ Γεννηματα ἐχιδνων, πως
is known. O broods of venomous serpents, how
δυνασθε αγαθα λαλειν, πονηροι οντες; εκ γαρ
are you able good (things) to speak, evil (men) beings; out of for
του περισσευματος της καρδιας το στομα λαλει.
the fulness of the heart the mouth speaks.
³⁵ Ὁ αγαθος ανθρωπος εκ του αγαθου θησαυρου
The good man out of the good treasure
εκβαλλει τα αγαθα· και ὁ πονηρος ανθρωπος
brings forth the good (things); and the evil man
εκ του πονηρου θησαυρου εκβαλλει πονηρα.
out of the evil treasure brings forth evil (things).
³⁶ Λεγω δε ὑμιν, ὅτι παν ῥημα αργον, ὃ εαν
I say but to you, that every word idle, which if
λαλησωσιν οἱ ανθρωποι, αποδωσουσι, περὶ
may speak the men, they shall give account, concerning
αυτου λογον εν ημερα κρισεως· ³⁷ Εκ γαρ των
this word in a day of trial. By for the
λογων σου δικαιωθησῃ, και εκ των λογων σου
words of thee thou shalt be acquitted, and by the words of thee
καταδικασθησῃ.
thou shalt be condemned.

has unexpectedly appear-
ed among you.

²⁹ Moreover, how can
any one enter the STRONG
one's HOUSE, and plunder
his GOODS, unless he first
bind the STRONG one?
and then indeed he may
plunder his HOUSE.

³⁰ He who is not with
me, is against me; and HE
who GATHERS not with
me, scatters.

³¹ † Therefore, I say to
you, Though every other
Sin and Blasphemy will
be forgiven * to YOU MEN;
yet the BLASPHEMY of
the SPIRIT will not be
forgiven.

³² For whoever may
speak a Word against the
SON of MAN, it † will be
forgiven him; but he who
may speak against the
HOLY SPIRIT, † it will in
no wise be forgiven him,
neither in this nor in the
coming AGE.

³³ † Either call the TREE
good, and its FRUIT good;
or call the TREE bad, and
its FRUIT bad; for we
know the TREE by the
FRUIT.

³⁴ (O) Progeny of Vipers!
‡ how can you, being evil,
speak good things? for
out of the EXUBERANCE
of the HEART the mouth
speaks.

³⁵ † The GOOD Man out
of his GOOD Treasure pro-
duces * good things; and
the EVIL Man out of his
BAD Treasure produces
evil things.

³⁶ But I say to you,
That for Every pernicious
Word which MEN may
utter, they shall be Re-
sponsible, on a Day of
Judgment.

³⁷ For by thy WORDS
thou wilt be acquitted;
and by thy WORDS thou
wilt be condemned."

* VATICAN MANUSCRIPT.—31. to YOU MEN.
him. 32. in no wise be forgiven him.

31. to MEN—omit.

32. not be forgiven

35. of the HEART—omit.

35. good things.

† 32. The Vat. MSS. here reads, "It shall not be forgiven him," which is contrary to what is stated in verse 31, and the parallel passage in Luke xii. 10. Probably it is an error of the transcriber. For this reason it has not been inserted in the text.

‡ 31. Mark iii. 29; Luke xii. 10; 1 John v. 16.

‡ 33. Matt. vii. 17; Luke vi. 43, 45.

‡ 34. Matt. iii. 7; xiii. 33.

‡ 35. Luke vi. 45.

38 Τότε ἀπεκρίθησαν τινες τῶν γραμματέων·
Then answered some of the scribes
 * [καὶ Φαρισαῖον,] λέγοντες· Διδασκαλε, θέλ-
and Pharisean, saying, O teacher, we
 ομεν ἀπο σοῦ σημεῖον ἰδεῖν. 39 Ὁ δὲ ἀποκρίθει-
said to them, A generation evil and adulterous
 εἶπεν αὐτοῖς· Γερεα ποιηρὰ καὶ μοιχαλὶς ση-
demands, and a sign not shall be given to her,
 μείων ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ.
if out the sign of Jonah, the prophet. 40 Ὡς περ
for as Ἰωῆνας ἐν τῇ κοιλίᾳ τοῦ κητοῦ τρεῖς
was ἡμέρας καὶ τρεῖς νύκτας· οὕτως ἔσται ὁ υἱὸς
of the man in the belly of the fish three
 τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας
and three nights. 41 Ἄνδρες Νινευῖται ἀναστή-
and Ninevites shall stand
 σονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης,
in the judgment against the generation of this,
 καὶ κατακρινουσὶν αὐτὴν· ὅτι μετενοήσαν
and shall give judgment against her, for they reformed
 εἰς τὸ κήρυγμα Ἰωῆνα· καὶ ἰδοὺ πλείον Ἰωῆνα ὧδε.
at the preaching of Jonah; and lo a greater of Jonah here.
 42 Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει·
Queen of south shall rise up in the judgment
 μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ
against the generation of this, and shall give judgment against
 αὐτὴν· ὅτι ἦλθεν ἐκ τῶν περατῶν τῆς γῆς
her, for she came from the ends of the earth
 ἀκοῦσαι τὴν σοφίαν Σολομῶνος· καὶ ἰδοὺ, πλείον
to hear the wisdom of Solomon, and lo, a greater
 Σολομῶνος ὧδε. 43 Ὅταν δὲ τὸ ἀκαθάρτον
of Solomon here. πνεῦμα ἐξέλθῃ ἀπο τοῦ ἀνθρώπου, διερχεται
spirit may come out from the man, it wanders about
 δι' ἀνύδρων τόπων ζητοῦν ἀναπαύσιν, καὶ οὐχ
through dry places seeking a resting-place, and not
 εὑρίσκει. 44 Τότε λέγει· Ἐπιστρέψω εἰς τὸν
I find. Then it says, I will return into the
 οἶκόν μου, ὅθεν ἐξηλθόν. Καὶ ἐλθὼν εὑρίσκει
house of me, whence I came. And coming it finds
 σκολαζόντα, σεσαρωμένον, καὶ κεκοσμημένον.
it being empty, having been swept, and having been set in order.
 45 Τότε πορεύεται, καὶ παραλαμβάνει μεθ' ἑαυτοῦ
Then it goes, and takes with itself
 ἕξτα ἑτέρα πνεύματα, πονηροτέρα ἑαυτοῦ, καὶ
seven other spirits, more wicked of itself, and
 ἐσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τα
they returning finds an abode there; and becomes the

38 † Then some of the scribes answered him, saying, "Teacher, we desire to witness † a Sign from thee."

39 But HE answering, said to them, † "A wicked and faithless Generation demands a Sign; but no Sign will be given it, except the SIGN of JONAH the PROPHET."

40 † For as JONAH was Three Days and Three Nights in the STOMACH of the GREAT FISH; so will the SON of MAN be Three Days and Three Nights † in the HEART of the EARTH.

41 The Ninevites will stand up in the JUDGMENT against this GENERATION, and cause it to be condemned; † For they reformed at the WARNING of JONAH; and behold, something greater than JONAH is here.

42 † The Queen of the † South will rise up at the JUDGMENT against this GENERATION, and cause it to be condemned; for she came from a DISTANT LAND to hear the wisdom of Solomon; and behold, something greater than Solomon is here.

43 † When the IMPURE Spirit is gone out of the MAN, it roves through Parched Deserts, seeking a Place of Rest, and finds it not.

44 Then it says, I will return to my HOUSE, whence I came. And coming, it finds it empty, swept, and furnished.

45 It then departs, and takes with itself Seven Other Spirits, more wicked

* VATICAN MANUSCRIPT.—38. and Pharisees—omit.

38. answered him, saying.

† 38. This was a demand often made—see Matt. xvi. 1; Mark viii. 11; Luke xi. 16—and probably founded on the prophecy of Dan. vii. 13, which desc. bes. the Son of Man as coming in the clouds of heaven. It was almost a characteristic of the Jews to ask a sign. See 1 Cor. i. 22. They demanded one from heaven—some celestial phenomenon—which would be the strongest test of Jesus' pretensions.—Bloomfield.

† 40. That is, simply, in the earth. So Tyte is said to be in the heart of the sea, Ezek. xxviii. 2, although it was so near the continent, that, when Alexander besieged it, he carried a causeway from the land to the city.—Froloper.

† 42. In the Old Testament.—Sheba.

: 38. Luke xi. 29. : 39. Matt. xvi. 4. : 40. Jonah i. 17. : 41. Jonah iii. 5.

: 42. 1 Kings 5. 1; 2 Chron. ix. 1.

: 43. Luke xi. 24.

εσχάτα του ανθρώπου εκείνου χειρόνα των
last (state) of the man that worse of the
πρωτων. Ούτως εσται και τη γενεα ταυτη,
first. Thus will be and the generation this
η πονηρη.
the wicked.

41 Ετι δε αυτου λαλουντος τοις οχλοις, ιδου,
While and he is talking to the crowds, lo,
η μητηρ και οι αδελφοι αυτου εστηκεισαν εξω,
the mother and the brothers of him stood without,
ζητουντες αυτω λαλησαι * [47 Ειπε δε τις
seeking to him to speak [Said then one
αυτω: Ιδου, η μητηρ σου και οι αδελφοι σου
to him, Lo, the mother of thee and the brothers of thee
εξω εστηκασι, ζητουντες σοι λαληται.] 43 Ο
without stand, seeking to thee to speak.] He
δε αποκριθεις ειπε τω ειποντι αυτω: Τis εστιν
but answering said to the man informing him: Who is
η μητηρ μου; και τινες εισιν οι αδελφοι μου;
the mother of me? and who are the brothers of me?
44 Και εκτεινας την χειρα αυτου επι τους
And stretching out the hand of him towards the
μαθητας αυτου, ειπεν: Ιδου, η μητηρ μου, και
disciples of him, said; Lo, the mother of me, and
οι αδελφοι μου. 45 Οστις γαρ αν ποιηση το
the brothers of me. Whoever for may do the
θελημα του πατρος μου, του εν ουρανοις, αυτος
will of the father of me, that in heavens, the same
μου αδελφος και αδελφη και μητηρ εστιν.
of me a brother and a sister and a mother is.

ΚΕΦ. ιγ'. 13.

1 Εν δε τη ημερα εκείνη εξελθων ο Ιησους απο
In but the day that departing the Jesus from
της οικιας, εκαθητο παρα την θαλασσαν. 2 και
the house, he sat by the sea; and
συνηχθησαν προς αυτον οχλοι πολλοι, ωστε
were gathered to him crowds great, so that
αυτον εις το πλοιον εμβντα καθισθαι και πας
he into the ship entering to be seated; and all
ο οχλος επι τον αιγιαλον εισηκει. 3 Και
the crowd on the shore entered. And
ελαλησεν αυτοις πολλα εν παραβολαις, λεγων
he spake to them much in parables, saying:
Ιδου, εξηλθεν ο σπειρων του σπειρειν. 4 Και
Lo, went out the sower of the seed to sow. And
εν τω σπειρειν αυτον, α μεν εκισε παρα την
in the sowing it, some indeed fell on the
οδον: και ηλθε τα πετεινα, και κατεφαγεν αυτα.
path; and came the birds, and ate them.

than itself, and entering.
they abide there; and
† the LAST state of that
MAN is worse than the
FIRST. Thus will it also
be with this EVIL GENE-
RATION.

46 While he was yet
talking to the CROWDS,
‡ behold, his MOTHER and
his BROTHERS stood with-
out, desiring to speak to
him.

47 * [And one said to
him, "Behold, thy MOTHER
and thy BROTHERS are
standing without wishing
to speak to thee."]

48 But HE answering,
said to the PERSON IN-
FORMING him, † "Who is
my MOTHER? and who
are my BROTHERS?"

49 And extending his
HAND towards his DISCI-
PLES, he said, "Behold
my MOTHER, and my
BROTHERS!"

50 ‡ For whoever shall
do the WILL of THAT
FATHER of mine in the
HEAVENS, that one is
my Brother, or Sister, or
Mother."

CHAPTER XIII.

1 On that DAY, JESUS,
having gone out of the
HOUSE, † sat by the SIDE
of the LAKE;

2 but so many People
gathered around him, that
he entered * a Boat, and
sat down; and All the PEOP-
LE stood on the SHORE.

3 Then he discoursed
much to them in Para-
bles, saying; ‡ "Behold,
the SOWER went forth to
SOW.

4 And in SOWING, some
seeds fell † by the ROAD; and
the BIRDS came and
picked them up.

* VATICAN MANUSCRIPT.—47. And one said to him, "Behold, thy MOTHER and thy BROTHERS are standing without, wishing to speak to thee"—omit. 2. a float. 5. EARTH.

† 49. To suppose that our Lord here intends to put any slight on his mother would be very absurd; he only took the opportunity of expressing his affection to his obedient disci-
ples in a peculiarly endearing manner; which could not but be a great comfort to them.
It appears from Luke viii. 2, Susanna, Joanna, Mary Magdalene, and others were then with him.

‡ 4. The ordinary roads or paths in the East lead often along the edge of the fields,
which are unenclosed. Hence, as the sower scatters his seed, some of it is liable to fall be-
yond the ploughed portion, on the hard beaten ground, which forms the way-side.—Hackett.

† 45. Heb. vi. 4; x. 20; ‡ Peter ii. 20—22. ‡ 46. Mark iii. 31; Luke viii. 10. ‡ 50. John xv. 14; Gal. iii. 28; Heb. ii. 11. ‡ 1. Mark iv. 1. ‡ 2. Luke viii. 5. ‡ 50.

Ἄλλα δὲ ἐπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ
Others and fell on the rocky ground, where not
εἶχε γῆν πολλήν· καὶ εὐθεὺς ἐξανέτειλε, δια-
It had earth much, and immediately sprang up, through-
τὸ μὴ εἶχειν βάθος γῆς· ὁ ἡλίου δὲ ἀνατεί-
the not to have a depth of earth, sun and having
λαντος, ἐκαυμάτισθη· καὶ διὰ τὸ μὴ εἶχειν
arise, it was scorched, and through the not to have
ρίζαν, ἐξηρανόθη. Ἄλλα δὲ ἐπεσεν ἐπὶ τὰς
a root, was dried up. Others and fell among the
ἀκανθὰς· καὶ ἀνέβησαν αἱ ἀκανθὰι, καὶ ἀπεπνίξαν
thorns, and sprang up the thorns, and choked
αὐτά. Ἄλλα δὲ ἐπεσεν ἐπὶ τὴν γῆν τὴν
euta. Others and fell on the ground the
καλήν· καὶ ἐδίδου καρπὸν, ὁ μὲν ἑκατόν, ὁ
good, and bore fruit the one a hundred, the
δὲ ἑξήκοντα, ὁ δὲ τριακόντα. Ὁ ἔχων ὠτα
either sixty, the other thirty. He having ears
ἀκούειν, ἀκουέτω. Καὶ προσελθόντες οἱ
to hear, let him hear. And coming the
μαθηταὶ εἶπον αὐτῷ· Διὰ τί ἐν παραβολαῖς
disciples said to him, Why in parables
λαλεῖς αὐτοῖς; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐ-
speakest thou to them? He and answering said to
τοῖς· Ὅτι ὑμῖν δεδοταί γινῶναι τὰ μυστήρια
them, Because to you it is given to know the secrets
τῆς βασιλείας τῶν οὐρανῶν· ἐκείνοις δὲ οὐ
of the kingdom of the heavens; to them but not
δεδοταί. Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ,
it is given. Whoever for has, it shall be given to him,
καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ
and he will be grieved with abundance, whoever but not has, even
ὁ ἔχει, ἀρῆσεται ἀπ' αὐτοῦ. Διὰ τοῦτο
what he has, shall be taken from him. Therefore this
ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ
in parables to them I speak, for seeing not
βλέπουσι, καὶ ἀκούοντες οὐκ ἀκουοῦσιν, οὐδὲ
they see, and hearing not they hear, neither
συνιούσι. Καὶ ἀναληφροῦνται αὐτοῖς ἡ προ-
do they understand. And is fulfilled to them the
φητεῖα Ἡσαίου, ἡ λεγούσα· Ἀκούε ἀκουσέτε,
prophecy of Isaiah, that saying; "By hearing you shall hear,
καὶ οὐ μὴ συνήτε· καὶ βλέποντες βλέψετε,
and not not you may understand, and seeing you will see,
καὶ οὐ μὴ ἴδητε. Ἐπαχύνθη γὰρ ἡ καρδία του
and not not you may see. Has grown fat for the heart of the

5 And others fell on ROCKY GROUND, where they had not much Soil; and immediately vegetated, through not HAVING a Depth of EARTH;

6 † and when the Sun had risen, they were scorched, and HAVING NO Root, they withered.

7 And others fell among THORNS; and the THORNS choked them.

8 But others fell on GOOD GROUND, and yielded Increase; ONE a hundred, ONE sixty, and ONE thirty.

9 HE HAVING Ears to hear, let him hear.

10 ‡ Then the DISCIPLES approaching, said to him, "Why dost thou speak to them in Parables?"

11 HE answering, said to them, "Because You are permitted to know the SECRETS of the KINGDOM of the HEAVENS; but to them this privilege is not given.

12 For whoever has, to him more will be given, and he shall abound; but whoever has not, from him will be taken even that which he has.

13 For this reason I speak to them in Parables; Because seeing, they do not perceive; and hearing, they do not understand; nor do they regard

14 And in them is fulfilled THAT PROPHECY of Isaiah, which says; † "By Hearing you will hear, though you may not understand; and seeing, you will see, though you may not perceive.

15 For the UNDERSTANDING of this PRO-

* VATICAN MANUSCRIPT.—δ. EARTH.

† 4. In Palestine, during the seed time, (which is in November,) the sky is generally overcast with clouds. The seed then springs up even in stony ground; but when the sun dissipates the clouds, having outgrown its outward growth, it is quickly dried away.—ROSEN-MÜLLER.
‡ 7. ἀκούειν ὡς οὐκ—οἷον, "upon thorny ground." The field sown may be considered to consist of the different varieties of soil specified; viz., the rocky, the thorny, and the good ground.

: M. Mark iv. 10; Luke viii. 9.
Rom. xi. 8.

‡ 14. Isa. vi. 9; John xii. 39; Acts xviii. 26;

λαου τουτου, και τοις ωσι βαρεως ηκουσαν, και
people this, and with the ears heavily they hear, and
τους οφθαλμους αυτων εκαμμυσαν, μηποτε
the eyes of them they shut, lest

ιδωσι τοις οφθαλμοις, και τοις ωσιν ακου-
they should see with the eyes, and with the ears they should
σωσι, και τη καρδια συνωσι, και επιστρε-
hear, and with the heart should understand, and they should
ψωσι, και ιασωμαι αυτους." 16 "Τμων δε
turn, and I should heal them. Of you but

μακαριοι οι οφθαλμοι οτι βλεπουσι, και τα ωτα
blessed the eyes for they see, and the ears

*[δμων,] οτι ακουει. 17 Αυτην γαρ λεγω υμιν,
[of you,] for they hear. Indeed for I say to you,

οτι πολλοι προφηται και δικαιοι επεθυμησαν
that many prophets and righteous men have desired

ιδειν, α βλεπετε, και ουκ ειδον, και ακουσαι,
to see what you see, and not saw, and to hear,

α ακουετε, και ουκ ηκουσαν.
what you hear, and not heard.

18 "Τμεις ουν ακουσατε την παραβολην του
You therefore hear the parable of the

σπειριωτος. 19 Παντος ακουιντος τον λογον
sower. Any one hearing the word

της βασιλειας, και μη συνιεντος, ερχεται ο
of the kingdom, and not understanding, comes the

πονηρος, και αρπαζει το εσπαρικμενον εν τη καρδια
wicked one, and snatches that having been sown in the heart

αυτου· ουτος εστιν, ο παρα την οδον σπαρεις.
of him; this is, that on the path sown.

20 "Ο δε επι τα πετρωδη σπαρεις, ουτος εστιν,
That but on the rocky ground being sown, this is,

ο τον λογον ακουων και ευθυς μετα χαρας
who the word hearing and forthwith with joy

λαμβανων αυτον· 21 ουκ εχει δε ριζαν εν εαυτω,
receiving it; not he has but a root in himself,

αλλα προσκαιρος εστι· γενομενης δε θλιψεως η
but transient is; arising and trial or

διωγμου δια τον λογον, ευθυς σκανδαλιζεται.
persecution through the word, immediately he is offended.

22 "Ο δε εις τας ακανθας σπαρεις, ουτος εστιν,
That but into the thorns being sown, this is,

ο τον λογον ακουων, και η μεριμνα του αιωνος
who the word hearing, and the care of the age

τουτου, και η απατη του πλουτου συμπνιγει
this, and the delusion of the riches chokes

τον λογον· και ακαρπος γινεται. 23 "Ο δε επι
the word; and unfruitful becomes. That but on

την γην την καλην σπαρεις, ουτος εστιν, ο τον
the ground the good being sown, this is, who the

λογον ακουων, και συνιων· ος δη καρποφορει,
word hearing, and understanding, who really bears fruit,

'PLK is stupified; they
'hear heavily with their
'EARS, and their EYES
'they close; lest seeing
'with their EYES, and
'hearing with their EARS,
'and comprehending with
'their MIND, they should
'retrace their steps, and
'I should restore them.'

16 ‡But blessed are
Your EYES, because they
see; and EARS, because
they hear.

17 For indeed I say to
you, ‡That Many Pro-
phets and Righteous men
have desired to see what
you behold, but have not
seen; and to hear what
you hear, but have not
heard.

18 ‡Understand thou,
therefore, the PARABLE of
the sower.

19 When any one hears
the ‡WORD of the KING-
DOM, but considers it not,
the EVIL one comes and
snatches away THAT hav-
ing been sown in his
HEART. This explains
THAT which was sown
by the ROAD.

20 THAT which was
sown on ROCKY GROUND,
denotes him, WHO HEAR-
ING the WORD, receives
it immediately with Joy;

21 yet, it having NO
Root in his mind, he re-
tains it only a short time;
for when Affliction or Per-
secution arises, on ac-
count of the WORD, he
instantly stumbles.

22 THAT which was
sown among THORNS, de-
notes THAT HEARER, in
whom the CARES of *the
AGE and the DECEPTIVE-
NESS of RICHES, choke
the WORD, and render it
unproductive.

23 But THAT which was
sown on GOOD SOIL, and
produced fruit, ONE a
hundred, ONE sixty, and
ONE thirty, denotes HIM,
who not only hears and

* VATICAN MANUSCRIPT.—10. your—omit.

21. the sower.

‡ 16. Luke x. 23.

‡ 17. 1 Peter i. 10, 11.

‡ 18. Mark iv. 14; Luke viii. 12

‡ 12. Matt. iv. 23.

και ποιει, ο μεν εκατον, ο δε εξηκοντα, ο
and yields, the one a hundred, the other sixty, the
δε τριακοντα.
other thirty.

24 Ἄλλην παραβολὴν παρεθῆκεν αὐτοῖς, λεγὼν·
Another parable he proposed to them, saying;
Ὁμοιωθῇ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ
May be compared the kingdom of the heavens to a man
σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.
sowing good seed in the field of him.

25 Ἐν δὲ τῇ καθευδεῖν τοὺς ἀνθρώπους, ἤλθεν
In and the to sleep the men, came
αὐτοῦ ὁ ἐχθρὸς, καὶ ἐσπείρε ζιζανία ἀνα μέσον
of him the enemy, and sowed darnel through midst
τοῦ σίτου· καὶ ἀπῆλθεν. 26 Ὅτε δὲ ἐβλαστήσεν
of the wheat; and went forth. When and was sprung up

ὁ χορτὸς καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ
the blade and fruit yielded, then appeared also
τα ζιζανία. 27 Προσελθόντες δὲ οἱ δούλοι τοῦ
the darnel. Coming and the slaves of the

οικοδεσποτοῦ, εἶπον αὐτῷ· Κύριε, οὐχὶ καλὸν
householder, said to him; O lord, not good

σπείρειν ἐσπείρας ἐν τῷ σῷ ἀγρῷ; ποθεν οὖν ἐχει
sow didst thou sow in the thy field? whence then has it
ζιζανία. 28 Ὁ δὲ εἶπεν αὐτοῖς· Ἐχθρὸς ἀνθρώπου
darnel? He and said to them; An enemy a man

τοῦτο ἐποίησεν. Οἱ δὲ δούλοι εἶπον αὐτῷ·
this has done. The and slaves said to him;

Θέλεις οὖν ἀπελθόντες συλλεξώμεν αὐτά;
Dost thou wish then going forth we should gather them?

29 Ὁ δὲ εἶπεν· Οὐ μὴποτε, συλλέγοντες τὰ ζιζανία,
He said, No, lest, gathering the darnel,

ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σίτον. 30 Ἀφετε
you should root up with them the wheat. Leave them
συναυξανέσθαι ἀμφοτέρω μεχρὶ τοῦ θερισμοῦ·
to grow together both the harvest;

καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερίσταῖς·
and in time of the harvest I will say to the harvesters;

Συλλεγετέ πρῶτον τὰ ζιζανία, καὶ δεσάτε αὐτά
gather you first the darnel, and bind you them

εἰς δεσμάς, πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ
into bundles, for the to burn them; the but
σίτον συναγαγετέ εἰς τὴν ἀποθήκην μου.

bring together into the barn of me.

31 Ἄλλην παραβολὴν παρεθῆκεν αὐτοῖς, λεγὼν·
Another parable he proposed to them, saying;

Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κοκκῷ
like is the kingdom of the heavens to a grain
σινάπεως, ὃν λαβὼν ἄνθρωπος ἐσπείρεν ἐν τῷ
of mustard, which taking a man sowed in the

considera, but obeys the
WORD.

24 He proposed to them
another Parable, saying,
The KINGDOM of the
HEAVENS may be com-
pared to the FIELD in
which the Owner sowed
Good Grain;

25 but while the MEN
SLEPT, His ENEMY came
and sowed † Darnel among
the WHEAT, and went
away.

26 When the HEADS
shot up, and put forth the
Ear, then appeared also
the DARNEL

27 And the SERVANTS
of the HOUSEHOLDER,
coming said to him, Mas-
ter, thou didst sow Good
Seed in THY Field;
whence, then, has it Dar-
nel?

28 He replied, an Ene-
my has done this. * And
THEY say to him, Dost
thou wish then, that we
should weed them out?

29 And HE said, No;
lest in weeding out the
DARNEL, you also tear up
the WHEAT.

30 Let both grow to-
gether till the HARVEST;
and in the TIME of HAR-
VEST, I will say to the
REAPERS, First gather the
DARNEL, and bind it in
Bundles for BURNING;
† then bring together the
wheat into my GRAN-
ARY."

31 † Another Parable
he proposed to them, say-
ing; The KINGDOM of the
HEAVENS is like to a
Grain of Mustard, which
a Man planted in his
FIELD;

* VATICAN MANUSCRIPT.—28. And THEY say to him.

† 31 A plant which bears a striking resemblance to wheat. The following remarks by H. B. Hackett, will fully illustrate this:—"In passing through the fertile country of the ancient Philistines, on the south of Palestine, I asked the guide, one day, a native Syrian, if he knew of a plant which was apt to make its appearance among the wheat, and which resembled it so much that it could hardly be distinguished from it. He replied that it was very common, and that he would soon show me a specimen of it. Soon after this he pointed out to me some of this grass, growing near our path; and afterwards, having once seen it, I found it in almost every field where I searched for it. Except that the stalk was not so high, it appeared otherwise precisely like wheat, just as the ears begin to show themselves, and the kernels are swelling out into shape. I collected some specimens of this deceitful weed, and have found, on showing them to friends, that they have mistaken them quite invariably for some species of grain, such as wheat or barley."

; 20. Matt. III. 12.

; 31. Mark iv. 30; Luke xiii. 18.

αὐτοῦ. ³² Ὁ μικροτέρων μὲν ἐστὶ πάντων
seed of him. Which less indeed is of all
τῶν σπερμάτων ἵνα δὲ αὐξηθῇ, μείζων τῶν
of the seeds; when but it may be grown, a greater of the
λαχάνων ἐστὶ, καὶ γίνεταί δένδρον, ὥστε εἰθελὶν
herbs is, and becomes a tree, so that to come
τὰ πετεινα τοῦ οὐρανοῦ, καὶ κατασκηνοῦν ἐν
the birds of the heaven, and to make nests in
τοῖς κλαδοῖς αὐτοῦ.
the branches of it.

³³ Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία
Another parable he spake to them; Like
ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζυμῇ, ἣν λαβούσα
is the kingdom of the heavens to leaven, which taking
γυνὴ ἐνεκρύψεν εἰς ἀλευροῦ σάτα τρία, ἕως οὗ
a woman mixed in of meal measures three, till of it
ἐζυμώθη ὅλον. ³⁴ Ταῦτα πάντα ἐλάλησεν ὁ
was leavened whole. These all spake the

Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς
Jesus in parables to the crowds, and without
παραβολῆς οὐκ ἐλάλει αὐτοῖς· ³⁵ ὥστε πλῆ-
a parable not he spake to them; so that it might
ρωθὲν τὸ ῥηθὲν δια τοῦ προφήτου, λεγόντος·
be fulfilled the word spoken through the prophet, saying,
“Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρε-
“I will open in parables the mouth of me, I will
ξομαι κεκρυμμένα ἀπὸ καταβολῆς
openly declare things having been hid from a beginning

* [κόσμου.]
[of the world.]

³⁶ Τότε ἀφῆκε τοὺς ὄχλους, ἦλθεν εἰς τὴν
Then leaving the crowds, went into the
οἰκίαν τοῦ Ἰησοῦ. Καὶ προσῆλθον αὐτῷ οἱ
house the Jesus. And came to him the

μαθηταὶ αὐτοῦ, λέγοντες· Φράσον ἡμῖν τὴν
disciples of him, saying; Explain to us the
παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. ³⁷ Ὁ δὲ
parable of the darnel of the field. He and

ἀποκριθεὶς εἶπεν * [αὐτοῖς]· Ὁ σπείρων τὴν
answering said [to them,] He sowing the
καλὸν σπέρμα, ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου·
good seed, is the son of the man;

³⁸ ὁ δὲ ἀγρός, ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν
the and field, is the world, the and good
σπέρμα, οὗτοι εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ
seed, they are the sons of the kingdom; the
δὲ ζιζάνια, εἰσιν οἱ υἱοὶ τοῦ πονηροῦ· ³⁹ ὁ δὲ
and darnel, are the sons of the wicked (one); the and
ἐχθρὸς, ὁ σπείρας αὐτὰ, ἐστὶν ὁ διαβολὸς· ὁ δὲ
enemy, he having sown them, is the adversary, the and
θερισμὸς, συντελεῖα τοῦ αἰῶνος ἐστὶν· οἱ δὲ
harvest, end of the age is, the and

³³ which indeed is one of the least of All seeds; but when grown it is larger than any herb, and becomes a Tree, so that the birds of HEAVEN come and build their nests on its BRANCHES.

³³ † Another Parable he spake to them; “The KINGDOM of the HEAVENS resembles Leaven, which a Woman taking, mingled in three † Measures of Meal, till the whole fermented.”

³⁴ All these things JESUS communicated to the CROWDS in Parables, and without a Comparison he taught them not;

³⁵ so that the WORD SPOKEN through the PROPHET might be verified, saying; † † “I will open “my mouth in parables, “I will openly declare “things have not been hid “from the beginning.”

³⁶ Then * JESUS leaving the PEOPLE, retired to the HOUSE; and his disciples approached him, saying, “Explain to us the PARABLE of the DARNEL in the FIELD.”

³⁷ He answering, said, “He who sows the GOOD Seed is the SON of MAN :

³⁸ the FIELD is the WORLD; the GOOD Seed are the SONS of the KINGDOM; the DARNEL are the SONS of the EVIL one;

³⁹ THAT ENEMY WHO SOWED them is the ADVERSARY; the HARVEST is the End of the * Age; and the REAPERS are Messengers.

* VATICAN MANUSCRIPT.—35. of the World—omit.

30. Age.

† 32. That is, of all those seeds with which the people of Judea were then acquainted. Our Lord's words are to be interpreted by popular use. And we learn from Matt. xvii. 30, that like a grain of mustard seed was become proverbial for expressing a very small quantity.—Geo. Campbell. † 32. Aul baronias a tree. It attains a large size in Judea. Lightfoot says, It. Simon Ben Chalaphts mentions one “into which he was wont to climb, as men are wont to climb into a fig-tree.” Trenchard quotes a traveler in Chilli who had ridden under one.

† 33. A measure containing about a peck on a half, wanting a little more than a pint. Three of them made an ephah. † 35. “I will open my mouth in parables; I will utter dark sayings which have been from the beginning.”—Sir L. C. L. Brantow's Septuagint translation of Psa. lxxviii. 2.

* 32. Luke xiii. 30.

† 35. Psa. lxxviii. 2.

θερισται, αγγελοι εισιν. ⁴⁰ Ὡς περ οὖν συλ-
^{reapers,} ^{messengers} ^{are.} As therefore are
 λεγεται τα ζιζανια, και πυρι καιεται· οὕτως
 gathered the darnel, and in a fire are burned; so
 εσται εν τη συντελειᾳ του αιωνος τουτου.
 will it be in the end of the age this.

⁴¹ Αποστέλει ὁ υἱος του ανθρωπου τους αγγελους
 Will send the son of the man the messengers
 αὐτου, και συλλεξουσιν εκ της βασιλειας αυτου
 of him, and they will gather out of the kingdom of him
 παντα τα σκανδαλα και τους ποιουντας την ανο-
 all the seducers and those working the law-
 μiam, ⁴² και βαλουσιν αυτους εις την καμινον
 furnace, and they will cast them into the furnace
 του πυρος· ἐκεῖ εσται ὁ κλαυθμος και ὁ βρυγμος
 of the fire; there shall be the weeping and the gnashing
 των οδοντων. ⁴³ Τότε οἱ δικαιοι εκλαμψουσιν,
 of the teeth. Then the righteous shall shine,
 ὥς ὁ ἥλιος, εν τη βασιλειᾳ του πατρος αὐτων.
 as the sun, in the kingdom of the father of them.
 Ὁ εχων ὠτα * [ακουειν,] ακουετω.
 He having ears [to hear,] let him hear.

⁴⁴ * [Παλιν] ὁμοια εστιν ἡ βασιλεια των
^{Again} ^{like} ^{is} ^{the} ^{kingdom} ^{of} ^{the}
 ουρανων θησαυρῳ κεκρυμμενῳ εν τῷ ἀγρῷ, ὃν
 heavens to a treasure having been hid in the field, which
 εὗρων ανθρωπος εκρυψε, και απο της χαρας
 finding a man he hides, and from the joy
 αυτου ὑπαγει, και παντα ὅσα εχει πωλει, και
 of him he goes, and all as much as he has sells, and
 αγοραζει τον αγρον ἐκεινον.
 buys the field that.

⁴⁵ Παλιν ὁμοια εστιν ἡ βασιλεια των ουρανων
 Again like is the kingdom of the heavens
 * [ανθρωπῳ] ἐμπορῳ, ζητουντι καλους μαργαρι-
^{to a man} ^{a merchant,} ^{seeking} ^{choice} ^{pearls.}
 τας. ⁴⁶ Εὗρων δε ἓνα πολυτιμον μαργαριτην,
 Finding and one costly pearl,
 ἀπελθων πεπρακε παντα ὅσα εἶχε, και ἠγορα-
 going he sold all as much as he had, and bought
 σεν αὐτον.
 it.

⁴⁷ Παλιν ὁμοια εστιν ἡ βασιλεια των ουρανων
 Again like is the kingdom of the heavens
 σαγηρῇ, βληθεισῇ εις την θαλασσαν, και εκ
 to a drag-net, being cast into the sea, and of
 παντος γενοῦς συναγαγουσῇ. ⁴⁸ ἥν, ὅτε ἐπλη-
 every kind bringing together; which, when it is
 ρωθῇ, αναβιβασαντες ἐπι τον αιγιαλον, και
 full, drawing to the shore, and
 καθισαντες συνελεξαν τα καλα εις αγγεια, τα
 sitting down they collected the good into vessels, the
 δε σακρα εἶω βεβαλον. ⁴⁹ Οὕτως εσται εν τη
 but bad away they cast. So it will be in the

⁴⁰ As therefore the
 DARNEL is gathered and
 burned in a Fire, so will
 it be in the END of * the
 AGE.

⁴¹ The SON of MAN will
 send forth his MESSEN-
 GERS, who will gather out
 of his KINGDOM All SE-
 DUCERS and INQUITOUS
 PERSONS;

⁴² † and will throw
 them into the FURNACE
 of FIRE; there will be the
 WEEPING and the GNASH-
 ING of TEETH.

⁴³ † Then will the RIGH-
 TEOUS be resplendent as
 the SUN in the KINGDOM
 of their FATHER. HE
 who HAS ears, let him
 hear.

⁴⁴ The KINGDOM of the
 HEAVENS is like a hid-
 den Treasure in a FIELD,
 which, a Man finding, he
 covers up, and, from his
 JOY, he goes and sells all
 that he has, and buys that
 FIELD.

⁴⁵ Again, the KING-
 DOM of the HEAVENS is
 like a Pearl of Great
 value;

⁴⁶ which † a Merchant,
 who was seeking Choice
 Pearls, having found, went
 and sold all that he had,
 and bought it.

⁴⁷ Again, the KING-
 DOM of the HEAVENS re-
 sembles a Drag-net, being
 cast into the SEA, and en-
 closing fishes of Every
 Kind;

⁴⁸ which, when it is
 full, they draw to the
 SHORE, and sitting down,
 gather the GOOD into ves-
 sels, but throw the USE-
 LESS away.

⁴⁹ So will it be at the

* VATICAN MANUSCRIPT.—40. the age.
 41. Man—omit.

43. to hear—omit.

44. Again—omit.

† 40. To translate *age*, by the word *world*, has a tendency to lead the reader astray. No less than thirteen different meanings are attached to this word, in the Common Version! The meaning is *age*, and this rendering can always be understood. The context will determine, generally, what age is referred to—the Jewish, Christian, Messianic, or the endless succession of ages. For further remarks, see Appendix. † 46. Such as those found in the East, who travel about buying or exchanging jewels, pearls, or other valuables.

‡ 41. Matt. xxii. 7.

‡ 42. Matt. iii. 12.

‡ 43. Dan. xii. 3.

συντελεία του αἰῶνος. ^{end of the age.} Εξέλουσονται οἱ ἀγγε- ^{Shall go forth the messen-}
 λοι, καὶ ἀφορίουσι τοὺς πονηροὺς ἐκ μέσου τῶν ^{gers, and will separate the wicked from among the}
 δικαίων, ⁵⁰ καὶ βαλοῦσιν αὐτοὺς εἰς τὴν καμίνον ^{just, and shall cast them into the furnace}
 τοῦ πυρὸς· ἐκεῖ ἐστὶν ὁ κλαυθμὸς καὶ ὁ βρυγμὸς ^{of the fire; there will be the weeping and the gnashing}
 τῶν ὀδόντων. ⁵¹ * [Λέγει αὐτοῖς ὁ Ἰησοῦς.] ^[Says to them the Jesus.]
 Συναγέγεστε ταῦτα πάντα; Λέγουσιν αὐτῷ· ^{Have you understood these things all? They say to him;}
 Ναί [κύριε.] ⁵² Ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο ^{Yes [O Lord.] He then said to them; Therefore this}
 πᾶς γραμματεὺς, μαθητευθεὶς τῇ βασιλείᾳ τῶν ^{every scribe, being instructed to the kingdom of the}
 οὐρανῶν, ὅμοιος ἐστὶν ἀνθρώπῳ οἰκοδεσποτῇ, ^{heavens, like is to a man an householder,}
 ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ ^{who brings out of the treasury of him new}
 καὶ παλαιά. ^{and old.}

⁵³ Καὶ ἐγένετο, ὅτε ἐτελεσεν ὁ Ἰησοῦς τὰς ^{And it came to pass, when had concluded the Jesus the}
 παραβολὰς ταύτας, μετήρην ἐκεῖθεν. ⁵⁴ Καὶ ^{parables these, he departed thence. And}
 ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς ^{coming into the country of him, he taught them}
 ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπληττεσθαι ^{in the synagogue of them, so as to astonish}
 αὐτοὺς, καὶ λέγειν· Ποθεν τούτῳ ἡ σοφία ^{them, and to say. Whence thm the wisdom}
 αὐτῇ, καὶ αἱ δυνάμεις; ⁵⁵ Οὐχ οὗτος ἐστὶν ὁ ^{this and them powers? Not this is the}
 τοῦ τεκτονικοῦ υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λεγεται ^{of the carpenter son; not the mother of him is called}
 Μαρὴμ; καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰακώβος, καὶ ^{Mary? and the brothers of him James, and}
 Ἰωσὴς, καὶ Σίμων, καὶ Ἰουδᾶς; ⁵⁶ καὶ αἱ ἀδελφαὶ ^{James, and Simon, and Judas? and the sisters}
 αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσὶ; ποθεν οὖν ^{of him not all with us are? whence then}
 τούτῳ ταῦτα πάντα; ⁵⁷ Καὶ ἐσκάνδαλιζόντο ἐν ^{this these all? And they found a difficulty in}
 αὐτῷ. Ὁ δὲ Ἰησοῦς· εἶπεν αὐτοῖς· Οὐκ ἐστὶ ^{him. The and Jesus said to them; Not is}
 προφήτης ἀτιμὸς, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, ^{a prophet unhonored, if not in the country of him,}
 καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. ⁵⁸ Καὶ οὐκ ἐποίησεν ^{and in the house of him. And not he did do}
 ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν ἀπιστίαν ^{there mighty works many, because of the unbelief of}
 αὐτῶν. ^{them.}

END of the AGE. The MESSENGERS will go forth, and will separate the WICKED from among the RIGHTEOUS;

50 and will throw them into the FURNACE of FIRE; there will be the WEEPING and the GNASHING of TEETH.

51 Have you understood all these things? They answered, "Yes."

52 Then HE said to them, "Every Scribe, therefore, being instructed * in the KINGDOM of the HEAVENS, is like a Householder, who produces from his TREASURY, new things and old."

53 And it occurred, when JESUS had concluded these PARABLES, he departed thence.

54 † And coming into his OWN CITY he so taught the inhabitants in their SYNAGOGUE, that they were astonished, and said, "Whence has this man, this wisdom, and these MIRACULOUS POWERS?"

55 † Is not this the CARPENTER'S SON? is not his MOTHER called Mary? and do not his BROTHERS, James, and † Joses, and Simon, and Judas,

56 and all his † SISTERS, live with us? Whence, then, has he all these things?"

57 And they † stumbled at him. But JESUS said to them, "A Prophet is not without honor, except in his OWN COUNTRY, and in his own FAMILY."

58 † And he did not perform many Miracles there, because of their UNBELIEF.

* VATICAN MANUSCRIPT.—51. JESUS says to them—omit.

51. Lord—omit.

52. in.

† 54. That is, Nazareth, where he had been brought up; Luke iv. 16, 29.

† 55. J. O.

omit.—read Jacob, James, † Alexander, and Titus. The names of the sisters of Jesus were Mary and Salome.

† 56. According to Theophylact,

† 54. Matt. ii. 23; Mark vi. 1.

† 55. John vi. 42.

† 57. Matt. xi. 6; Isa. viii. 14;

Rom. ix. 32, 33; 1 Peter ii. 8.

† 58. Mark vi. 3, 6.

ΚΕΦ. ΙΔ'. 14.

¹ Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ
At that the time heard Herod the
τετραρχῆς τὴν ἀκοήν Ἰησοῦ, ² καὶ εἶπε τοῖς
tetrarch the fame of Jesus, and said to the
παῖσιν αὐτοῦ· Οὗτος ἐστὶν Ἰωάννης ὁ βαπτιστῆς·
servants of him, This is John the dipper;
αὐτὸς ἤγερθῃ ἀπο τῶν νεκρῶν, καὶ διὰ τοῦτο αἶ
he is raised from the dead, and therefore this the
δυναμεῖς ἐνεργοῦσιν ἐν αὐτῷ. ³ Ὁ γὰρ Ἡρώδης,
mighty powers work in him. The for Herod,
κρίτησας τὸν Ἰωάννην, ἐδήσεν αὐτὸν, καὶ ἐθετο
seizing the John, had bound him, and put
ἐν φυλακῇ, διὰ Ἡρωδιαδὰ τὴν γυναῖκα Φι-
in prison, on account of Herodias the wife of
ἱπποῦ τοῦ ἀδελφοῦ αὐτοῦ. ⁴ Ἐλέγε γὰρ αὐτῷ ὁ
Philip the brother of him. Had said for to him the
Ἰωάννης· Οὐκ ἐξεστὶ σοὶ εἶχειν αὐτήν. ⁵ Καὶ
John; Not it is lawful to thee to have her. And
θέλων αὐτὸν ἀποκτείνειν, ἐφοβήθη τὸν ὄχλον,
wishing him to destroy, he feared the people,
ὅτι ὡς προφῆτην αὐτοῦ εἶχον. ⁶ Γενεσίῳν δὲ
for as a prophet him they esteemed. Birth-day of his
αἰχμαλώτων τοῦ Ἡρώδου, ὡρχήσατο ἡ θυγάτηρ
was being held of the Herod, danced the daughter
τῆς Ἡρωδιαδὸς ἐν τῷ μεσῷ· καὶ ἠρέσε τῷ
of the Herodias in the midst, and pleased the
Ἡρώδῃ· ὁ δὲ μεθ' ὅρκου ὡμολόγησεν αὐτῇ
Herod; whereupon with an oath he promised to her
δοῦναι, ὃ εἰάν αἰτήσῃται. ⁸ Ἡ δὲ, προβί-
to give, what soever she might ask. She and, being
βισθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, ἔδωκε μοι,
incited by the mother of her, Gave to me,
φησὶν, ἰδὲ ἐπὶ πινάκι τὴν κεφαλὴν Ἰωάννου τοῦ
she said, here upon a plate the head of John the
βαπτιστοῦ. ⁹ Καὶ ἐλυπήθη ὁ βασιλεὺς· διὰ δὲ
dipper. And was sorry the king, because of but
τοὺς ὅρκους καὶ τοὺς συνανακειμένους, ἐκέ-
the oaths and those reclining at table, he com-
λευσε δοῦναι. ¹⁰ Καὶ πεμψας ἀπεκεφαλίσσε
manded it to be given. And sending he cut off the head of
τοῦ Ἰωάννου ἐν τῇ φυλακῇ· ¹¹ Καὶ ἤνεχθη ἡ
the John in the prison. And was brought the
κεφαλὴ αὐτοῦ ἐπὶ πινάκι, καὶ ἐδόθη τῷ κορα-
head of him on a plate, and it was given to the little
σῶν· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς. ¹² Καὶ προσ-
girl, and she brought it to the mother of her. And coming
ελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα, καὶ ἐβ-
the disciples of him took the body, and they
ψαν αὐτό· καὶ ἐλθόντες ἀγγέλλουσιν τῷ Ἰησοῦ.
buried it; and departing they told it to the Jesus.

CHAPTER XIV.

¹ At That time, † Her-
od the † TETRARCH, hear-
ing of the FAME of Jesus,
² said to his SERVANTS,
"This is John the IM-
MERSE; he is raised from
the DEAD; and therefore
MIRACLES are performed
by him."
³ For † HEROD * then
had caused JOHN to be
seized, bound, and put in
* PRISON, on account of
† Herodias, his BROTHER
Philip's WIFE;
⁴ for John had said to
him, † "It is not lawful
for thee to have her."
⁵ And wishing to kill
him, he feared the PEOP-
LE, † Because they es-
teemed him as a Prophet.
⁶ But when HEROD's
Birth-day was kept, the
† DAUGHTER of HERODI-
AS danced in the MIDST,
and pleased HEROD;
⁷ whereon he promised
with an Oath to give her
whatever she might re-
quest.
⁸ And SHE, being insti-
gated by her MOTHER,
said, "Give me here, on a
Platter, the HEAD of JOHN
the IMMERSER."
⁹ And the * KING, be-
ing sorry on account of the
OATHS and the GUESTS,
commanded that it should
be given her.
¹⁰ Accordingly, by his
order, JOHN was behead-
ed in the PRISON.
¹¹ And his HEAD was
brought on a Platter, and
presented to the GIRL;
and she carried it to her
MOTHER.
¹² And his DISCIPLES
coming, carried off * the
DEAD-BODY, and buried

* VATICAN MANUSCRIPT.—3. then had. 5. PRISON. 9. KING, being sorry on account of the oaths and the guests, commanded. 12. the DEAD-BODY.

† 1. Properly, the governor of the fourth part of a country; commonly used as a title inferior to a king, and denoting chief ruler. The person here spoken of was Antipas, a son of Herod the Great. The name king is sometimes given to tetrarchs. See verse 9.—*Geo. Campbell*.

† 2. He had married a daughter of Aretas, an Arabian prince, whom he put away, after he had induced Herodias to quit her husband; this occasioned a war between Herod and Aretas. † 6. Named Salome, daughter of Herodias by her former husband.—*Josephus*, Ant. xviii. v. 4.

‡ 1. Mark vi. 16; Luke ix. 7. ‡ 2. Mark vi. 17; Luke i. l. 12, 20. ‡ 4. Lev. xviii. 26; xx. 21. ‡ 5. Matt. xxi. 26; Luke xx. 9.

13 Καὶ ἀκούσας ὁ Ἰησοῦς, ἀνεχώρησεν ἐκεῖθεν
 And having heard the Jesus, withdrew from thence
 ἐν πλοίῳ εἰς ἐρημὸν τόπον κατ' ἰδίαν· καὶ ἀκού-
 in a ship into a desert place by himself; and having
 πάντες οἱ ὄχλοι, ἠκολούθησαν αὐτῷ περὶ ἀπο-
 heard the crowds, they followed him by land from
 τῶν πόλεων. 14 Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδε
 the cities. And coming out the Jesus saw
 πολὺν ὄχλον· καὶ ἐπὶ πλάγχυσίβη ἐπ' αὐτοῖς;
 great a crowd; and he was moved with pity towards them;
 καὶ ἐθεράπευσε τοὺς ἀρρώστους αὐτῶν.
 and healed the sick of them.

15 Ὅψιας δὲ γενομένης, προσήλθον αὐτῷ οἱ
 Evening and having come, came to him the
 μαθηταὶ αὐτοῦ, λέγοντες· Ἐρημὸς ἐστὶν ὁ τόπος,
 disciples of him, saying; A desert is the place,
 καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπολύσον τοὺς
 and the hour already has passed by; dismiss the
 ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας, ἀγο-
 crowds, that going into the villages, they
 ρασώσιν ἑαυτοῖς βρώματα. 16 Ὁ δὲ Ἰησοῦς
 may buy themselves victuals. The but Jesus
 εἶπεν αὐτοῖς· Οὐ χρειαζέσθουσιν ἀπελθεῖν· δοτε
 said to them; No need they have to go away; give
 αὐτοῖς ὑμεῖς φαγεῖν. 17 Οἱ δὲ λεγούσιν αὐτῷ·
 to them you to eat; They and say to him;
 Οὐκ ἐχομεν ὥδε, εἰ μὴ πέντε ἄρτους καὶ δύο
 Not we have here, except five loaves and two
 ἰχθῦας. 18 Ὁ δὲ εἶπε· Φέρετε μοι αὐτοὺς ὥδε.
 fishes. He and said; Bring to me them here.
 19 Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ
 And directing the crowds to recline upon
 τοὺς χορτοὺς, λαβὼν τοὺς πέντε ἄρτους καὶ
 the grass, taking the five loaves and
 τοὺς δύο ἰχθῦας, ἀναβλεψάς εἰς τὸν οὐρανόν,
 the two fishes, looking up to the heaven,
 εὐλόγησε· καὶ κλάσας, ἐδωκε τοῖς μαθηταῖς
 he gave praise; and breaking, he gave to the disciples
 τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. 20 Καὶ
 the loaves, the and disciples to the crowds. And
 ἐφαγὼν πάντες, καὶ ἐχορτάσθησαν· καὶ ὑψάν
 they ate all, and were filled; and they took up
 τὰ περισσεύοντα τῶν κλασμάτων, δώδεκα κοφίνους
 that over and above of the fragments, twelve baskets
 πληρεῖς. 21 Οἱ δὲ ἐσθιόντες ἦσαν ἄνδρες ὥσπερ
 full. Those and eating were men about
 πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδιῶν.
 five-thousand, besides women and children.
 22 Καὶ εὐθὺς ἠναγκάσεν τοὺς μαθητὰς ἐμβῆναι
 And immediately he urged the disciples to enter

it; and departing, told JESUS.

13 † And JESUS having heard, privately withdrew from thence, by Boat, into a Desert Place; of which the PEOPLE being informed, followed him by Land from the CITIES.

14 And * coming out, he saw a Great Crowd; and he had compassion on them, and healed their SICK.

15 † And † Evening having arrived, * the DISCIPLES came to him, saying, "The PLACE is a Desert, and the HOUR is now past; dismiss the crowds, that they may go to the VILLAGES, and buy themselves Provisions."

16 But JESUS said to them, "They need not depart; you supply them."

17 THEY, however, replied to him, "We have here only Five Loaves and Two Fishes."

18 And HE said, "Bring them here to me."

19 And commanding the PEOPLE to recline on the grass, he took the FIVE LOAVES and the TWO FISHES, and looking towards HEAVEN, † praised God; then † breaking the LOAVES, he gave them to the DISCIPLES, and the disciples distributed to the CROWDS.

20 And they all ate and were satisfied; and of the REMAINING FRAGMENTS they gathered † Twelve Baskets full.

21 Now THEY who had EATEN, were about five thousand men, besides women and children.

22 And immediately * he constrained the DISCIPLES to enter * a Boat,

* VATICAN MANUSCRIPT.—14. he went. strained. 23. a Boat.

15. the DISCIPLES.

22. he con-

† 15. The first evening, which commenced at three o'clock. The second evening, which began at sunset, is that mentioned in verse 23. † 16. The Jewish loaves were broad, thin, and brittle; so that a knife was not required for dividing them. † 20. There were small wicker baskets, which the Jews carried for victuals in, when from home; and by the number here particularized, it would seem that each apostle filled his own basket.—Pearce.

† 13. Mark vi. 32; Luke ix. 10; John vi. 1, 2. John vi. 5.

† 10. Matt. xv. 34.

† 15. Mark vi. 35; Luke ix. 12.

εἰς τὸ πλοῖον, καὶ προαγεῖν αὐτοὺς εἰς τὸ πέραν,
 into the ship, and to go before him to the other side,
 εἰς οὗ ἀκολουσῇ τοὺς ὄχλους. ²³ Καὶ ἀπο-
 while he should dismiss the crowds. And having
 λῦσας τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ'
 sent away the crowds, he went up into the mountain by
 ἰδίαν προσευξάσθαι. Ὀψίας δὲ γενομένης, μόνος
 himself to pray. Evening and having come, alone
 ἦν ἐκεῖ. ²⁴ Τὸ δὲ πλοῖον ἤδη μέσον τῆς
 he was there. The and ship now is the midst of the
 θαλάσσης ἦν, βασανιζόμενον ὑπο τῶν κυμάτων
 was, having been tossed by the waves;
 ἦν γὰρ ἐναντίας ὁ ἀνεμος. ²⁵ Τετάρτῃ δὲ φυλάκῃ
 was for contrary the wind. In fourth and watch
 τῆς νυκτός ἀπῆλθε πρὸς αὐτοὺς, περιπατῶν ἐπὶ
 of the night he went to them, walking upon
 τῆς θαλάσσης. ²⁶ Καὶ ἰδοὺς αὐτὸν οἱ μαθηταὶ
 the sea. And seeing him the disciples
 ἐπὶ τὴν θαλάσσαν περιπατοῦντα, ἐταραχθῆσαν,
 upon the sea walking, they were terrified,
 λέγοντες· Ὅτι φάντασμα ἐστὶ καὶ ἀπὸ τοῦ
 saying; That an apparition is; and from the
 φόβου ἐκραζαν. ²⁷ Εὐθὺς δὲ ἐλάλησεν αὐτοῖς
 fear they cried aloud. Immediately but spake to them
 ὁ Ἰησοῦς, λέγων· Θάρσετε, ἐγὼ εἰμι· μὴ φο-
 the Jesus, saying. Take courage, I am; not be
 βεῖσθε. ²⁸ Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε·
 afraid. Answering and him the Peter said;
 Κύριε, εἰ σὺ εἶ, κέλευσον με πρὸς σέ ελθεῖν ἐπὶ
 O lord, if thou art, bid me to thee to come upon
 τὰ ὕδατα. ²⁹ Ὁ δὲ εἶπεν· Ἐλθε. Καὶ καταβὰς
 the water. He and said; Come. And descending
 ἀπὸ τοῦ πλοίου ὁ Πέτρος, περιεπατήσεν ἐπὶ τὰ
 from the boat the Peter, he walked upon the
 ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν. ³⁰ Βλέπων δὲ
 water, to come to the Jesus. Seeing but
 τὸν ἀνέμον ἰσχυρὸν, ἐφοβήθη· καὶ ἀρξάμενος
 the wind strong, he was afraid; and beginning
 καταποντίζεσθαι, ἐκραξε, λέγων· Κύριε, σῶσον
 to sink, he cried, saying; O lord, save
 με. ³¹ Εὐθὺς δὲ ὁ Ἰησοῦς ἐκτεινας τὴν χεῖρα,
 me. Instantly and the Jesus stretching out the hand,
 ἐκλαβeto αὐτοῦ, καὶ λέγει αὐτῷ· Ὀλιγοπίστε,
 took hold of him, and says to him; O distrustful man,
 εἰς τί ἐδίστασας; ³² Καὶ ἐμβάντων αὐτῶν εἰς
 for why didst thou doubt? And entering of them into
 τὸ πλοῖον, ἐκόπασεν ὁ ἀνεμος. ³³ Οἱ δὲ ἐν τῷ
 the ship, ceased the wind. They and in the

and precede him to the
 OTHER SIDE, while he dis-
 missed the CROWDS.

²³ † And having dis-
 missed the CROWDS, he
 privately ascended the
 MOUNTAIN to pray; and
 remained there alone till
 it was Late.

²⁴ By this time the
 BOAT *was many Fur-
 longs distant from the
 LAND, tossed by the
 WAVES; for the WIND
 was contrary.

²⁵ And in the † Fourth
 Watch of the NIGHT, he
 went towards them, walk-
 ing on the LAKE.

²⁶ And when the DIS-
 CIPLES saw him † walk-
 ing on the LAKE, they
 were terrified, and ex-
 claimed, "It is an Ap-
 parition!" and they cried
 aloud, through fear.

²⁷ But Jesus immedi-
 ately spoke to them, say-
 ing, "Take courage, it is
 I; be not afraid."

²⁸ And PETER answer-
 ing, said to him, "Mas-
 ter, if it be thou, bid me
 come to thee on the WA-
 TER."

²⁹ And JESUS said,
 "Come." Then *Peter de-
 scending from the BOAT,
 walked on the WATER,
 *and came to JESUS.

³⁰ But perceiving the
 WIND strong, he was
 afraid; and beginning to
 sink, he exclaimed, "Mas-
 ter, save me!"

³¹ And JESUS instantly
 extending his HAND, took
 hold of him, and said to
 him, "O distrustful man!
 why didst thou doubt?"

³² And *going up into
 the BOAT, the WIND sub-
 sided.

³³ Then THOSE in the

* VATICAN MANUSCRIPT.—24. many Furlongs distant from the LAND, tossed. 29. Peter.
 29. and came to. 32. going up into.

† 25. Between the hours of three and six in the morning. Grotius observes, that this was
 the Roman division of the night, taken by them from the Greeks; and that the Jews from
 the time of Pompey, after they were become a dependent people, had adopted this mode of
 reckoning, instead of their own; which originally consisted of three watches only. † 26. In
 Job ix. 8. this is a prerogative ascribed to God, and which is freely rendered by the LXX.,
 thus: "Walking upon the sea, as upon a pavement." An Egyptian hieroglyphic for ex-
 pressing impossibility was, a picture of two feet walking on the sea.

† 23. Mark vi. 26; John vi. 16.

πλοῖον, * [ἐλθόντες] προσεκύνησαν αὐτῷ, λεγόντες· Ἀληθῶς θεοῦ υἱὸς εἶ. ³¹ Καὶ διαπερσάντες, ἦλθον εἰς τὴν γῆν Γεννησαρετ. ³² Καὶ ἐπιγινώσκοντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκεῖνου, ἀπεστείλαν εἰς ὅλην τὴν περιχώρον ἐκεῖνην· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ³³ καὶ παρέκαλουν αὐτὸν ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο, διεσώθησαν.

ΚΕΦ. ιε'. 15.

¹ Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱερουσαλὼν γραμματεῖς καὶ Φαρισαῖοι, λεγόντες· ² Διὰ τί οἱ μαθηταὶ σου παραβαίνουν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίσωσιν. ³ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ, διὰ τὴν παράδοσιν ὑμῶν; ⁴ Ὁ γὰρ θεὸς ἐνετείλατο, λέγων· "Τίμα τὴν πατέρα καὶ τὴν μητέρα," καὶ· "Ὁ κακολογῶν πατέρα ἢ μητέρα, θανάτῳ τελευτάτω." ⁵ Ὑμεῖς δὲ λέγετε· "Ὁς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ· Δῶρον, ὃ εἰς ἐμὸν ὠφελήθη·" καὶ οὐ μὴ τιμῇ τὸν πατέρα αὐτοῦ * [ἢ τὴν μητέρα αὐτοῦ.] ⁶ Καὶ ἡκυρώσατε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν. ⁷ Ὑποκριταί, καλῶς προφήτευσεν περὶ ὑμῶν

BOAT, did homage to him, saying, "Assuredly, thou art God's Son."

³⁴ † And having passed over they came * to LAND at GENNESARET.

³⁵ And the MEN of that PLACE recognizing him, sent through ALL that COUNTRY, and brought to him ALL the diseased;

³⁶ And they implored him, that they might only touch the TUIT of his MANTLE; and as many as touched, were cured.

CHAPTER XV.

¹ † Then came to JESUS * Pharisees and Scribes from Jerusalem, saying,

² "Why do thy DISCIPLES violate the † TRADITIONAL PRECEPT of the ELDERS? for they do not wash * their HANDS before Meals."

³ But HE answering, said to them, "Why do YOU also violate the COMMANDMENT of GOD by your TRADITION?"

⁴ For GOD * said, †: 'HONOR FATHER and MOTHER;' and †: 'HE who REVILES Father or Mother, shall be punished with Death.'

⁵ But YOU assert, 'If any one say to FATHER or MOTHER, An Offering is that by which thou mightest derive assistance from me;

⁶ then * he shall by no means honor his FATHER.' Thus, by your TRADITION, you annul the * WORD of GOD.

⁷ † Hypocrites! well did Isaiah prophesy concerning you, saying,

⁸ †: This people † [draw

* VATICAN MANUSCRIPT.—34. to LAND at GENNESARET. JERUSALEM. 2. the HANDS. 4. said, 'Honor FATHER,' honor his FATHER. Thus. 6. or his MOTHER—omit.

† 2. He that eateth with unwashed hands is guilty of death.—Rabbi Abiba. † 8. The words in brackets are found in the prophecy from which they are taken, both in the Hebrew and Septuagint. They are omitted by the Vatican and several other excellent MSS., and by some ancient versions. Erasmus, Mill, Drusus, and Bengel, approve of the omission; and Griesbach has left it out of the text. But as they are found in the place from which they are quoted, it has been thought best to insert them in the text.

† 33. Matt. xxvii. 54. † 34. Exod. vi. 55. † 1. Mark vii. 1. † 4. Exod. xx. 12; Deut. v. 13; Eph. vi. 2. † 4. Exod. xxi. 17; Lev. xx. 9; Deut. xxvii. 16; Prov. xx. 30. † 7. Mark vii. 6. † 8. Isa. xlix. 13.

Ἡσαίας, λέγων· ⁸ «Ὁ λαὸς οὗτος τοῖς χεῖλεσι
Bemias, saying; "The people this with the lips

με τιμα· ἡ δὲ καρδία αὐτῶν πορῶ ἀπεχὶ ἀπ' ⁹
me honor, the but heart of them far off is removed from
μου. ⁹ Μαθὼν δὲ σεβόνται με, διδασκόντες
me. Without profit but they reverence me, teaching

διδασκαλίας, ἐνταλματα ἀνθρώπων." ¹⁰ Καὶ
doctrines, commandments of men." ¹⁰ And

προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς·
having called the crowd, he said to them;

Ἀκούετε καὶ συνίετε. ¹¹ Οὐ τὸ εἰσερχόμενον εἰς
Hear you and be instructed. Not that entering into

τὸ στόμα κοῖνοι τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπο-
the mouth pollutes the man; but that proceed-

ευσόμενον ἐκ τοῦ στόματος τούτου κοῖνοι τὸν
ing out of the mouth this pollutes the

ἄνθρωπον. ¹² Τότε προσελθόντες οἱ μαθηταὶ
man. Then having come the disciples

αὐτοῦ, εἶπον αὐτῷ· Οἶδας, ὅτι οἱ Φαρισαῖοι,
of him, said to him; Knowest thou, that the Pharisees,

ἀκούσαντες τὸν λόγον, ἐσκανδαλίσθησαν; ¹³ Ὁ
hearing that saying; found a difficulty? He

δὲ ἀποκριθεὶς εἶπε· Πᾶσα φυτεία, ἣν οὐκ ἐφυ-
but answering said; Every plantation, which not has

τεύσειν ὁ πατήρ μου ὁ οὐράνιος, ἐκριθώσεται.
planted the father of me the heavenly, shall be rooted up.

¹⁴ Ἀφετε αὐτοὺς· ὁδηγοὶ εἰσι τυφλοὶ * [τυφλῶν.]
Let alone them; guides they are blind [of blind.]

Τυφλὸς δὲ τυφλὸν εἰς ὁδηγῇ, ἀμφοτέροι εἰς
Blind and blind if may lead, both into

βοθρὸν πεσούνται. ¹⁵ Ἀποκριθεὶς δὲ ὁ Πέτρος
a pit will fall. Answering and the Peter

εἶπεν αὐτῷ· Φράσον ἡμῖν τὴν παραβολὴν ταυτήν.
said to him; Explain to us the comparison this.

Ἐπεὶ δὲ ἰησοῦς εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀτυνετοί
The and Jesus said; Yet also you unintelligent

εἰστέ; ¹⁷ Οὐ * [ὡς] νοεῖτε, ὅτι παντὶ τὸ εἰσπορευ-
are? Not [yet] perceive you, that all that enter-

όμενον εἰς τὸ στόμα, εἰς τὴν κοιλίαν χωρεῖ,
ing into the mouth, into the belly passes,

καὶ εἰς ἀφ᾽ ὧν ἐκβάλλεται; ¹⁸ Τα δὲ ἐκπορευ-
and into a privy is cast; Those but proceed-

όμενα ἐκ τοῦ στόματος, ἐκ τῆς καρδίας ἐξερ-
ing out of the mouth, from the heart issues

χεται, κακία κοῖνοι τὸν ἄνθρωπον. ¹⁹ Ἐκ γὰρ
forth, and they pollute the man. From for

τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί·
the heart issues forth purposes evil;

φόνος, μοιχεύει, πονεῖαι, κλοπαί, ψευδομαρτυ-
murders, adulteries, fornications, thefts, false testimo-

ριαί; βλασφημιαί. ²⁰ Ταῦτα ἐστὶ τὰ κοινούντα
and, evil sayings. These are the (things) polluting

τὸν ἄνθρωπον· τὸ δὲ ἀνιπτοῖς χερσὶ φαγεῖν οὐ
the man; that but with unwashed hands to eat not

κοῖνοι τὸν ἄνθρωπον.
pollutes the man.

high to ME with their
'MOUTH, and] honor Me
'with their LIPS; but
'their heart is far remov-
'ed from me.

9 'But in vain do they
worship me, teaching as
'Doctrines, the Precepts
'of Men.' T+T

10 † And having called
the CROWD, he said to
them, 'Hear, and be in-
structed:

11 Not THAT ENTER-
ING THE MOUTH, pollutes
the MAN, but THAT PRO-
CEEDING FROM THE MOUTH,
pollutes the MAN."

12 Then "the DISCIPLES
approaching, say to him,
"Didst thou observe That
the PHARISEES were of-
fended, when they heard
that SAYING?"

13 But HE answering,
said, "Every Plantation,
which my HEAVENLY FA-
THER has not planted,
shall be extirpated.

14 Leave them; † they
are blind Guides; and if
the Blind lead the Blind,
both will fall into the Pit."

15 † Then PETER reply-
ing, said to him, "Explan-
to us * that SAYING."

16 And * HE said, "Are
you also yet without un-
derstanding?

17 Do you not perceive,
That WHATSOEVER ENTERS
the MOUTH, passes into
the BELLY, and is ejected?

18 But † those THINGS
PROCEEDING out of the
MOUTH, issue from the
HEART; and then pollute
the MAN.

19 † For out of the
HEART proceed iniqui-
tious Designs;—Murders,
Adulteries, Fornications,
Thefts, false Testimonies,
Calumnies.

20 These are the THINGS
which POLLUTE the MAN;
but to EAT with Unwash-
ed Hands pollutes not the
MAN."

* VATICAN MANUSCRIPT.—12. the DISCIPLES approaching, say. 14. of the Blind.—omit. 16. HE said. 17. yet—omit.

† 10. Mark vii. 14. † 14. Isa. ix. 16; Mal. ii. 8; Matt. xxiii. 16; Luke vi. 20. † 15. Mark ii. 17. † 18. James iii. 6. † 19. Mark vii. 21.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν
 And departing thence the Jesus withdrew
 εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. **22** Καὶ ἰδού,
 into the confines of Tyre and Sidon. And lo,
 γυνὴ Χανααῖνα, ἀπὸ τῶν ὁρίων ἐκεῖνων ἐξελθού-
 a woman Canaanitish, of the parts those coming
 σα, ἐκραυγασεν αὐτῷ, λέγουσα· Ἐλεῆσον με,
 wot, cried out to him, saying; Pity me,
 κυρίε, υἱὲ Δαυὶδ· ἡ θυγάτηρ μου κακῶς δαίμονι-
 O lord, O son David; the daughter of me sadly is demoni-
 ζεταί. **23** Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. Καὶ
 said. He but not answered her a word. And
 προσελθόντες οἱ μαθηταὶ αὐτοῦ, ἠρώτων αὐτόν,
 coming the disciples of him, besought him,
 λέγοντες· Ἀπολύσον αὐτήν, ὅτι κραεῖ οπισθεν
 saying; Send away her, for she cries at the back
 ἡμῶν. **24** Ὁ δὲ ἀποκρίθεις εἶπεν· Οὐκ ἀπέστα-
 of us. He but answering said; Not I am
 λῆν, εἰ μὴ εἰς τὰ προβὰτα τὰ ἀπολωλота οἰκοῦ
 sent, except to the sheep the perishing house of
 Ἰσραὴλ. **25** Ἡ δὲ ἐλθούσα προσεκύνη αὐτῷ,
 Israel. She then coming prostrated to him,
 λέγουσα· Κυρίε, βοήθει μοι. **26** Ὁ δὲ ἀποκρίθεις
 saying; O lord, give aid to me. He but answering
 εἶπεν· Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν
 said; Not it is right to take the bread of the
 τεκνῶν, καὶ βαλεῖν τοῖς κυνᾶριοις. **27** Ἡ δὲ
 children, and to throw to the dogs. She but
 εἶπε. Ναι, κυρίε· καὶ γὰρ τὰ κυνάρια ἐσθίει
 said; True, O lord; even for the dogs eatest
 τὸν ψιχίαν τῶν πίπτοντων ἀπὸ τῆς τραπέ-
 of the crumbs of the falling from the table
 ζης τῶν κυρίων αὐτῶν. **28** Τότε ἀποκρίθεις ὁ
 of the masters of them. Then answering the
 Ἰησοῦς εἶπεν αὐτῇ· Ὁ γυναι, μεγάλη σου ἡ
 Jesus said to her; O woman, great of thee the
 πίστις· γεννηθήτω σοι, ὥς θέλεις. Καὶ ἰαθῇ
 faith; let it be to thee, as thou wilt. And was healed
 ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.
 the daughter of her from the hour that.
29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς, ἦλθε παρα-
 And departing thence the Jesus, came near
 τὴν θαλάσσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς
 the sea of the Galilee; and ascending into
 τὸ ὄρος, ἐκάθητο ἐκεῖ. **30** Καὶ πρὸς ἤλθον αὐτῷ
 the mountain, he sat down there. And came to him
 ὄχλοι πολλοί, ἐχόντες μεθ' ἑαυτῶν χωλούς,
 crowds great, having with them lame,
 τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἑτέρας πολλοὺς·
 blind, deaf, maimed, and others many;
 καὶ ἐρρίψαν αὐτοὺς παρα τοὺς πόδας τοῦ Ἰησοῦ,
 and they laid them at the feet of the Jesus,
 καὶ ἐθεραπεύεν αὐτούς· **31** ὥστε τοὺς ὄχλους
 and he healed them; so that the crowds
 θαύμασαι, βλέποντας κωφοὺς λαλούντας, κυλ-
 to wonder, beholding deaf speaking, maimed

21 † And Jesus depart-
 ing thence, withdrew into
 the confines of Tyre and Sidon.

22 And behold, a Ca-
 naanitish Woman coming
 from those parts, cried
 out to him, saying, "Have
 compassion on me, O Mas-
 ter, Son of David! my
 DAUGHTER is sadly de-
 monized."

23 But he answered her
 not a Word. And his dis-
 ciples coming, entreated
 him, saying, "Dismiss her;
 For she cries after us."

24 But he answering,
 said, † "I am only sent to
 the PERISHING SHEEP of
 the Stock of Israel."

25 Yet advancing, SHE
 prostrated to him, saying,
 "O Master, help me!"

26 But HE answering,
 said, "It is not proper
 to take the CHILDREN'S
 BREAD, and throw it to
 † the dogs."

27 But she said, "I be-
 seech thee, Sir; for even
 the DOGS eat THOSE
 CRUMBS which FALL from
 their MASTERS' TABLE."

28 Then Jesus answer-
 ing, said to her, "O Wo-
 man! great is Thy FAITH;
 be it to thee as thou de-
 sirest." And her DAUGH-
 TER was cured from that
 very MOMENT.

29 † And Jesus, having
 left that place, came to
 the LAKE of GALILEE;
 and ascending the MOUN-
 TAIN sat down there.

30 And great Crowds
 came to him, bringing
 with them the lame, * the
 † crippled, the blind, the
 deaf, and many others,
 and laid them at * his
 FEET, and he cured them:

31 so that the CROWDS
 beheld, with wonder, † the
 Deaf * hearing, the Crip-
 pled restored, the Lame

* VATICAN MANUSCRIPT.—30. crippled, blind, deaf, and. 30. his FEET. 31. hearing.

† 28. The Jews likened the heathen nations to dogs.—Lightfoot. † 29. The original word *kullas*, properly signifies, one whose hand or arm has been cut off; (see Mark ix. 45.) but it is sometimes applied to those who were only disabled in those parts. To supply a lost limb was a creation, and therefore an astonishing miracle.

‡ 21. Mark vii. 24. ‡ 24. Matt. x. 6; Acts iii. 26; Rom. xv. 8. ‡ 26. Matt. vii. 6.
 29. Mark vii. 31. ‡ 31. Isa. xxxv. 6, 6.

λους ὄντας, χωλούς περιπατοῦντας, καὶ τυφλοὺς
sound, lame walking, and blind
 βλέποντας· καὶ ἐδοξασαν τὸν θεὸν Ἰσραὴλ. 31 Ὁ
seeing; and they glorified the God of Israel. The
 δε Ἰησοῦς, προσκαλεσάμενος τοὺς μαθητὰς αὐ-
then Jesus, having called the disciples of
 του, εἶπε· Σπλαγχιζομαι ἐπὶ τὸν ὄχλον, ὅτι
him, said: I have compassion on the crowd, for
 * [ἤδη] ἡμέραι τρεῖς, προσμένουσι μοι, καὶ οὐκ
already; days three, they have remained with me, and not
 ἔχουσι τι φαγεῖν· καὶ ἀπολῦσαι αὐτοὺς
they have any thing they may eat, and to send away them
 νηστεῖν οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.
fasting not I will, lest they may faint in the way.
 32 Καὶ λεγούσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ποθεν
And they say to him the disciples of him; Whence
 ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσούτοι, ὥστε χορτάσαι
to us in a desert place loaves so many, so as to satisfy
 ὄχλον τοσόντον; 33 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς·
a crowd so great? And says to them the Jesus;
 Ποσους ἄρτους ἔχετε; Οἱ δὲ εἶπον· Ἑπτα, καὶ
How many loaves have you? They and said; Seven, and
 ὀλίγα ἰχθυῖα. 34 Καὶ ἐκέλευσε τοῖς ὄχλοις
a few small fishes. And he directed the crowds
 ἀνακесιν ἐπὶ τὴν γῆν. 35 Καὶ λαβὼν τοὺς
to recline upon the ground. And taking the
 ἑπτα ἄρτους καὶ τοὺς ἰχθῦας, εὐχαριστήσας
seven loaves and the fishes, giving thanks
 ἐκλάσσε καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ
he broke and he gave to the disciples of him, the and
 μαθηταὶ τῷ ὄχλῳ. 36 Καὶ ἔφαγον πάντες, καὶ
disciples to the crowd. And they ate all, and
 ἐχορτάσθησαν· καὶ ἦραν τὸ περισσεῦον τῶν
were filled; and they took up that over and above of the
 κλασμάτων, ἑπτα σκυρδία πληρεῖς. 37 Οἱ δὲ
fragments, seven large baskets full. They and
 ἐσθιόντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς
eating were four thousand men, besides
 γυναικῶν καὶ παιδίων.
women and children.

38 Καὶ ἀπολῦσας τοὺς ὄχλους, ἀνέβη εἰς
And having sent away the crowds, he went into
 τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλα.
the ship, and came to the coasts of Magdala.
 ΚΕΦ. 15. 16. 1 Καὶ προσελθόντες οἱ Φαρισαῖοι
And coming the Pharisees
 καὶ Σαδδουκαῖοι, πειράζοντες ἐπηρώτησαν αὐτόν,
and Sadducees, tempting they asked him,
 σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς. 2 Ὁ
a sign from the heavens to show to them. He

walking, and the Blind seeing; and they glorified the God of Israel.

32 Then Jesus having called his DISCIPLES, said, "I have compassion on the CROWD, because they have continued with me three Days, and have nothing to eat; and I do not wish to dismiss them fasting, lest they should faint on the ROAD."

33 And his DISCIPLES say to him, "How can we get so many Loaves in a Desert-place, to satisfy such a Crowd?"

34 And Jesus says to them, "How many Loaves have you?" And THEY said, "Seven, and a Few Small fishes."

35 Then he commanded the PEOPLE to recline on the GROUND;

36 And taking the SEVEN Loaves and the FISHES, he offered thanks, and broke them, and gave to his DISCIPLES, and the DISCIPLES distributed to the CROWD.

37 And they all ate and were satisfied; and of the REMAINING FRAGMENTS they gathered Seven large Baskets full.

38 Now THEY who had EATEN were about Four thousand Men, besides Women and Children.

39 And having dismissed the CROWDS, he went into the BOAT, and came to the COAST of Magdala.

CHAPTER XVI.

1 Then the PHARISEES and SADDUCEES drew near, and tempting asked him to show them a Sign from HEAVEN.

* VATICAN MANUSCRIPT.—32. already—omit. Lachmann and Tischendorf.

38. about.

30. Magadan—so also

† 37. Baskets of larger capacity than the wicker baskets mentioned in Chap. xiv. 20—large enough to contain a man's body. See Acts ix. 25. † 39 The modern name is *Ardeh-Majdel*, field or court of Mejdal. Mejdal, from which the plain takes its name, is a petty village, about an hour from Tiberias, near where a line of high rocks overhangs the lake. This was the ancient Magdala, called in Mark viii. 10, Dalmanutha; the birth place of that Mary, out of whom were expelled seven demons.

‡ 22. Mark viii. 1.

‡ 23. 2 Kings iv. 43.

36. Matt. xiv. 1; Luke xxii. 10.

‡ 30. Mark viii. 10.

‡ 1. Matt. xii. 34.

δε ἀποκριθεὶς εἶπεν αὐτοῖς· * [Ὁφίας γενομένης,
but answering said to them; [Evening coming,
λέγετε· Εὐδία· πυρραζει γὰρ ὁ οὐρανός. ³ Καὶ
you say; Fair weather; reddens for the heaven. And
πρῶι· Σήμερον χεῖμων· πυρραζει γὰρ στυ-
in the morning; To-day a storm; is red for low-
ναζών ὁ οὐρανός. Ὑποκριταί, τὸ μὲν πρόσωπον
ting the heaven. Hypocrites, the truly face
τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα
of the heaven you know to judge, the but signs
τῶν καιρῶν οὐ δύνασθε;] ⁴ Γένεα πονηρὰ καὶ
of the times not can you? A generation evil and
μοιχαλὶς σημεῖον ἐπζητεῖ· καὶ σημεῖον οὐ δο-
adulterous a sign seeks; and a sign not shal
θησεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάν· * [τοῦ
be given to her, except the sign of Jonas [the
προφήτου.] Καὶ καταλίπων αὐτοὺς, ἀπῆλθε.
prophet.] And leaving them, he went away.
⁵ Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ περαν.
And coming the disciples of him to the other side,
ἐπελαβοντο ἄρτους λαβεῖν. ⁶ Ὁ δὲ Ἰησοῦς εἶπεν
had forgotten loaves to take. The and Jesus said
αὐτοῖς· Ὁρατε καὶ προσεχετε ἀπο τῆς ζυμῆς
to them; Look and take heed of the leaven
τῶν Φαρισαίων καὶ Σαδδουκαίων. ⁷ Οἱ δὲ διελο-
of the Pharisees and Sadducees. They and rea-
γίζοντο ἐν ἑαυτοῖς, λέγοντες· Ὅτι ἄρτους οὐκ
soned among themselves, saying; Because loaves not
ελαβομεν. ⁸ Γινους δὲ ὁ Ἰησοῦς εἶπεν· Τί δια-
we have brought. Knowing and the Jesus said; Why rea-
λογίζεσθε ἐν ἑαυτοῖς, ὀλιγοπιστοὶ, ὅτι ἄρτους
son you among yourselves, O you of weak faith, because loaves
οὐκ * [ελαβετε;] ⁹ Οὐκ ὡς νοεῖτε, οὐδὲ μνημον-
not [you have brought?] Not yet perceive you, nor remem-
εуете τοὺς πεντε ἄρτους τῶν πεντακισχιλίων,
ber you the five loaves of the five-thousand,
καὶ πόσους κοφίνους ελαβετε; ¹⁰ Οὐδὲ τοὺς
and how many baskets you took up? Nor the
ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας
seven loaves of the four thousand, and how many
σπυριδας ελαβετε; ¹¹ Πῶς οὐ νοεῖτε, ὅτι οὐ
large baskets you took up? Why not do you perceive, that not
περὶ ἄρτου εἶπον ὑμῖν προσεχεῖν ἀπο τῆς ζυμῆς
about bread I spoke to you to take heed of the leaven
τῶν Φαρισαίων καὶ Σαδδουκαίων; ¹² Τότε συ-
of the Pharisees and Sadducees? Then they
νῆκαν, ὅτι οὐκ εἶπε προσεχεῖν ἀπο τῆς ζυμῆς
understood, that not he did say beware of the leaven
τοῦ ἄρτου, ἀλλ' ἀπο τῆς διδασχῆς τῶν Φαρισαίων
of the bread, but of the doctrine of the Pharisees
καὶ Σαδδουκαίων.
and Sadducees.

2 But he answering, said to them, * [“In the Evening, you say, ‘It will be fair weather, for the sky is red;’

3 And in the Morning, ‘There will be a Storm To-day, for the sky is red and lowering.’ Hypocrites! you can correctly judge as to the APPEARANCE of the sky, but cannot discern the SIGNS of the TIMES.]

4 † A wicked and faithless Generation demands a Sign; but no Sign will be given it, except the SIGN of Jonah.” And leaving them, he went away.

5 ‡ Now, * the DISCIPLES passing to the OTHER SIDE, had forgotten to take Loaves with them.

6 And Jesus said to them, † “Observe, and beware of the LEAVEN of the PHARISEES and Sadducees.”

7 And THEY reasoned among themselves, saying, “Because we have brought no Loaves.”

8 But Jesus knowing it, said, “O you distrustful! Why do you reason among yourselves. Because you have no Bread?”

9 Do you not yet perceive, or recollect ‡ the five Loaves of the FIVE THOUSAND, and How many Baskets you took up?

10 nor ‡ the SEVEN Loaves of the FOUR THOUSAND, and How many large Baskets you took up?

11 How is it that you do not comprehend, That I spoke not to you about Bread, * but beware you of the LEAVEN of the PHARISEES and Sadducees?”

12 Then they understood That he did not tell them to beware of the LEAVEN of BREAD, but of the DOCTRINE of the * SADDUCEES and Phari-
sees.

* VATICAN MANUSCRIPT.—In d.—omit.
8. brought.—em t.

4. THE PROPHET.—omit.

5. the DISCIPLES.

12. SADDUCEES and Pharisees.

‡ 4. Matt. xii. 22.
‡ 10. Matt. xv. 28.

‡ 5. Mark viii. 14.

‡ 6. Luke xii. 1.

‡ 9. Matt. xiv. 17.

13 Ἐλθων δε ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας
 Coming and the Jesus into the parts of Caesarea
 τῆς Φιλιππῶν, ᾗρωτα τοὺς μαθητάς αὐτοῦ, λέ-
 of the Philip, asked the disciples of him, say-
 γων· Τίνα με λεγουσιν οἱ ἄνθρωποι εἶναι, τὸν
 say: Who me say the men to be, the
 υἱὸν τοῦ ἀνθρώπου; **14** Οἱ δε εἶπον· Οἱ μὲν,
 son of the man? They and said; Some,
 Ἰωάννην τὸν βαπτιστὴν· ἄλλοι δε, Ἠλίαν· ἕτεροι
 John the dipper; others and, Elias; others
 δ', Ἰερεμίαν, ἡ ἑῷα τῶν προφητῶν. **15** Λέγει
 and Jeremias, or one of the prophes. He says
 αὐτοῖς· Ὑμεῖς δε τίνα με λεγετέ εἶναι; **16** Ἀποκ-
 to them; You but who me say to be? An-
 ρθῆεις δε Σίμων Πέτρος εἶπε· Σὺ εἶ ὁ Χριστός,
 saying to Simon Peter said; Thou art the Anointed,
 ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. **17** Καὶ ἀποκρίθεις
 the son of the God the living. And answering
 ὁ Ἰησοῦς εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων βαρ
 the Jesus said to him; Blessed art thou, Simon son
 Ἰωάν· ὅτι σαρκὶ καὶ αἵμα οὐκ ἀπεκαλύψε σοι,
 of Joann; for flesh and blood not it has revealed to thee,
 ἀλλ' ὁ πατήρ μου, ὁ ἐν τοῖς οὐρανοῖς. **18** Κἀγὼ
 but the father of me, that in the heavens. Also I
 δε σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ
 and to thee say, that thou art a rock, and upon this
 τῇ πέτρῃ οικοδομήσω μου τὴν ἐκκλησίαν, καὶ
 the rock I will build of me the church, and
 πυλῆαι· ἅθου οὐ κατισχυουσιν ἐντῆς. **19** Καὶ
 gates of hades not shall prevail against her. And
 ὧσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐ-
 I will give to thee the keys of the kingdom of the hea-
 ρῶν· καὶ ὅ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται
 ven; and whatever thou shalt bind upon the earth, shall be
 δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὅ ἐὰν λύσῃς
 bound in the heavens; and whatever thou shalt loose
 ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.
 upon the earth, shall be loosed in the heavens.
20 Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα
 Then he charged the disciples of him, that
 μηδεὶν εἰπῶσιν ὅτι αὐτός ἐστιν ὁ Χριστός.
 no one they should tell that he is the Anointed.

21 Ἀπο τότε ᾤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς
 From that time began the Jesus to show to the

13 And Jesus coming into the PARTS of † Caesarea PHILIPPI, questioned his DISCIPLES, saying, † "Who do MEN say that *the SON of MAN is?"

14 And THEY replied, "SOME, John the IMMERSER; * SOME, Elijah; and others, Jeremiah, or one of the PROPHETS."

15 He says to them, "But who do YOU say that I am?"

16 Simon Peter answering, said, † "Thou art the CHRIST, the SON of the LIVING God."

17 And Jesus answering, said to him, "Happy art thou, Simon, son of Jonah; for FLESH and BLOOD has not revealed this to thee, but THAT FATHER of mine in the * Heavens.

18 Moreover, I also say to thee, That thou art † a Rock, and on † this ROCK I will build My CHURCH, and † the GATES of Hades shall not triumph over it.

19 And I will give thee † the KEYS of the KINGDOM of the HEAVENS; † and whatever thou shalt bind on the EARTH, shall be bound in the HEAVENS; and whatever thou shalt loose on the EARTH, shall be loosed in the HEAVENS."

20 † Then he commanded * the DISCIPLES that they should tell no one, that he is the MESSIAH.

21 From that time, JE-
 SUS began to disclose to

* VATICAN MANUSCRIPT.—13. the SON of MAN is? 14. the DISCIPLES.

14. ROME.

17. Heavens.

† 13. This town was near to the spring-head of the Jordan, and was built by Philip, tetrarch of Galilee, in honor of Tiberius Caesar; and to distinguish it from the seaport town of Caesarea, mentioned frequently in the Acts of the Apostles, it was called Caesarea Philippi. See Josephus, Ant. xviii. 2, 1, and xx. 8, 4.

† 18. Parkhurst says, "This expression seems allusive to the form of the Jewish sepulchres, which were large subterraneous caves, with a narrow mouth or entrance, many of which are to be found in Judea, to this day. The LXX render the corresponding phrase from the Heb. of Isa. xxviii. 16, the gates of the sepulchre. The full meaning of our Lord's promise seems to be, that his church on earth, however persecuted and distressed, should never fail till the consummation of all things, and should then, at the resurrection of the just, finally triumph over death and the grave." Compare 1 Cor. xv. 54, 55.

† 19. It is said, that when the Jews made a man a doctor of the law, they used to put into his hands the key of the closet in the temple, where the sacred books were deposited, and a set of tablets to write upon; signifying that they gave him authority to teach and to explain the scriptures and law of God to the people.

† 12. Mark viii. 27; Luke ix. 18. † 16. Mark viii. 20; Luke ix. 20; John i. 40; vi. 60; xi. 27. † 18. John i. 43. † 18. Eph. ii. 20. † 19. Matt. xviii. 18; John xx. 23.

† 20. Matt. xviii. 9; Mark viii. 30; Luke ix. 21.

μαθηταις αὐτου, ὅτι δεῖ αὐτον ἀπελθεῖν εἰς Ἱερο-
disciples of him, that must he to go to Jeru-
 σολυμα, καὶ πολλὰ παθεῖν ἀπο τῶν πρεσβυτε-
salem, and many (things) to suffer from the elders
 ρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκ-
and high-priests and scribes, and to be
 τανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερόθῃναι. 22 Καὶ

προσλαβομενος αὐτον ὁ Πέτρος, ἤρξατο ἐπιτιμᾶν
taking aside him the Peter, began to reprove
 αὐτὸν, λέγων· Ἰησὺς σοι, κυριε· οὐ μὴ εἶσαι
him, saying: Be it far from thee, O Lord; not not shall be
 σοι τούτο. 23 Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ·

Ἔπαγε ὀπίσω μου, σατανα· σκανδαλὸν μου
Go thou behind of me, adversary; a stumbling-block of me
 εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ
thou art; for not thou regardest the (things) of the God, but those
 τῶν ἀνθρώπων. 24 Τότε ὁ Ἰησοῦς εἶπε τοῖς μα-
of the men. Then the Jesus said to the dis-

θηταις αὐτοῦ· Εἰ τις θέλει ὀπίσω μου ελθεῖν,
of him; If any one wish after me to come,
 ἀπαρνησάσθω ἑαυτὸν, καὶ ἀρατῶ τὸν σταυρὸν
let him deny himself, and let him bear the cross
 αὐτοῦ, καὶ ἀκολουθεῖτω μοι. 25 Ὅς γὰρ ἂν

θελῇ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν·
may wish the life of him to save, shall lose her;
 ὅς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν
whoever and may lose the life of him on account
 ἐμοῦ, εὕρσκει αὐτήν. 26 Τι γὰρ ὠφελεῖται ἄν-
of me, shall find her. What for is profited a

θρωπος, εἰς τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ
man, if the world whole he may win, the and
 ψυχὴν αὐτοῦ ζημιώσῃ; ἢ τί δώσει ἀνθρώπος
life of him he may forfeit? or what shall give a man
 ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 27 Μελλεῖ γὰρ

ὁ υἱὸς τοῦ ἀνθρώπου ἐρχέσθαι ἐν τῇ δόξῃ τοῦ
the son of the man to come in the glory of the
 πατρὸς αὐτοῦ, μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ
father of him, with the messengers of him, and
 τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πράξιν
then he will render to each one according to the behavior

αὐτοῦ.
of him.

28 Ἀμὴν λέγω ὑμῖν, εἰσὶν τινες τῶν ὧδε ἑστῶ-
Indeed I say to you, there are some of those here having
 τῶν, οἵτινες οὐ μὴ γευσῶνται θάνατον, ἕως ἂν
stood, who not not shall taste of death, till
 ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχομένον ἐν τῇ
they may see the son of the man coming in the
 βασιλείᾳ αὐτοῦ. ΚΕΦ. ΙΖ'. 17. 1 Καὶ μεθ'

ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον,
days six takes the Jesus the Peter,
 καὶ Ἰακώβον, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ·
and James, and John the brother of him,

his DISCIPLES, † That he must go to Jerusalem, and suffer much from the EL-
DERs, and High-priests, and Scribes and be killed,
 and that on the THIRD Day he must be raised up.

22 And PETER taking him aside, and *rebuking him, said, "Be this far from thee, Master; this shall not be to thee."

23 But HE turning, said to PETER, "Get thee behind me, Adversary; thou art a Stumbling-block to me; for thou regardest not the THINGS of GOD, but THOSE of MEN."

24 Then JESUS said to his DISCIPLES, † "If any one wish to come after me, let him renounce himself, and take up his cross, and follow me."

25 † For whoever would save his LIFE, shall lose it; and whoever loses his LIFE on my account, shall find it.

26 For what is a Man profited, if he should gain the whole WORLD, and forfeit his LIFE? or what will † a man give in Ransom for his LIFE?

27 † For the SON of MAN is about to come in the GLORY of his FATHER, with his ANGELS; and then he will recompense to each one according to his CONDUCT.

28 † Indeed I say to you, * That there are SOME of those STANDING here, who will not taste of Death, till they see the SON of MAN coming in his ROYAL MAJESTY."

CHAPTER XVII.

1 † And after six days, JESUS took PETER, James, and John the BROTHER of James, and privately con-

* VATICAN MANUSCRIPT.—23. rebuking him, said.

18. That there are.

† 21. Matt xvii. 23; xx. 17; Mark viii. 31; ix. 31; x. 33; Luke ix. 22, 44; xviii. 31; xxiv. 8, 7.
 † 24. Matt. x. 38; Mark viii. 34; Luke ix. 23; xiv. 27. † 25. Luke xvii 33; John xii. 25.
 † 26. Psal. xlv. 7, 8. † 27. Matt. xxv. 31—46; Mark viii. 35; Luke ix. 26. † 28. Mark ix. 1; Luke ix. 27. † 1. Mark ix. 2; Luke ix. 28.

καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.
and ^{he} ^{led} ^{up} ^{them} ^{into} ^a ^{mountain} ^{high} ^{privately}.
2 Καὶ μετεμορφώθη ἐμπροσθεν αὐτῶν, καὶ
and ^{he} ^{was} ^{transfigured} ⁱⁿ ^{the} ^{presence} ^{of} ^{them}, and
ἐλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος· τὰ δὲ
shone ^{the} ^{face} ^{of} ^{him} ^{as} ^{the} ^{sun}; ^{the} ^{and}
ἱμάτια αὐτοῦ ἐγένετο λευκά ὡς τὸ φῶς. 3 Καὶ
garments ^{of} ^{him} ^{became} ^{white} ^{as} ^{the} ^{light}. And
ἰδοὺ, ὠφθῆσαν αὐτοῖς Μωσῆς καὶ Ἠλίας, μετ'
lo, ^{appeared} ^{to} ^{them} ^{Moses} ^{and} ^{Elijah}, with
ἐκτον συλλαλόντες. 4 Ἀποκριθεὶς δὲ ὁ Πέτρος
him ^{was} ^{talking}. ^{Answering} ^{and} ^{the} ^{Peter}

εἶπε τῷ Ἰησοῦ· Κυριε, καλὸν ἐστὶν ἡμᾶς ὧδε
said ^{to} ^{the} ^{Jesus}; ^{Lord}, ^{good} ^{it} ^{is} ^{us} ^{here}
εἶναι· εἰ θελεῖς, ποιήσωμεν ὧδε τρεῖς σκηνάς,
to ^{be}; ^{if} ^{thou} ^{wilt}, ^{we} ^{may} ^{make} ^{here} ^{three} ^{tabernacles},

σοὶ μίαν, καὶ Μωσῆι μίαν, καὶ μίαν Ἠλίας. 5 Ἐτι
to ^{thee} ^{one}, and ^{Moses} ^{one}, and ^{one} ^{Elijah}. Still
αὐτοῦ λαλόντος, ἰδοὺ, νεφέλη φῶτος ἐπέσ-

κειατο αὐτοῦ· καὶ ἰδοὺ, φωνὴ ἐκ τῆς νεφέλης,
shadowed ^{them}. and ^{lo}, ^a ^{voice} ^{out} ^{of} ^{the} ^{cloud},
λεγούσα· "Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός,

ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε." 6 Καὶ ἀκού-

σάτες οἱ μαθηταί, ἐκίσαν ἐπὶ πρόσωπον αὐτῶν,
heard ^{the} ^{disciples}, ^{they} ^{fell} ^{upon} ^{face} ^{of} ^{them},
καὶ ἐφοβήθησαν σφοδρὰ. 7 Καὶ προσελθὼν ὁ

Ἰησοῦς, ἥψατο αὐτῶν, καὶ εἶπεν· Ἐγερῆτε, καὶ

μὴ φοβησθε. 8 Ἐκάραντες δὲ τοὺς ὀφθαλμοὺς

αὐτῶν, οὐδὲνα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.

9 Καὶ καταβαίνοντων αὐτῶν, ἐκ τοῦ ὄρους,

ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Μὴδενι εἰ-

πῆτε τὸ δρᾶμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ

νεκρῶν ἀναστῇ.

10 Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταί αὐτοῦ,

λεγοντες· Τί οὖν οἱ γραμματεῖς λεγουσιν, ὅτι

Ἠλίας δεῖ ελθεῖν πρῶτον; 11 Ὁ δὲ Ἰησοῦς

ἀποκριθεὶς εἶπεν * [αὐτοῖς]· Ἠλίας μὲν ἐρχεται

πρῶτον, καὶ ἀποκαταστήσει πάντα· 12 λέγων δὲ

ἡμῖν, ὅτι Ἠλίας ἤδη ἦλθε, καὶ οὐκ ἐπεγνώσαν

αὐτὸν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ᾔθελῃσαν·

ducted them up a lofty Mountain;

2 and he was transformed in their presence, his face shone as the sun, and his garments became white as the light.

3 And behold, Moses and Elijah appeared to them, conversing with him.

4 Then Peter addressing Jesus, said, "Master, it is good for us to be here; if thou wilt, I will make here three Booths; one for thee, one for Moses, and one for Elijah."

5 While he was speaking, behold, a Cloud of light covered them; and behold, a Voice from the cloud, declaring, "This is my SON, the BELOVED, in whom I delight; hear him!"

6 And the DISCIPLES having heard it, fell on their faces, and were greatly frightened.

7 And Jesus approaching, touched them, and said, "Arise, and be not afraid."

8 Then raising their eyes, they saw no one, except JESUS.

9 And as they were descending the mountain, Jesus commanded them, saying, Tell the vision to no one, till the SON OF MAN be risen from the Dead.

10 And the DISCIPLES asked him, saying, "Why then do the SCRIBES say That Elijah must first come?"

11 He answering, said, "Elijah indeed comes, and will restore all things."

12 But I say to you, That Elijah has already come, and they did not recognize him, but have done to him whatever they wished. Thus also

* VATICAN MANUSCRIPT.—4. I will make here three Booths. 11. comes, and will restore.

11. He answering

: 6. 2 Peter i. 17; Matt. iii. 17; Mark i. 11; Luke i. 22.
Rev. i. 12 : 9. Mark ix. 9. : 10. Mal. iv. 5.

: 7. Dan. viii. 18; x. 0, 10, 18;
: 12. Matt. xi. 14; Mark ix. 12, 13.

οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν
thus also the son of the man is about to suffer
ὑπ' αὐτῶν. ¹³ Τότε συνήκαν οἱ μαθηταί, ὅτι
by them. Then understood the disciples, that
περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.
concerning John the dipper he spoke to them.

¹⁴ Καὶ ἐλθόντων αὐτὸν πρὸς τὸν ὄχλον, προσ-
And having come off them to the crowd,
ἦλθεν αὐτῷ ἄνθρωπος, γονυπετὼν αὐτόν, ¹⁵ καὶ
came to him a man, knee-falling him, and
λεγων· Κύριε, ἐλεησον μου τὸν υἱόν· ἔτι σελή-
saying· O Lord, have pity on me the son, for he is
νιάζεται, καὶ κακῶς πάσχει· πολλάκις γὰρ
moon-struck, and sadly suffers; often for
πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ.
he falls into the fire, and often into the water.

¹⁶ Καὶ προσπνεύσας αὐτὸν τοῖς μαθηταῖς σου, καὶ
And I brought him to the disciples of thee, and
οὐκ ἠδυνήθησαν αὐτὸν ἰεραπεύσαι. ¹⁷ Ἀποκρι-
not they were able him to heal.

σεις δὲ ὁ Ἰησοῦς εἶπεν· Ὁ γένεα ἀπίστου καὶ
ing and the Jesus said; O generation unfaithful and
δυσέγραμμενῃ· ἕως ποτε ἐσομαι μεθ' ὑμῶν;
having been perverted; till when? shall I be with you?
ἕως ποτε ἀνέξομαι ὑμῶν; φέρετε μοι αὐτὸν ὧδε.
till when shall I bear you? bring you to me him here.

¹⁸ Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξηλθεν
And rebuked him the Jesus, and came out
ἀπ' αὐτοῦ τὸ δαίμονιον· καὶ ἐθεραπεύθη ὁ παῖς
of him the demon; and was cured the boy
ἐκ τῆς ὥρας ἐκείνης. ¹⁹ Τότε προσελθόντες
from the hour that. Then coming

οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν, εἶπον· Διὰ τί
the disciples to the Jesus by himself, said; Why
ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; ²⁰ Ὁ δὲ
we not were able to cast out it? The and

Ἰησοῦς εἶπεν αὐτοῖς· Διὰ τὴν ἀπιστίαν ὑμῶν.
Jesus said to them; On account of the unbelief of you.

Ἀμὴν γὰρ λέγω ὑμῖν, εἰν ἐχῆτε πίστιν ὡς κόκ-
Indeed for I say to you, if you have faith as a
κόν σιναπεως, εἰπετε τῷ ὄρει τούτῳ· Μετα-
grain of mustard, you will say to the mountain; this be thou
βῆθι ἐντευθεν ἐκεῖ, καὶ μεταβησεται· καὶ οὐδὲν
removed from here there, and it will remove; and nothing
ἀδυνατήσῃ ὑμῖν. ²¹ * [Τούτο δὲ τὸ γένος οὐκ
will be impossible to you. [This but the kind not
εκπορεύεται, εἰ μὴ ἐν προσεχῇ καὶ νήστει.]
goes out, if not in prayer and fasting.]

²² Ἀναστρέφομενων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ,
Were traveling and of them in the Galilee,
εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μέλλει ὁ υἱὸς τοῦ ἀν-
said to them the Jesus; Is about the son of the
θρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων,
man to be delivered up into hands of men;

²³ καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ
and they will kill him; and the third day
ἐγερθήσεται. Καὶ ἐλυπήθησαν σφοδρᾶ.
he will be raised. And they were grieved exceedingly.

the SON of MAN is about to suffer by them."

¹³ Then the DISCIPLES understood That he spoke to them concerning John the BAPTISER.

¹⁴ † And they having come to the CROWD, a Man came to him. Knee-falling and saying,

¹⁵ "O Sir, have compassion on My son; for he is a Lunatic, and * sickly; for he frequently falls into the FIRE, and frequently into the WATER."

¹⁶ And I brought him to thy DISCIPLES, but they could not cure him."

¹⁷ Then JESUS answering said, "O unbelieving and perverse Generation! how long must I be with you? how long must I endure you? bring him here to me."

¹⁸ And Jesus rebuked him, and the DEMON came out of him; and the BOY was restored from that HOUR.

¹⁹ Then the DISCIPLES coming to JESUS privately, said, "Why were we not able to cast it out?"

²⁰ And * HE says to them, "On account of your * LITTLE-FAITH; for indeed I say to you, † If you have Faith, as a Grain of Mustard, you might say to this MOUNTAIN, Remove there from here, and it would remove; and nothing would be impossible to you."

²¹ * † [This KIND, however, goes not out but by Prayer and Fasting.]

²² † Now while they were traveling in GALILEE, JESUS said to them, "The SON of MAN is about to be delivered up into the Hands of Men;"

²³ and they will kill him, and the THIRD Day he will * rise. And they were exceedingly grieved.

* VATICAN MANUSCRIPT.—15. sickly. 20. HE says. 20. LITTLE-FAITH. 21.—omit. 23. rise.

† 21. This verse is wanting in the Coptic, Ethiopic, Syriac Minor, and in one Italic MSS.

‡ 14. Mark ix. 18; Luke ix. 37. 15. Matt. xxi. 21; Mark xi. 22; Luke xvii. 6; 1 Cor. xiii. 2. 22. Matt. xvi. 21; xx. 19; Mark ix. 31, 32; Luke ix. 24.

²⁴ Ἐλθόντων δὲ αὐτῶν εἰς Καπερναυμ,
Having arrived and of them at Capernaum,
προσηλθὼν οἱ τα διδραχμα λαμβανόντες τῷ
came those the didrachmas receiving to the
Πέτρῳ, καὶ εἶπον· Ὁ διδασκαλὸς ὑμῶν οὐ τελεῖ
Peter, and said: The teacher of you not pays
τὰ διδραχμα· ²⁵ Λέγει· Ναι. Καὶ ὅτε εἰσῆλ-
the didrachmas? He says: Yes. And when he was
θεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς,
came into the house, anticipated him the Jesus,
λέγων· Τί σοι δοκεῖ, Σίμων; Οἱ βασιλεῖς
saying: Which to thee seems right, Simon? The kings
τῆς γῆς ἀπὸ τίνων λαμβανουσι τέλη ἢ κῆνσον;
of the earth from whom do they take taxes or census?
ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;
from the sons of them, or from the aliens?
²⁶ Λέγει αὐτῷ ὁ Πέτρος· Ἀπὸ τῶν ἀλλοτρίων.
Says to him the Peter, From the aliens.
Ἔφη αὐτῷ ὁ Ἰησοῦς· Ἀραγε ἐλευθεροὶ εἰσιν οἱ
Says to him the Jesus, Then exempt are the
υἱοί. ²⁷ Ἴνα δὲ μὴ σκανδαλισθῶμεν αὐτοὺς,
sons. That but not we may offend them,
πορεύεις εἰς τὴν θάλασσαν, βάλε ἀγκίστρον,
going to the sea, cast thou a hook,
καὶ τὸν ἀνabαντα πρῶτον ἰχθυὺν ἀρον· καὶ ἀνοι-
and the according first fish take up, and open-
ξας τὸ στόμα αὐτοῦ, ἐύρησεις στατήρα· ἐκεῖνον
ing the mouth of him, thou wilt find a stater; that
λάβων, δος αὐτοῖς ἀντὶ ἐμοῦ καὶ σου.
taking, give to them for me and thee.

ΚΕΦ. ιη'. 18.

¹ Ἐν ἐκείνῃ τῇ ὥρᾳ προσήλθον οἱ μαθηταὶ τῷ
In that the hour came the disciples to the
Ἰησοῦν, λέγοντες· Τίς ἀρα μείζων ἐστὶν ἐν τῇ
Jesus, saying. Who then greater is in the
Βασιλείᾳ τῶν οὐρανῶν; ² Καὶ προσκαλεσάμενος
kingdom of the heavens? And having called
ὁ Ἰησοῦς παιδίον ἐστήσεν αὐτὸ ἐν μέσῳ αὐτῶν,
the Jesus a little child placed it in midst of them,
³ καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν, εἰ μὴ στραφῇτε
and said, Indeed I say to you, if not you be changed
καὶ γενήσθε ὡς τὰ παιδιά, οὐ μὴ εἰσελθῇτε εἰς
and become as the little children, not not you may enter into
τὴν βασιλείαν τῶν οὐρανῶν. ⁴ Ὅστις οὖν
the kingdom of the heavens. Whoever therefore

* VATICAN MANUSCRIPT.—25. they were come. 26. And when he said, "Of others,"
Jesus says. 1. And at. 2. he having called.

† 24. A half shekel, in value about 30 cents, or 1s. 3d. It appears from Exodus xxx. 13, 14, that every male among the Jews, of twenty years old and upwards, was commanded to give a certain sum every year, as an offering to the Lord, for the service of the temple at Jerusalem. See also Jos. Ant. xviii. 9, 1, to show that the Jews continued to send the same sum every year, wherever they lived; which Philo too particularly mentions, de Monarch. ii. 63, ed. Berl. "Sums of money, on account of the Jews, were carried every year out of Italy and all your provinces to Jerusalem." Cic. pro Flac. 8. "Every Jew, despising the religion of the country in which he lived, sent his donations and tribute to Jerusalem and the temple." Tac. Hist. lib. 5. Josephus (B. J. vii. 37) says, "the Roman emperor Vespasian imposed upon every Jew the same contribution for the Capitol, as they had before paid to the Temple." "Titus imposed on them a yearly tribute of a didrachm to Capitoline Jupiter." Xiphil. Dion. l. b. lxxvi. These tribute gatherers must have been sent by the superintendents of the Temple, and have acted by the authority of the high priest; for the force of the argument depends upon this particular. — Wakefield. † 27. A shekel, or half an ounce of silver, in value about 60 cents, or 2s. 6d., at 5s. per ounce.

176 Mark ix. 33.

177 Luke xvii. 1; 1 Cor. xiv. 20, 1 Peter ii. 2.

24 † And having arrived at Capernaum, the COLLECTORS of † DIDRACHMS came to PETER, and said, "Does not your TEACHER pay the DIDRACHMS?"

25 He says, "Yes." And when *they were come into the HOUSE, JESUS anticipated him, saying, "What is thy opinion, Simon? From whom do the KINGS of the EARTH take Tax or Census? from their own SONS, or from OTHERS?"

26 *And when he said, "Of OTHERS," Jesus says, "The SONS then are exempt.

27 But lest we should offend them, go to the LAKE, throw a hook, and take the first FISH COMING UP, and opening its MOUTH, thou wilt find a Stater; take That, and give it to them, for me and thee."

CHAPTER XVIII.

1 *And at That TIME the DISCIPLES came to Jesus, saying, † "Who then is greatest in the KINGDOM of the HEAVENS?"

2 And *he having called a little child, placed him in the Midst of them,

3 and said, "Indeed I say to you, † Unless you be changed, and become as LITTLE CHILDREN, you will never enter the KINGDOM of the HEAVENS.

4 Whoever, therefore,

178 Matt. xix. 14;

ταπεινωσῃ ἑαυτον ὡς το παιδιον τουτου, οὗτος
may humble himself as the little child this, he
ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν ουρανῶν.
is the greater in the kingdom of the heavens.

⁵ Καὶ ὅς εαν δεξῆται παιδιον τοιουτου ἐν ἐπὶ τῇ
And whoever may receive a little child such one on the
ὀνοματί μου, ἐμε δεχεται. ⁶ Ὅς δ' ἀν σκανδα-

λισῇ ἓνα τῶν μικρῶν τούτων, τῶν πιστευόντων
snare one of the little-ones these, of the believing
εἰς ἐμε, συμφερεῖ αὐτῷ, ἵνα κρεμασθῇ μύλος
into me, it is appropriate to him, that should be hung a millstone
ὀνικος ἐπὶ τὸν τραχήλον αὐτου, καὶ καταπον-

τισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.
sunk in the depth of the sea.

⁷ Οὐαὶ τῷ κόσμῳ ἀπο τῶν σκανδαλῶν. Ἀναγ-

κη γὰρ ἐστὶν εἰσεῖν τα σκανδαλα· πλην οὐαὶ
Woe to the world from the snares. Neces-
sary γὰρ ἐστὶν εἰσεῖν τα σκανδαλα· πλην οὐαὶ
ary for it is to come the snares; but woe
τῷ ἄνθρωπῳ ἐκείνῳ δι' οὗ το σκανδαλον
to the man to that through whom the snare

ἐρχεται. ⁸ Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πους σου
comes. If therefore the hand of thee or the foot of thee

σκανδαλίζει σε, ἐκκοψον αὐτα, καὶ βάλε ἀπο
insnares thee, cut off them, and cast from

σου· καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν
thee; good to thee it is to enter into the life

χρῶλον ἢ κυλλῶν, ἢ δύο χεῖρας ἢ δύο πόδας
lame or a cripple, than two hands or two feet

ἐχόντα βληθῆναι εἰς τὸ πῦρ το αἰώνιον. ⁹ Καὶ
having to be cast into the fire the age-lasting. And

εἰ δ' ὀφθαλμός σου σκανδαλίζει σε, ἐξέλε αὐτον,
if the eye of thee insnares thee, tear out it,

καὶ βάλε ἀπο σου· καλὸν σοι ἐστὶν μονοφθαλμῶν
and cast from thee; good to thee it is one-eyed

εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμούς ἐχόντα
into the life to enter, than two eyes having

βληθῆναι εἰς τὴν γέενναν τοῦ πυρός. ¹⁰ Ὁρατε,
to be cast into the Gehenna of the fire. See,

μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων·
not you may despise one of the little-ones these,

λέγω γὰρ ὑμῖν, ὅτι οἱ ἀγγελοὶ αὐτῶν ἐν οὐρα-
I say for to you, that the messengers of them in hea-

νοῖς διαπαντός βλέπουσι τὸ πρόσωπον τοῦ
vens perpetually see the face of the

πατρός μου, τοῦ ἐν οὐρανοῖς. * [¹¹ Ἦλθε γὰρ ὁ
father of me, that in heavens. [Is come for the

υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός.] ¹² Τί
son of the man to save the having been lost.] What

may humble himself like
this LITTLE CHILD, he
will be the GREATEST in
the KINGDOM of the HEA-
VENS.

⁵ ‡ And whoever may
receive one such LITTLE
child in my NAME, re-
ceives Me.

⁶ ‡ But whoever shall
insnare one of the LEAST
of THESE who BELIEVE in
me, it would be better for
him that an † upper Mill-
stone were hanged about
his NECK, and that he
were sunk in the DEPTH
of the SEA.

⁷ Alas for the WORLD,
because of SNARES! for
it must be that SNARES
come; but alas for that
MAN through whom the
SNARE comes.

⁸ † If, then, thy HAND
or thy FOOT insnare thee,
cut it off, and throw it
away; it is better for thee
to enter LIFE *crippled or
lame, than having Two
Hands or Two Feet, to be
cast into the † AIONIAN
FIRE.

⁹ And if thine EYE in-
snare thee, pluck it out,
and throw it away; it is
better to enter LIFE one-
eyed, than having Two
Eyes to be cast into the
BURNING of GEHENNA.

¹⁰ Take care, that you
do not despise one of the
LEAST of these; for I as-
sure you, that ‡ their AN-
GELS in * the HEAVENS
continually behold the
FACE of THAT FATHER of
mine in the Heavens.

¹¹ * † ‡ [For the SON of
MAN is come to save THAT
which was LOST.]

* VATICAN MANUSCRIPT.—8. crippled or lame.
See also Luchmann and Tischendorf.

10. the HEAVENS.

11.—omit.

† 6. A mill-stone turned by an ass, and consequently much larger than one turned by the hand. The punishment of death by drowning, though not in use by the Jews, was so among the surrounding nations. It seems to have grown into a proverb for dreadful and inevitable ruin.

† 8. Aionian. This word is the adjective of aion, age, and as we have no word in English which exactly conveys the idea attached to it in the original, it has been left untranslated. The adjective form of the word, however, cannot rise higher in meaning than the noun from which it is derived, and must always be governed by it. See Note on Matt. xlii. 40, and Appendix.

† 11. This verse is omitted in the Vatican and several other MSS., and marked as doubtful by Griesbach. In Boothroyd's translation it is appended to the fourteenth verse, as making a better connection.

† 5. Matt. x. 42; Luke ix. 48.
20. vii. Mark ix. 43.
James iii. 12; xli. 67

† 6. Mark ix. 42; Luke xvii. 1, 2.
† 10. Psal. xxxiv. 7; Luke i. 10.

† 8. Matt. v.
† 11. Luke ix. 56; xix. 12

ὑμῖν δοκεῖ· εἰς γένηται τινὶ ἀνθρώπῳ ἑκατὸν
to you seems right? If should have any man a hundred
προβάτα, καὶ πλανηθῇ ἐν ἐξ αὐτῶν οὐχί αφεῖς
sheep, and should go astray one from them; not leaving
τὰ ἐνενήκονταεννέα ἐπὶ τὰ ὄρη, πορεύσεις ζη-
the ninety-nine upon the mountains, going
τεῖ τὸ πλανώμενον· ¹² Καὶ εἰς γένηται εὐρεῖν
seeks that having strayed? And if he should happen to find
αὐτό, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐκ' αὐτοῦ
it, indeed I say to you, that he rejoices over it
μᾶλλον, ἢ ἐπὶ τοῖς ἐνενήκονταεννέα, τοῖς μὴ
more, than over the ninety-nine, those not
πεπλανημένοις. ¹⁴ Οὕτως οὐκ ἐστὶ θελημα
having been led astray. Thus not it is will
ἐμπροσθεν τοῦ πατρὸς ὑμῶν, τοῦ ἐν οὐρανοῖς,
in the presence of the father of you, of that in heavens,
ἵνα ἀποληταί εἰς τὸν μικρὸν τούτων. ¹⁵ Εἰς
that should perish one of the little-ones of them. If
δε ἁμαρτήσῃ * [εἰς σε] ὁ ἀδελφός σου, ὕπαγε,
and should he in error (against thee,) the brother of thee, go,
ελεῖξον αὐτὸν μετὰ σου καὶ αὐτοῦ μόνου.
test him between thee and him alone.
Εἰς σου ἀκουσῇ, ἐκέρδησας τὸν ἀδελφόν σου.
If thou he may hear, thou hast won the brother of thee;
ἢ εἰς δε μὴ ἀκουσῇ, παραλαβε μετὰ σου ἐτι
if but not he may hear, take with thee besides
ἑνὰ ἢ δύο· ἵνα ἐπὶ στοματος δύο μαρτυρῶν ἢ
one or two, that by mouth two of witnesses or
τριῶν σταθῇ παν ῥήμα. ¹⁷ Εἰς δε πα-
of three may be proved every word. If and he
ρακοῦσιν αὐτῶν, εἰπε τῇ ἐκκλησίᾳ εἰς δε
should disregard them, tell thou to the congregation; if
καὶ τῇ ἐκκλησίᾳ παρακοῦσιν, ἐστὼ σοι
also of the congregation he should disregard, let him be to thee
ὡς περ ὁ ἐθνικός καὶ ὁ τελωνῆς. ¹⁸ Ἀμὴν
as the Gentile and the tax-gatherer. Indeed
λέγω ὑμῖν, ὅσα εἰς δε ἡσῇτε ἐπὶ τῆς γῆς,
I say to you, whatever you may bind on the earth,
ἐσταὶ δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα εἰς
shall be having been bound in the heaven; and whatever
λύσῃτε ἐπὶ τῆς γῆς, ἐσταὶ λελυμένα ἐν
you may loose on the earth, shall be having been loosed in
τῷ οὐρανῷ.
the heaven.

¹⁹ Πάλιν λέγω ὑμῖν, ὅτι εἰς δε δύο ὑμῶν συμφω-
Again I say to you, that if two of you may
ῃσιν ἐπὶ τῆς γῆς, περὶ παντος πραγματος,
agree upon the earth, about any matter,
ὃ εἰς δε αἰτησῇται, γερήσεται αὐτοῖς παρὰ τὸν
whatever they may ask, it shall be to them from the
πατέρα μου, τοῦ ἐν οὐρανοῖς. ²⁰ Οὐ γὰρ εἰς
father of me, of that in heavens. Where for are
δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ
two or three having come together in the my name, there
εἰμι ἐν μέσῳ αὐτῶν. ²¹ Τότε προσελθὼν αὐτῷ
I am to the midst of them. Then coming to him

12 What do you think?
‡ If a Man have a Hundred
Sheep, and one of them go
astray, * will he not leave
the NINETY-NINE Sheep
on the MOUNTAINS, and go
and seek the STRAY ONE?

13 And if he happen to
find it, indeed I say to you,
that he rejoices more over
it, than over THOSE NINE-
TY-NINE which WENT NOT
ASTRAY.

14 Thus it is not th.
Will * of THAT FATHER of
mine in the Heavens, that
in his presence one of the
LEAST of these should be
lost.

15 ‡ Now, if thy BRO-
THER be in error, go, con-
vict him, between thee
and him alone. ‡ If he
hear thee, thou hast gain-
ed thy BROTHER.

16 But if he hear thee
not, take with thee one or
two more; ‡ that by the
Testimony of Two or three
Witnesses, Every Thing
may be proved.

17 But if he disregard
them, inform the CON-
GREGATION; and if he
disregard the CONGREGA-
TION also, ‡ let him be to
thee as a PAGAN and a
TRIBUTE-TAKER.

18 Indeed, I say to you,
‡ Whatever you may bind
on EARTH, will be as hav-
ing been bound in * Hea-
ven; and whatever you
may loose on EARTH, will
be as having been loosed
in * Heaven.

19 * Again, indeed, I say
to you, That if two of
you on EARTH may agree,
about any thing which
they may ask, it will be
done for them, by THAT
FATHER of mine in the
Heavens.

20 For where two or
three are assembled in MY
Name, I am there in the
Midst of them."

* VATICAN MANUSCRIPT.—12. will he not leave the NINETY-NINE Sheep on the MOUN-
tains, and go and seek. 14. of THAT FATHER of mine. 15. against thee—own.
16. Heaven. 18. Heaven.

‡ Luke xv. 4. ‡ 18. Lev. xix. 17; Luke xvii. 8. ‡ 15. James v. 16, 20.
‡ 16. 1 Pet. iii. 15; John viii. 17; 2 Cor. xiii. 1. ‡ 17. Rom. xvi. 17; 2 Thim. iii. 6, 14.
‡ 18. Mat. xvi. 19, John xxi. 22.

ὁ Πέτρος, εἶπε· Κυριε, ποσάκις ἁμαρτήσῃ εἰς
the Peter, said, O lord, how often shall sin against
ἐμεὺ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῶν; ἕως
me the brother of me, and I shall forgive him? till
ἑπτάκις; ²² Λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ, λέγω
seven times? Says to him the Jesus; Not, I say
σοι, ἕως ἑπτάκις, ἀλλ' ἕως ἐβδόμηκοντάκις
to thee, till seven times, but till seventy times
ἑπτά. ²³ Διὰ τοῦτο ὁμοιωθῇ ἡ βασιλεῖα
seven. Therefore this has been compared the kingdom
τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συ-
of the heavens to a man king, who wished to
ναραι λόγον μετὰ τῶν δούλων αὐτοῦ. ²⁴ Ἀρξά-
settle an account with the slaves of him. Having
μένου δε αὐτοῦ συναίρειν, προσήνεχθη αὐτῷ εἰς
began and of him to settle, they brought to him one
οφειλέτης μυριάων ταλάντων. ²⁵ Μὴ ἐχόντας δε
a debtor of ten thousand talents. Not having but
αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτοῦ ὁ κύριος αὐ-
of him to pay, ordered him the lord of
τοῦ πρᾶξαι, καὶ τὴν γυναῖκα αὐτοῦ, καὶ τὰ
him to be sold, and the wife of him, and the
τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι.
children, and all as much as he had, and payment to be made.
²⁶ Πέσων οὖν ὁ δούλος προσεκύνη αὐτῷ,
Falling down therefore the slave he prostrated to him,
λέγων· * [Κυριε,] μακροθυμήσον ἐπ' ἐμοί, καὶ
saying; [O lord,] have patience with me, and
πάντα σοι ἀποδώσω. ²⁷ Σπλαγχνισθεὶς δὲ ὁ
all to thee I will pay. Being moved with pity then the
κύριος τοῦ δούλου ἐκεῖνου, ἀπέλυεν αὐτόν, καὶ
lord of the slave of that, loosed him, and
το δάνειον ἀφῆκεν αὐτῷ. ²⁸ Ἐξελθὼν δὲ ὁ
the debt remitted to him. Going out but the
δούλος * [ἐκεῖνος,] εὑρεν ἕνα τῶν συνδούλων
slave [that,] found one of the fellow-slaves
αὐτοῦ, ὃς ὠφείλεν αὐτῷ ἑκατὸν δηνάρια· καὶ
of him, who owed to him a hundred denarii; and
κρατήσας αὐτόν ἐπιγών, λέγων· Ἀποδοῦ μοι εἰ
seizing him he choked him, saying; Pay to me if
τι ὀφείλεις. ²⁹ Πέσων οὖν ὁ συνδούλος
any thing thou owest. Falling down therefore the fellow-slave
αὐτοῦ, παρεκάλει αὐτόν, λέγων· Μακροθυμήσον
of him, besought him, saying; Have patience
ἐπ' ἐμοί, καὶ * [πάντα] ἀποδώσω σοι. ³⁰ Ὁ δὲ
with me, and [all] I will pay to thee. He and
οὐκ ἠθέλη· ἀλλ' ἀπελθὼν ἐβάλεν αὐτόν εἰς
not he would; but going away he cast him into
φυλακὴν, ἕως οὗ ἀποδῇ τὸ ὀφειλόμενον. ³¹ Ἰδοὺ
prison, till he should pay that he was owing. See-
τες δὲ οἱ συνδούλοι αὐτοῦ τὰ γενομένα, ἐλυπη-
ing and the fellow-slaves of him that having been done, were
θησαν σφοδρὰ· καὶ ἐλθόντες διεσαφῆσαν τῷ
grieved much; and going they related to the

21 Then Peter coming, * said to him, † "Lord, how often shall I forgive my BROTHER, if he repeatedly trespass against me? till seven times?"

22 Jesus says to him, "I say to thee, Not till seven times only, but till seventy times seven."

23 In this, the KINGDOM of the HEAVENS has been compared to a King, who determined to settle Accounts with his SERVANTS.

24 And having begun to settle, they brought to him one Debtor of Ten thousand † Talents.

25 But he not having means to refund, * the MASTER, to obtain † payment, ordered that he, and his WIFE and CHILDREN, and all that he had, should be sold.

26 The SERVANT, then, falling down, prostrated to him, saying, 'Have patience with me, and I will pay thee all.'

27 And the MASTER of * the SERVANT, being compassionate, loosed him, and remitted the DEBT.

28 But the SERVANT going out, found one of his FELLOW-SERVANTS, who owed him a Hundred † Denarii; and seizing him he choked him, saying, 'Pay * whatever thou owest.'

29 And his FELLOW-SERVANT falling down, entreated him, saying, 'Have patience with me and I will pay thee.'

30 But HE would not; and departing, committed him to Prison, till he should pay the DEBT.

31 * When, therefore, His FELLOW-SERVANTS seeing WHAT WAS DONE, they were indignant; and

* VATICAN MANUSCRIPT.—21. said to him, "Lord."

lord—omit.

22. all—omit.

27. the SERVANT.

28. that—omit.

31. When, therefore, His FELLOW-SERVANTS.

25. the MASTER.

28. whatever thou owest

29. O

† 24. Of silver; gold is never to be supposed, unless mentioned. — Bloomfield. † 25. It was usual among the Jews for the family of the debtor to be sold for the benefit of the creditor. See 2 Kings iv. 1; Neh. v. 8. This bondage, however, only extended to six years

† 28. This was a Roman coin worth about 14 cents, or 7d.

† 31. Luke xvii. 8, 4.

κυρια αὐτῶν πάντα τα γενομένα. ² Τότε
 Lord of them all that having been done. Then
 προσκαλέσαμενος αὐτον ὁ κυριος αὐτου, λεγει
 having called him the lord of him, says
 αὐτῷ· Δουλε ποιηρε, πασαν την οφειλην εκεινην
 to him; O slave wicked, all the debt that
 αφηκα σοι, επει παρεκαλεσας με· ³ Οὐκ εδει
 I remitted to thee, because thou besought me; not was it binding
 και σε ελεησαι τον συνδουλον σου, ὡς και εγω
 also thee to have pitied the fellow-slave of thee, as also I
 σε ηλεησα; ⁴ Και οργισθεις ὁ κυριος αὐτου
 thee pitied? And being provoked the lord of him
 παρεδωκεν αὐτον τοις βασανισταις, ἕως οὐ αποδῃ
 delivered him to the jailors, till he may pay
 παν το οφειλομενον * [αὐτῷ.] ⁵ Οὕτω και ὁ
 all that owing [to him.] So also the
 πατηρ μου ὁ επουρανιος ποιησει ὑμιν, εαν μη
 father of me the heavenly will do to you, if not
 αφητε ἕκαστος τη ἀδελφῳ αὐτου απο των
 you forgive each one the brother of him from the
 καρδιων ὑμων.
 hearts of you.

ΚΕΦ. ιθ'. 19.

¹ Και εγενετο, οτε ετελεσεν ὁ Ἰησους τους
 And it came to pass, when ended the Jesus the
 λογους τουτους, μετηνεν απο της Γαλιλαιας,
 words these, he departed from the Galilee,
 και ηλθεν εις τα ὄρια της Ιουδαιας, περαν του
 and came into the confines of the Judea, beyond the
 Ιορδανου. ² Και ηκολουθησαν αὐτῷ οχλοι
 Jordan And followed him crowds
 πολλοι· και εθεραπευσεν αὐτους εκεί.
 great; and he healed them there.
³ Και προσηλθον αὐτῷ οἱ Φαρισαῖοι, πειρα-
 And came to him the Pharisees try-
 ζοντες αὐτον, και λεγοντες * [αὐτῷ]· Εἰ ἐξεστιν
 ing him, and saying [to him.] If it is lawful
 ἀνθρωπῳ ἀπολυσαι την γυναικα αὐτου κατα
 to a man to release the wife of him upon
 πασαν αιτιαν; ⁴ Ὁ δε ἀποκριθεις εἰπεν αὐτοις·
 every cause; He and answering said to them;
 Οὐκ ανεγνωτε, οτι ὁ ποιησας ἀπ' ἀρχης ἀρσεν
 Not have you read, that the Creator from a beginning a male
 και θηλυ ἐποίησεν αὐτους; ⁵ και εἰπεν· Ἐνεκεν
 and a female he made them; and says; "On account
 τούτου καταλείψει ἄνθρωπος τον πατερα και
 of this shall leave a man the father and
 την μητερα, και προσκολληθησεται τη γυναικι
 the mother, and shall be closely united to the wife
 αὐτου· και εσονται οἱ δυο εἰς σαρκα μιαν."
 of him, and shall be the two into flesh one."
⁶ Ὡστε οὐκετι ἐσιν δυο, αλλα σαρξ μια. Ὁ
 So that no longer they are two, but flesh one. What
 οὐν ὁ θεος συνεζευξεν, ἀνθρωπος μη χωριζetur.
 thus the God has joined together, a man not disunites.
⁷ Λεγουσιν αὐτῷ· Τι οὐν Μωυσης ἐνετειλετο
 They say to him; Why then Moses did enjoin

going to their MASTER, they related ALL that had OCCURRED.

² Then his MASTER having called him, said to him, 'O wicked SERVANT! All that DEBT I forgave thee, because thou didst entreat me;

³ Was it not binding on thee also to have had pity on thy FELLOW-SERVANT, as I also had pity on thee?'

⁴ And his MASTER being provoked, delivered him to the JAILORS, till he should discharge the DEBT.

⁵ Thus also will my HEAVENLY FATHER treat you, unless you from your HEART, each one † forgive his BROTHER."

CHAPTER XIX.

¹ † And it happened, when JESUS ended these WORDS, he departed from Galilee, and came into the CONFINES of JUDEA, beyond the JORDAN.

² And great Crowds followed him, and he cured their sick.

³ And the * Pharisees came to him, trying him, and saying, † "Is it lawful for a man to dismiss his WIFE for Any Cause?"

⁴ And He answering, said to them, "Have you not read, that the CREATOR, at the first, † made a male and a female;

⁵ and said, † "On account of this a man shall leave FATHER and MOTHER, and adhere to his WIFE; and they two shall become one Flesh?'

⁶ So that they are no longer Two, but one Flesh. What God, then, has united, let no man sever."

⁷ They say to him, † "Why then did Moses command to give a Writ

* VATICAN MANUSCRIPT.—24. to him—omit.

3. Pharisees.

3. to him—omit.

† 26. Prov. xii. 13; Matt. vii. 1, 2. † 1. Mark x. 1. † 3. Mark x. 2. † 4. Gen. i. 27. Mal. ii. 15. † 5. Gen. ii. 24; 1 Cor. vi. 16; Eph. v. 31. † 7. Deut. xxiv. 1.

δουναί βιβλίον ἀποστάσιον, καὶ ἀπολῦσαι αὐτήν;

to give a scroll of separation, and to release her?
 8 Λέγει αὐτοῖς· Ὅτι Μωσὴς πρὸς τὴν σκλη-
 He says to them; That Moses for the hardness
 ροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς
 of heart of you suffered you to release the
 γυναῖκας ὑμῶν ἀπ' ἀρχῆς δεοῦ γεγονέν· οὕτως.
 wives of you; from a beginning but not it was so.

9 Λέγω δὲ ὑμῖν, ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα
 I say but to you, that whoever may release the wife
 αὐτοῦ, μὴ ἐπὶ πορνείᾳ, καὶ γάμῃσιν ἄλλῃν,
 of him, except for fornication, and may marry another,
 μοιχεύεται· καὶ ὁ ἀπολελυμένην γάμῃσας, μοι-
 commits adultery; and he her being released marrying, com-
 χεύεται. 10 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ·
 mits adultery. They say to him the disciples of him;

Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς
 If thus is the case of the man with the
 γυναῖκος, οὐ συμφέρει γάμῃσαι. 11 Ὁ δὲ εἶπεν
 woman, not it is profitable to marry. He but said

αὐτοῖς· Οὐ πάντες χωροῦσι τὸν λόγον τούτον,
 to them; Not all admit the word this,
 ἀλλ' οἷς δέδοται. 12 Εἰσι γὰρ εὐνοῦχοι,
 but to whom it has been given. There are for eunuchs,

οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως·
 who from womb of mother were born so;
 καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνοῦχισθησαν ὑπὸ
 and there are eunuchs, who were made eunuchs by
 τῶν ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνου-
 the men; and there are eunuchs, who made
 χισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρα-
 themselves on account of the kingdom of the heav-
 νων. Ὁ δυναμένος χωρεῖν, χωρεῖτω.
 ens. He being able to admit, let him admit.

13 Τότε προσήνεχθη αὐτῷ παῖδια, ἵνα τὰς
 Then were brought to him little children, that the
 χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσευξῇται· οἱ
 hands he might lay on them, and he might pray; the
 δὲ μαθηταὶ ἐκτιμῆσαν αὐτοῖς. 14 Ὁ δὲ Ἰησοῦς
 but disciples rebuked them. The and Jesus

εἶπεν· Ἀφετε τὰ παῖδια, καὶ μὴ κωλύετε αὐτὰ
 said; Suffer the little children, and not hinder them
 ελθεῖν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ
 to come to me; of the for such like is the
 βασιλεία τῶν οὐρανῶν. 15 Καὶ ἐπιθεὶς αὐτοῖς
 kingdom of the heavens. And laying on them
 τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.

16 Καὶ ἰδού, εἰς προσελθὼν, εἶπεν αὐτῷ· Δι-
 And lo, one coming, said to him; O
 δασκαλε ἀγαθε, τί ἀγαθὸν ποιήσω, ἵνα ἔχω
 teacher good, what good must I do, that I may have

of Divorce, and dismiss her?"

8 He says to them, "Moses, indeed, permitted you to divorce your wives, on account of your STUBBORN DISPOSITION; but from the Beginning it was not so.

9 † But I say to you, Whoever dismisses his wife, except *on Account of Whoredom, causes her to commit adultery; and HE who MARRIES the divorced woman, commits adultery."

10 *The DISCIPLES say to him, "If the CASE of the HUSBAND with his wife be thus, it is not good to marry."

11 But HE answered, † "None can admit *the word, but those to whom it is given.

12 For there are some Eunuchs, by natural constitution; others have been made Eunuchs by MEN; and † others have made themselves Eunuchs on account of the KINGDOM of the HEAVENS. HE who is ABLE to do this, let him do it."

13 † Then they brought to him Little children, that he might place his HANDS on them, and pray; and the DISCIPLES rebuked them.

14 But Jesus said, "Let the LITTLE CHILDREN alone, and forbid them not to come to me; † because to SUCH as THESE belongs the KINGDOM of the HEAVENS."

15 And having laid his hands on them, he departed thence.

16 † And behold, one approaching, said *to him,

* VATICAN MANUSCRIPT.—† On Account of Whoredom, causes her to commit adultery; and HE who MARRIES. 10. The DISCIPLES. 11. the word. 12. to him, said, "O Teacher!"

† 12. A highly figurative mode of expression, similar to what is found in Matt. v. 20, 30; xviii. 8, 9. The annihilation of the desire, not of the member, is here intended, as is evident from the two species of eunuchs previously mentioned. It was so understood by Justin Martyr, Chrysostom, Tertullian, &c., except Origen, who not only interpreted the words literally, but is said to have exemplified them upon himself.—See *Analeceta Theologica*.

† 9. Matt. v. 32; Mark x. 11; Luke xvi. 18; 1 Cor. vii. 10. 11. 1 Cor. vii. 2, 7, 9, 17. 12. 1 Cor. vii. 34.—† 13. Mark x. 13. 14. Matt. v. 3; xviii. 2. 15. Mark x. 17; Luke xviii. 18.

ζωναν αἰωνιον; 17 Ὁ δε εἰπεν αὐτῷ· Τί με
life ago-lasting? He and he said to him; Why me
ερωτας περὶ τοῦ αγαθου; εἰς ἐστιν ὁ αγαθος.
askest thou concerning the good? one is the good.
Εἰ δε θελεις εἰσελθειν εἰς τὴν ζωην, τηρησον
If but thou wilt to enter into the life, keep strictly
τας ἐντολας. 18 Λεγει αὐτῷ· Ποιᾶς; Ὁ δε
the commandments. He says to him; Which? The and
Ἰησους εἰπε· Το· Ὁν φονευσεις· Ὁν μοι-
Jesus said; This; Not thou shalt kill; Not thou shalt
χευσεις· Ὁν κλεψεις· Ὁν ψευδομαρτυρη-
commit adultery; Not thou shalt steal; Not thou shalt testify
σεις· 19 Τίμα τον πατερα και την μητερα,* και
filially; Honor the father and the mother;" and;
"Αγαπησεις τον πλησιον σου ὡς σεαυτον."
"Thou shalt love the neighbor of thee as thyself."
20 Λεγει αὐτῷ ὁ νεανισκος· Παντα ταυτα ἐφυ-
says to him the young man; All these I
λαβην * [ἐκ νεότητος μου]· τί ἐτι ὑστερω;
kept [from childhood of me]; what more do I want?
21 Εφη αὐτῷ ὁ Ἰησους· Εἰ θελεις τελειος
said to him the Jesus: If thou wilt perfect
εἶναι, ὑπαγε, πωλησον σου τα ὑπαρχοντα, και
to be, go, sell of thee the possessions, and
δος πτωχοις· και ἔξεις θησαυρον εν ουρα-
give to poor; and thou shalt have treasure in hea-
νῷ· και δευρο, ακολουθει μοι. 22 Ακουσας δε ὁ
son; and hither, follow me. Having heard and the
νεανισκος τον λογον, ἀπηλθε λυπομενης· ην
young man the word, went away sorrowing; he was
γαρ εχων κτηματα πολλα. 23 Ὁ δε Ἰησους
for having possessions many. The and Jesus
εἰπε τοις μαθηταις αὐτου· Αμην λεγω ὑμιν, ὅτι
said to the disciples of himself: Indeed I say to you, that
δυσκολεως πλουσιος εἰσελευσονται εἰς τὴν βασι-
with difficulty a rich man shall enter into the king-
λειαν των ουρανων. 24 Πάλιν δε λεγω ὑμιν.
dom of the heavens. Again and I say to you;
ευκοτερον ἐστι καμηλον δια τρυπηματος βαι-
easier it is a camel through a hole of a
φιδος εἰσελθειν, η πλουσιον εἰς τὴν βασιλειαν
people to pass, than a rich man into the kingdom
του θεου εἰσελθειν. 25 Ακουσαντες δε οἱ μαθη-
of the God to enter. Having heard and the disci-
ται, ἐξεπλησσοντο σφοδρα, λεγοντες· Τίς ἀρα
ples, were amazed exceedingly, saying: Who then

"Good Teacher! what good thing must I do, that I may obtain aionian Life?"

17 And HE said to him, "Why dost thou call Me good? God alone is good. If, however, thou desirest to enter that LIFE, keep the COMMANDMENTS."

18 He says to him, "Which?" Jesus answered, "These; † 'Thou shalt not commit murder; 'Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not testify falsely;

19 'Honor thy FATHER and thy MOTHER;' and '† 'Thou shalt love thy NEIGHBOR as thyself.'"

20 The YOUNG MAN says to him, "All these have I kept; what want I more?"

21 Jesus replied, "If thou desirest to be perfect, go, sell thy POSSESSIONS, and give to the * POOR; and thou shalt have Treasure in Heaven; and come, follow me."

22 But the YOUNG MAN having heard this word, went away sorrowing; for he had great * Riches.

23 Then Jesus said to his DISCIPLES, † "Indeed I say to you, That it will be difficult for a Rich man to enter the KINGDOM of the HEAVENS.

24 And again I say to you, † It is easier for a Camel to pass through a Needle's Eye than for a Rich man to enter the KINGDOM † of God."

25 And the DISCIPLES hearing, were greatly as-

* VATICAN MANUSCRIPT.—17. "Why askest thou Me concerning THAT which is good? One is the good; but if thou wilt." 20. from my childhood—said. 21. poor. 22. Riches.

† 17. The Common reading has been preferred to either Griesbach's text, or the Vatican MS. George Campbell regards the evidence for it from the majority of MSS., to be vastly superior. The versions on both sides nearly balance each other; but the internal evidence arising from the connection of the thoughts, is decisive on the point. Besides it corresponds with both Mark and Luke, who record the same conversation, in nearly the same words, and no different reading is noted. † 24. Rabbins, as well as Arabs, were accustomed, in describing an impossibility, or a high degree of improbability, to say, "It will not even be for a camel, or an elephant, has crept through the eye of a needle."—Mare's Translation of Michalis. † 24. of HEAVEN.—Lachmann & Tischendorf.

† 18. Exod. xx. 15; Deut. v. 17. xviii. 24; 1 Tim. vi. 9, 10.

† 19. Lev. xix. 18.

† 22. Mark x. 24; Luke

δυναται σωθῆναι; ²⁶ Εμβλεψας δε ο Ιησους
is able to be saved? Looking but the Jesus
ειπεν αυτοις· Παρα ανθρωποις τουτο αδυνατον
said to him: With man this impossible
εστι· παρα δε θεο παντα δυνατα.
is: with but God all possible.

²⁷ Τότε αποκριθεις ο Πητρος ειπεν αυτω· Ιδου,
Then answering the Peter said to him; Lo,
ημεις αφηκαμεν παντα, και ηκολουθησαμεν σοι·
we left all, and followed thee;
τι ara εσται ημιν; ²⁸ Ο δε Ιησους ειπεν αυ-
what then shall be to us? The and Jesus said to
τοις· Αμην λεγω υμιν, οτι υμεις οι ακολουθη-
them; Indeed I say to you, that you the having fol-
σαντες μοι, εν τη παλιγγενεσια οταν καθιση ο
lowed me, in the new birth day when may sit the
υιος του ανθρωπου επι θρονου δοξης αυτου,
son of the man upon a throne of glory of him,
καθισεσθε και υμεις επι δωδεκα θρονους, κρινον-
shall sit also you upon twelve thrones, judg-
τες τας δωδεκα φυλας του Ισραηλ. ²⁹ Και πας
ing the twelve tribes of the Israel. And all
ος αφηκεν οικιας, η αδελφους, η αδελφας, η
who left houses, or brothers, or sisters, or
πατερα, η μητερα, * [η γυναικα,] η τεκνα, η
father, or mother, [or wife,] or children, or
αγρους, ενεκεν του ονοματος μου, εκατοντα-
fields, on account of the name of me, a hundred
πλασιονα ληψεται, και ζωην αιωνιον κληρο-
fold shall receive, and life age-lasting shall
νομησει.
inherit.

³⁰ Πολλοι δε εσονται πρωτοι, εσχατοι· και
Many but shall be first, last; and
εσχατοι, πρωτοι. ΚΕΦ. κ'. 20. ¹ Ομοια γαρ
last, first. Like for
εστιν η βασιλεια των ουρανων ανθρωπω οικοδεσ-
is the kingdom of the heavens to a man a house-
ποτη, οστις εξηλθεν αμα πρωι μισθωσασθαι
holder, who went out with morning to hire
εργατας εις τον αμπελωνα αυτου. ² Συμφω-
laborers into the vineyard of him. Having
ρησας δε μετα των εργατων εκ δηναριου την
agreed and with the laborers for a denarius the
ημεραν, απεστειλεν αυτους εις τον αμπελωνα
day, he sent them into the vineyard
αυτου. ³ Και εξελθων περι τριτην ωραν, ειδεν
of him. And going out about third hour, he saw
αλλους εστωτας εν τη αγορα αργους· ⁴ ηκει-
others standing in the market-place idle: and to
νοις ειπεν· Τπαγετε και υμεις εις τον αμπελωνα·
them he said: Go also you into the vineyard:

tonished, saying, "Who then can be saved?"
²⁶ JESUS looking at them, answered, "With Men this is impossible; but with God everything is poss ble."

²⁷ †Then PETER reply- ing, said to him, "Behold, † we have forsaken all, and followed thee; what, therefore, shall we ob- tain?"

²⁸ And JESUS said to them, "Indeed, I say to you, That in the REKONA- TION, †when the SON of MAN shall sit on the throne of his Glory, †you, my FOLLOWERS, shall also sit on Twelve Thrones, judging the TWELVE Tribes of IS- RAEL."

²⁹ †And whoever has forsaken, * on account of MY Name, Houses, or Bro- thers, or Sisters, or Fa- ther, or Mother, or Wife, or Children, or Lands, shall receive *Manifold, and shall inherit aionian Life.

³⁰ †But many shall be first, that are last; and last, that are first.

CHAPTER XX.

1 For the KINGDOM of the HEAVENS resembles a Householder, who went out early in the Morning, to hire Laborers for his VINEYARD.

2 And having agreed with some LABORERS for a † Denarius a DAY, he sent them into his VIN- YARD.

3 And going out about the † Third Hour, he saw others standing unem- ployed in the market- place;

4 and he said to THEM, 'Go you also into the

* VATICAN MANUSCRIPT.—29. on account of MY Name. Manifest.

29. or Wife—omit.

29.

† 29. That glorious moral, social, political, religious, and physical change which will be introduced by the Messiah, who says, "Behold, I make all things new," Rev. xxi. 6. † 3. A denarius is the eighth part of an ounce—value 14 cents, or 7d.

† 3. Nine in the morning.

† 27. Mark x. 29; Luke xviii. 28.

† 27. Matt. iv. 20; Luke v. 11.

† 28. Luke

xiii. 30.

† 29. Mark x. 29, 30; Luke xviii. 29, 30.

† 30. Matt. xx. 16; Luke xiii. 30.

καὶ ὃ εἴη ἢ δικαίον, δώσω ὑμῖν. Οἱ δὲ
and whatever may be just, I will give to you. They and
ἀπῆλθον. ⁵ Πάλιν ἐξελθὼν περὶ ἑκτὴν καὶ
went away. Again going out about sixth and
ἐννάτῃ ὥρᾳ, ἐποίησεν ὡσαύτως. ⁶ Περὶ δὲ
ninth hour, he did in like manner. About and
τῇ ἐνδεκατῇ * [ὥρᾳ] ἐξελθὼν, εὗρεν ἀλλοὺς
the eleventh [hour] going out, he found others
ἑστῶτας, καὶ λέγει αὐτοῖς· Τί ὥδε ἐστήκατε
standing, and he says to them: Why here stood you
ἁπλῆν τὴν ἡμέραν ἀργοί; ⁷ Λέγουσιν αὐτῷ· Ὅτι
all the day idle? They say to him: Because
οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς· Ὑπα-
no one us hired. He says to them: Go
γετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα· * [καὶ ὃ εἴη
also you into the vineyard: [and whatever
ἢ δικαίον, λήψεσθε.] ⁸ Ὁψίας δὲ γενο-
may be just, you shall receive.] Evening and having
μένης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ
come on, says the lord of the vineyard to the
ἐπιτροπῇ αὐτοῦ· Καλεσον τοὺς ἐργάτας, καὶ
steward of him; Call the laborers, and
ἀποδοσ αὐτοῖς τὸν μισθόν, ἀρχάμενος ἀπὸ τῶν
give to them the hire, beginning from the
ἐσχάτων, ἕως τῶν πρώτων. ⁹ Καὶ ἐλθόντες οἱ
last, till the first. And having come those
περὶ τὴν ἐνδεκατῇ ὥρᾳ, ἐλάβον ἀνα δηνάριον.
about the eleventh hour, received each a denarius.
¹⁰ Ἐλθόντες δὲ οἱ πρώτοι, ἐνομίσαν, ὅτι πλεονα
Having come then those first, supposed, that more
λήψονται· καὶ ἐλάβον καὶ αὐτοὶ ἀνα δηνάριον.
they shall receive, and received also they each a denarius.
¹¹ Λαβόντες δὲ ἐγογγύζον κατὰ τοὺς οἰκοδεσπότου,
Having received but they murmured against the householder,
¹² λέγοντες· Ὅτι οὗτοι οἱ ἐσχάτοι μίαν ὥραν
saying; That these the last one hour
ἐποίησαν, καὶ ἰσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς
worked, and equal to us them thou hast made, to the
βαστάσασσι τὸ βάρος τῆς ἡμέρας, καὶ τὸν καυ-
having endured the burden of the day, and the burn-
σωνα. ¹³ Ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν·
ing heat. He but answering said to one of them;
Ἔταίρε, οὐκ ἀδικῶ σε· οὐχὶ δηνάριον συνέφε-
Friend, not I wrong thee; not of a denarius didst thou
ράσας μοι; ¹⁴ Ἄρον τὸ σόν, καὶ ὑπάγε. Θέλω
agree to me? Take the thine, and go. I wish
δε τοῦτ' ἵνα εἰς τὴν ἐσχάτῃ δύναι ὡς καὶ σοί. ¹⁵ Ἡ
and to thus the last to give as also to thee. Or
οὐκ ἐξεστὶ μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς;
not is it lawful to me to do what I will with the my own?
ἢ ὁ οφθαλμὸς σου πονηρὸς ἐστίν, ὅτι ἐγώ
or the eye of thee evil is, because I
ἀγαθὸς εἰμι; ¹⁶ Οὕτως ἐσονται οἱ ἐσχάτοι,
good am? Thus shall be the last,

VINEYARD, and whatever is reasonable, I will give you.' And THEY went.

⁵ Again having gone out about the sixth hour, and about the ninth, he did in like manner.

⁶ And about the ELEVENTH, going out, he found others standing, and says to them, 'Why stood you here All the day unemployed?'

⁷ They say to him, 'Because no one has hired us.' He says to them, 'Go you also into the VINEYARD.'

⁸ And Evening having come on, the OWNER of the VINEYARD says to his STEWARD, 'Call the LABORERS, and give them their WAGES, beginning with the LAST, and ending with the FIRST.'

⁹ And THOSE who came about the ELEVENTH hour, received, each one, a Denarius.

¹⁰ Then THOSE who came FIRST, expected that they should receive more; and they also received, each one, a Denarius.

¹¹ But having received it, they murmured against the HOUSEHOLDER,

¹² saying, 'These LAST have worked One Hour, and thou hast made them equal to us, who have ENDURED the BURDEN and the SCORCHING HEAT of the DAY.'

¹³ HE answering said to one of them, 'Friend, I do not injure thee; didst not thou agree with me for a Denarius?'

¹⁴ Take THAT which is THINE, and go thy way; * I will give to THIS LAST, even as to thee.

¹⁵ Is it not lawful for me to do what I please with MY OWN? Is thine EYE envious, Because I am liberal?'

¹⁶ Thus the LAST shall

* VATICAN MANUSCRIPT.—6. hour—omit. receive.—omit.

14. I will.

† 5. Noon. † 6. Three o'clock in the afternoon.

7. and whatever may be right, you shall

† 6. Five o'clock in the

πρωτοι· και οι πρωτοι, εσχατοι. * [Πολλοι
first, and the first, last. [Many
γὰρ εἰσι κλητοι, ολιγοι δε εκλεκτοι.]
for are called, the few but chosen.]

17 Και αναβαινων δ Ιησους εις 'Ιεροσολυμα,
And going up the Jesus to Jerusalem,
παρελαβε τους δωδεκα μαθητας κατ' ιδιαν εν
he took the twelve disciples privately in
τη οδω, και ειπεν αυτοις· 18 Ιδου, αναβαινομεν
the way, and said to them; Lo, we go up
εις 'Ιεροσολυμα, και ο υιος του ανθρωπου παρα-
to Jerusalem, and the son of the man will be
δοθησεται τοις αρχιερευσι και γραμματευσι· και
delivered up to the high-priests and scribes; and
κατακρινουσιν αυτον * [θανατω,] 19 κα παρα-
they will condemn him [to death,] and they will
δωσουσιν αυτον τοις εθνεσιν εις το ερμαιζειν,
deliver up him to the Gentiles for the to mock,
και μαστιγωσαι, και σταυρωσαι· και τη τριτη
and to scourge, and to crucify, and in the third
ημερα αναστησεται.
day he will stand up.

20 Τότε προσηλθεν αυτω η μητηρ των υιων
Then came to him the mother of the sons
Ζεβεдайον, μετα των υιων αυτης, προσκυνουσα,
of Zebedee, with the sons of her, prostrating,
και αιτουσα τι παρ' αυτου. 21 Ο δε ειπεν
and asking something from him. He and said
αυτη· Τι θελεις; Λεγει * [αυτω,] Ειπε, ινα
to her; What wilt thou? She says [to him,] Say, that
καθισωσιν αυτοι οι δυο υιοι μου, εις εκ δεξιων
may sit three the two sons of me, one at right
σου, και εις εξ ευωνυμων σου, εν τη βασιλεια
of thee, and one at left of thee, in the kingdom
σου. 22 Αποκριθεις δε ο Ιησους ειπεν· Ουκ οι-
of thee. Answering but the Jesus said: Not you
δατε, τι αιτεισθε. Δυνασθε πινειν το ποτηριον,
know, what you ask. Are you able to drink the cup,
δ εγω μελλω πινειν Λεγουσιν αυτω· Δυ-
which I am about to drink? They say to him; We
ναμεθα. 23 * [Και] λεγει αυτοις· Το μεν πο-
are able. [And] he says to them; The indeed
τηριον μου πεισθε· το δε καθισαι εκ δεξιων
cup of me you shall drink; the but to sit at right
μου και εξ ευωνυμων μου, ουκ εστιν εμον δουναι,
of me and at left of me, not is mine to give,
αλλ' οἱς ἡτοιμασται ὑπο του πατρος μου.
but to whom it has been prepared by the father of me.

24 Και ακουσαντες οι δεκα, ηγανακτησαν περι
And having heard the ten, were angry on account of
των δυο αδελφων. 25 Ο δε Ιησους, προσκαλε-
the two brothers. The but Jesus, having

be † first; and the FIRST, last."

17 † And * when Jesus was about to go up to Jerusalem, he took the TWELVE Disciples privately, * and said to them on the way,

18 † "Behold, we go up to Jerusalem; and the SON of MAN will be delivered to the HIGH-PRIESTS and Scribes, and they will condemn him;

19 and will deliver him to the GENTILES, to be MOCKED, and scourged, and crucified, and on the THIRD Day he will rise.

20 † Then the MOTHER of Zebedee's CHILDREN came to him with her SONS, prostrating, and requesting something from him.

21 And HE said to her, "What dost thou wish?" * And SHE said, "Command, that in thy KINGDOM, one of These my two SONS may sit at thy Right hand, and the other at thy Left."

22 But Jesus answering, said, "You know not what you request. Can you drink of † the CUP, of which I am about to drink?" They say to him, "We can."

23 He says to them, † "You will, indeed, drink of my CUP; but to sit at my Right hand, and at * the Left, is not mine to give, except for whom it has been prepared by my FATHER."

24 † And the TEN, having heard, were indignant against the two Brothers.

25 But JESUS, having called them, said, "You

* VATICAN MANUSCRIPT.—16. For many are called, but few chosen—omit. 17. when Jesus was about to go up to Jerusalem, he took. 17. and said to them on the way.
18. to Death—omit. 21. And she said. 21. to him—omit. 23. And—omit.
23. the Left.

† 23. This was fulfilled, when "Herod killed James, the BROTHER of John, with a sword," ACTS xii. 2; and when John was banished to "that isle which is called Patmos, for the word of God, and for the TESTIMONY of JESUS CHRIST," Rev. i. 9.

‡ 16. Matt. xix. 30. ‡ 17. Matt. xvi. 21; Mark x. 32; Luke xlviii. 31; John xii. 12.
‡ 20. Matt. iv. 21; Mark x. 35. ‡ 22. Matt. xxvi. 30, 42; Mark xiv. 26; Luke xxii. 42; John xviii. 11. ‡ 23. Acts xii. 2; Rom. viii. 17; 1 Cor. i. 7; Rev. i. 9. ‡ 24. Mark x. 41; Luke xii. 24.

σαμενος αυτοις, ειπεν Οιδατε, οτι οι αρχοντες των εθνων κατακυριευουσιν αυτων, και οι μεγαλοι κατεξουσιαζουσιν αυτων. ²⁵ Ουκ ούτως εσται εν υμιν· αλλ' ος εαν θελη εν υμιν μεγαλ γενεσθαι, εστω υμων διακονος· ²⁶ και ος εαν θελη εν υμιν ειναι πρωτος, εστω υμων δουλος· ²⁷ ωσπερ υ υιος του ανθρωπου ουκ ηλθε διακονηθηαι αλλα διακονησαι, και δουναι την ψυχην αιτου λυτρον αντι πολλων.

²⁸ Και εκπορευομενων αυτων απο Ιεριχω, ακολουθησεν αυτω οχλος πολυς. ²⁹ Και ιδου, δυο τυφλοι, καθημενοι παρα την οδον, ακουσαντες οτι Ιησους παρταγει, εκραζαν, λεγοντες· Ελεησον ημας, κυριε, υιος Δαυιδ. ³⁰ Ο δε οχλος επειμαρην αυτοις, ινα σιωπησωσιν. ³¹ Οι δε μειον εκραζον, λεγοντες· Ελεησον ημας, κυριε, υιος Δαυιδ. ³² Και στας ο Ιησους εφωησεν αυτους, και ειπε· Τι θελετε ποιησω υμιν· ³³ Λεγουσιν αυτω· Κυριε, ινα ανοιχθωσιν ημιν οι οφθαλμοι. ³⁴ Σπλαγχνισθεις δε ο Ιησους, ηψατο των οφθαλμων αυτων· και ευθεως ανεβλεψαν αυτων οι οφθαλμοι· και ηκολουθησαν αυτω.

ΚΕΦ. κα'. 21.

¹ Και οτε ηγγισαν εις Ιεροσολυμα, και ηλθον εις Βηθφαγη προς το ορος των ελαιων, τοτε ο Ιησους απεστειλε δυο μαθητας, λεγων αυτοις· ² Πορευθητε εις την κωμην την απεναντι υμων, και ευθεως ευρησετε ονον δεδεμενην, και πωλον

* VATICAN MANUSCRIPT.—26. is not so. 26. they received sight.

33. OUR EYES.

34. Their EYES.

1. Matt. xxiii. 11; 1 Pet. v. 3. xii. 27; John xiii. 4, 14; Phil. ii. 7. 1 Tim. i. 6; Titus ii. 14; Heb. ix. 28.

2. 27. Matt. xviii. 4; Mark ix. 35; x. 43. 28. Luke ix. 34, 35; Dan. ix. 24, 26; Matt. xxvi. 28. 1. Mark xi. 1; Luke xix. 30.

know That the PRINCES of the NATIONS rule imperiously over them; and the GREAT exercise authority over them.

²⁶ It *is not so among you; but whoever may desire to become great among you, let him be Your Servant;

²⁷ †and whoever may desire to be chief, let him be Your Slave;

²⁸ †even as the SON of MAN came not to be served, but to serve, and †to give his LIFE a Ransom for many."

²⁹ †And departing from Jericho, a great Crowd followed him.

³⁰ And behold, Two blind men sitting by the ROAD, hearing That Jesus passed by, cried out, saying, "O Master, Son of David, have pity on us!"

³¹ And the PEOPLE reproved them, that they might be silent; but THEY cried the louder, saying, "O Master, Son of David, have pity on us!"

³² And Jesus stopping, called them, and said, "What do you wish I should do for you?"

³³ They say to him, "Sir, that *our EYES may be opened."

³⁴ And Jesus being moved with compassion, touched *Their EYES; and *they received sight, and followed him.

CHAPTER XXI.

1 †And when they were nigh to Jerusalem, and had come to Bethphage, near to the MOUNT of OLIVES, then Jesus sent Two Disciples, saying to them,

2 "Go to THAT VILLAGE which is OVER-A-GAINST you, and you will immediately find an Ass

μετ' αὐτης· λυσαντες ἀγαγετε μοι. ³ Καὶ εἰς
with her; having loosed bring to me. And if
τις ὑμῖν εἶπῃ τι, εἰπετε· Ὅτι ὁ
any (one) to you should say any (thing,) you shall say; That the
κύριος αὐτῶν χρειαν ἔχει· εὐθὺς δὲ ἀποσ-
lord of them need has; immediately and he will
τελλεῖ αὐτούς. ⁴ Τοῦτο δὲ ὅλον γέγονεν, ἵνα
send them. This and all has been done, that
πληρωθῇ τὸ ῥηθὲν δια τοῦ προφήτου,
might be fulfilled the word spoken through the prophet,
λεγοντος· ⁵ “Εἰπατε τῇ θυγατρὶ Σιών· Ἰδοὺ,
saying; “Say to the daughter of Zion; Lo,
ὁ βασιλεὺς σου ἐρχεται σοὶ πρᾶς, καὶ ἐπιβε-
the king of thee comes to thee meek, and having
βηκώς ἐπὶ ὄνον, καὶ πῶλον υἱὸν ὑποζυγίου.”
be set on an ass, even a foal a son of a beast of burden.”
⁶ Πορευθεντες δὲ οἱ μαθηταί, καὶ ποιήσαντες
Having gone and the disciples, and having done
καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, ⁷ ἦγαγον
as commanded to them the Jesus, they led
τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω
the ass and the foal, and they placed upon
αὐτῶν τὰ ἱμάτια αὐτῶν· καὶ ἐπεκαθίσεν ἐπάνω
them the mantles of them; and they caused to sit on (one)
αὐτῶν. ⁸ Ὁ δὲ πλείστος ὄχλος ἐστρώσαν ἑαυ-
of them. The and greater crowd spread of them-
των τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἐκοπτον
selves the mantles in the way; others and cut off
κλάδους ἀπὸ τῶν δένδρων, καὶ ἐστρώννουν ἐν
branches from the trees, and scattered in
τῇ ὁδῷ. ⁹ Οἱ δὲ ὄχλοι οἱ προαγοντες καὶ οἱ
the way. The and crowds those going before and those
ἀκολουθουντες ἐκραζον, λεγοντες· Ὡσαννα τῷ
following did cry, saying; Hosanna to the
υἱῷ Δαυὶδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνοματί
son of David; worthy of blessing he coming in name
κυρίου· Ὡσαννα ἐν τοῖς ὑψίστοις. ¹⁰ Καὶ εἰπελ-
of Lord: hosanna in the highest. And having
θοντος αὐτοῦ εἰς Ἱερουσόλυμα, ἐσείσθη πᾶσα
entered of them into Jerusalem, was moved all
ἡ πόλις, λεγουσα· Τίς ἐστὶν οὗτος; ¹¹ Οἱ
the city, saying: Who is this? The
δὲ ὄχλοι ἐλεγον· Οὗτος ἐστὶν Ἰησοῦς ὁ προφη-
and crowds said: This is Jesus the prophet,

and a Colt with her; loose them, and bring them to me.

³ And if any one questions you, reply, 'That the MASTER wants them;' and he will send them promptly."

⁴ Now all this was performed, that the WORD SPOKEN through the PROPHET might be verified, saying,

⁵ † "Say to the DAUGHTER of Zion, Behold thy KING comes to thee, lowly, † being seated on an Ass, even † on a Colt of a Laboring Beast."

⁶ † And the DISCIPLES went, and having done as JESUS directed them,

⁷ They led the Ass, and the COLT, and † put their MANTLES over them, and made him ride.

⁸ And a GREAT PART of the Crowd spread † Their own GARMENTS on the ROAD; and others cut Branches from the TREES, and scattered them on the ROAD.

⁹ And THOSE CROWDS † PRECEDING him, and THOSE that FOLLOWED, shouted, saying, † "Hosanna to the SON of David! † Blessed be HE who † COMES in the Name of 'Jehovah.' Hosanna in the HIGHEST heaven!"

¹⁰ † And having entered Jerusalem, the Whole CITY was in commotion, asking, "Who is this?"

¹¹ And the CROWDS answered, "This is JESUS, THAT PROPHET who

* VATICAN MANUSCRIPT.—5. on a Colt. CEDING him, and.

8. Their-own GARMENTS.

9. PRE-

† 5. Christ's triumphant entry into Jerusalem riding on an ass, has been objected to as mean and ridiculous, but it ought to be remembered that this circumstance was an exact fulfillment of Ezek. ix. 9, and exemplified at the same time his strict observance of the divine law. Eastern asses are much larger and more beautiful than ours, and kings and patriarchs did not disdain to ride on them. Compare Gen. xii. 3; Exod. iv. 20; Num. xxii. 21; Judges v. 10; x. 4; 2 Sam. xvi. 2; xxii. 23; xix. 20; 1 Kings i. 33, 34. When Solomon and succeeding princes multiplied horses they were rebuked by the prophets, and chastised by God for it. See Isa. ii. 6, 7; xxxi. 1; Hos. xiv. 3. Compare also Jer. i. 7; Micah v. 10, 11; Zech. ix. 10.

† 9. Hosanna, is a Hebrew word, signifying, "Save, we beseech thee;" and in this place is similar to the French "vive le roi," or the English "God save the king." "Hosanna to the son of David," is equivalent to "God preserve the son of David."

† 5. Ian. ix. 11; Zech. ix. 9; John xii. 15.

† 6. Mark xi. 4.

† 7. 2 Kings ix. 13;

† 9. Psa. cxviii. 20.

† 10. Mark xi. 15.

της, ὁ ἀπο Ναζαρεθ τῆς Γαλιλαίας. ¹² Καὶ
 that from Nazareth of the Galilee. And
 εἰσηλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν * [τοῦ θεοῦ,]
 entered the Jesus into the temple [of the God,]
 καὶ ἐξεβάλε πάντας τοὺς πωλοῦντας καὶ αγο-
 and cast out all the selling and buy-
 ζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυ-
 ing in the temple, and the tables of the money-
 βιστῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν
 changers overturned and the seats of the
 πωλοῦντων τὰς περιστεράς. ¹³ καὶ λέγει αὐ-
 selling the doves: and he says to
 τοῖς· Γεγραπται· “Ὁ οἶκος μου, οἶκος προσευχῆς
 them: It is written: “The house of me, a house of prayer
 κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπηλαῖον
 shall be called: you but it have made a den
 ληστῶν.” ¹⁴ Καὶ προσήλθον αὐτῷ τυφλοὶ καὶ
 of robbers.” And came to him blind and
 χῶλοι ἐν τῷ ἱερῷ, καὶ ἐθεραπεύσεν αὐτούς.
 lame in the temple, and he healed them.
¹⁵ Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ
 Having seen but the high-priests and the scribes the
 θαύμασια, ἃ ἐποίησε, καὶ τοὺς παῖδας κρα-
 wonders, which he did, and the boys cry-
 ζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας· Ὡσαύτα τῷ
 ing in the temple, and saying: Hosanna to the
 υἱῷ Δαυὶδ· ᾠδανήθησαν, ¹⁶ καὶ εἶπον αὐτῷ·
 son of David; they were angry, and said to him;
 Ἀκούεις τι οὗτοί λεγουσιν; Ὁ δὲ Ἰησοῦς
 Hearst thou what these are saying? The and Jesus
 λέγει αὐτοῖς· Ναι· οὐδεὶς οὐκ ἀνεγνώστε· “Ὅτι
 says to them; Yea; never have you read; “That
 ἐκ στόματος βηθίων καὶ θηλαζόντων κατηρ-
 out of mouth of babes and of suckling (ones) thou hast
 τισμ αἶνον.” ¹⁷ Καὶ καταλίπων αὐτούς,
 perfected praise!” And having left them,
 ἐξῆλθεν ἐξω τῆς πόλεως εἰς Βηθανίαν, καὶ
 he went out of the city into Bethany, and
 πηλίσθη ἐκεῖ.
 he lodged there.
¹⁸ Πρωίας δὲ, ἐπαναγὼν εἰς τὴν πόλιν, ἐπει-
 Early but, returning into the city, he was
 νησεν. ¹⁹ Καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ,
 hungry. And seeing a fig-tree one by the way,
 ἦλθεν ἐπ’ αὐτήν, καὶ οὐδὲν εὔρεν ἐν αὐτῇ εἰ μὴ
 he came to her, and nothing found in her except
 φύλλα μόνον· καὶ λέγει αὐτῇ· Μηκετι ἐκ σοῦ
 leaves alone; and he says to her; No more by thee
 καρπὸς γερηται εἰς τὸν αἰῶνα. Καὶ ἐξη-
 fruit may be produced to the age. And with-
 ρανθὴ παραχρῆμα ἡ συκὴ. ²⁰ Καὶ ἰδόντες οἱ
 and immediately the fig-tree. And seeing the
 μαθηταὶ θαύμασαν, λέγοντες· Πῶς παραχρῆμα
 disciples wondered, saying: How soon
 ἐξηράνθη ἡ συκὴ; ²¹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς
 withered the fig-tree? Answering and the Jesus

is from Nazareth in GALI-
 LEE.”

¹² † And JESUS went
 into the TEMPLE, and ex-
 pelled ALL THOSE SELLING
 and buying, and over-
 turned the TABLES of the
 BANKERS, and the SEATS
 of the SELLERS of DOVES;

¹³ and said to them;
 “It is written, † My
 ‘HOUSE shall be called a
 ‘House of Prayer;’ but
 you * make it a Den of
 Robbers.”

¹⁴ And the Blind and
 Lame came to him in the
 TEMPLE, and he healed
 them.

¹⁵ But when the HIGH-
 PRIESTS and SCRIBES saw
 the WONDERS which he
 performed, and * THOSE
 BOYS who were CRYING
 in the TEMPLE, “Hosanna
 to the son of David!”
 they were exasperated.

¹⁶ and said to him,
 “Dost thou hear what
 these are saying?” And
 JESUS says to them,
 “Yes; have you never
 read, † ‘Out of the Mouth
 of Infants and Nurse-
 lings thou hast perfected
 Praise.’”

¹⁷ And having left
 them, he went out of the
 CITY, † to Bethany; and
 passed the night there.

¹⁸ † Returning to the
 CITY, in the Morning, he
 was hungry;

¹⁹ and seeing a single
 Fig-tree by the ROAD, he
 went to it; but finding
 nothing on it, except
 leaves, he said, “May no
 fruit grow on thee to the
 AGE!” And the FIG-TREE
 instantly withered.

²⁰ † And the DISCIPLES
 seeing it, were astonished,
 saying, “How soon is the
 FIG-TREE withered!”

²¹ Jesus answering,

* VATICAN MANUSCRIPT.—12. of God—omit.
 who were crying.

12. make it.

15. THOSE BOYS

† 12. The TEMPLE—to Hieron. This was not the nave, house, or Temple strictly so called,
 including only the vestibule, the sanctuary, and the holy of holies. To this our Lord him-
 self had not access, because not of the posterity of Aaron. The traffic was carried on in the
 outer courts. These courts the Pharisees did not account holy.

‡ 12. Luke xix. 45; John vi. 15.
 John xi. 18.

‡ 13. Mark ix. 12.

‡ 13. Isa. lvi. 7.

‡ 10. Mark xi. 20.

‡ 16. Ps. viii. 2.

ΕΙΠΕΝ ΑΥΤΟΙΣ· Ἀμην λέγω ὑμῖν, εἰν ἐχῆτε
said to them: Indeed I say to you, If you may have
πίστιν, καὶ μὴ διακριθῆτε, οὐ μόνον τὸ
faith, and not should doubt, not only the (miracle)
τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει ταύτῃ
of the fig-tree you shall do, but also if to the mountain this
εἴπητε· Ἀρῇτι, καὶ βληθῇτι εἰς τὴν
you should say: Be thou lifted up, and be cast into the
θαλάσσαν· γερήσεται. ²² Καὶ πάντα, ὅσα ἀν
sea; it shall be done. And all, whatever
αἰτήσῃτε ἐν τῇ προσευχῇ, πιστεύοντες,
you shall ask in the prayer, believing,
λήψεσθε.
you shall receive.

²³ Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν, προσήλθον
- And having come to him into the temple, came
αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι
to him teaching the high-priests and the elders

τοῦ λαοῦ, λέγοντες· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα
of the people, saying: By what authority these (things)
ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην,
doest thou? and who to thee gave the authority this?

²⁴ Ἀποκρίθεις δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἐρωτήσω
Answering and the Jesus said to them, I will ask

ὑμᾶς κατὰ λόγον ἑνα. ὃν εἰν εἴπητε μοι,
you also I word one; which if you may say to me,

κατὰ ὑμῖν ἔρω, ἐν ποίᾳ ἐξουσίᾳ ταῦτα
also I to you will tell, by what authority these (things)
ποιῶ· ²⁵ τὸ βαπτισμα Ἰωάννου ποθεν ἦν; ἐγὼ
I do, the dipping of John whence was? from

οὐρανοῦ, ἢ ἐξ ἀνθρώπων; Οἱ δὲ διελογίζοντο
heaven, or from men? They and reasoned

παρ' ἑαυτοῖς, λέγοντες· Ἐὰν εἰπώμεν, ἐξ οὐρα-
among themselves, saying: If we should say, from hea-
νου· ἔρει ἡμῖν· Διὰ τί οὖν οὐκ ἐπιστεύσατε
ven, he will say to us: Why then not did you believe

αὐτῷ; ²⁶ Ἐὰν δὲ εἰπώμεν, ἐξ ἀνθρώπων· φοβου-
to him: If but we should say, from men: we

μεθα τὸν ὄχλον· πάντες γὰρ ἐχουσι τὸν Ἰωάννην
fear the crowd: all for hold the John

ὥς προφῆτην. ²⁷ Καὶ ἀποκριθέντες τῷ Ἰησοῦ
as a prophet: And they answering to the Jesus

εἶπον· Οὐκ οἶδαμεν. Ἐφῆ αὐτοῖς καὶ αὐτός·
said: Not we know. Said to them and he:

Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα
Neither I say to you by what authority these (things)
ποιῶ. ²⁸ Τί δὲ ὑμῖν δοκεῖ; Ἄνθρωπος εἶχε
I do. What but to you seems right? A man had

τέκνα δύο· καὶ προσελθὼν τῷ πρώτῳ, εἶπε·
children two: and coming to the first, he said:

Τέκνον, ὕπαγε, σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι
Son, go, to-day work in the vineyard

μου. ²⁹ Ὁ δὲ ἀποκρίθεις εἶπεν· Οὐ θέλω·
of me. He and answering said: Not I will:

ὕστερον δὲ μεταμελήθεις, ἀπηλθε. ³⁰ Καὶ
afterward but having changed his mind, he went. And

προσελθὼν τῷ ἑτέρῳ, εἶπεν ὡσαύτως. Ὁ δὲ
coming to the other, he said just the same. He and

said to them, "Indeed, I say to you, † If you have an unshaken Faith, you will not only do THIS miracle of the FIG-TREE, but also, if you should say to this MOUNTAIN, 'Be thou lifted up, and thrown into the SEA,' it will be done."

²² † And whatever you shall ask in PRAYER, believing, you will receive."

²³ † And having entered the TEMPLE, the HIGH-PRIESTS and ELDERS of the PEOPLE, came near, as he was teaching, and said, "By What Authority dost thou perform these things? and who EMPOWERED thee?"

²⁴ Jesus replying, said to them, "I will also ask you one Question, which if you answer me, I also will inform you by What Authority I do these things."

²⁵ Whence was * THAT IMMERSION which was of John? From Heaven, or from Men?" And THEY reasoned thus among themselves, "If we say, From Heaven, he will retort, Why then did you not believe him?"

²⁶ And if we say, From Men, we dread the CROWD: for they all regard JOHN as a Prophet."

²⁷ They, therefore, said to JESUS, in reply, "We cannot tell." And he said to them, "Neither do I tell you by What Authority I perform these things."

²⁸ But what is your opinion of this? A Man had * Two Sons; and coming to the FIRST, he said, 'Son, go work To-day in my VINEYARD.'

²⁹ He answered, * I will, sir,' but went not.

³⁰ And coming to the SECOND, he said the same.

* VATICAN MANUSCRIPT.—25. THAT IMMERSION which was of John. 28. Two Sons. 29. † I will, sir; but went not. 30. And coming to the second, he said the same. And as answering, said, 'I will not'; but afterwards he repented and went.

† 21. Matt. xvii. 20; Luke xvii. 6; James i. 6; 1 Cor. xiii. 2.

† 22. Matt. vii. 8; Mark xi. 24; James v. 16; 1 John iii. 22; v. 14.

† 23. Mark xi. 27; Luke xx. 1.

ἀποκριθεὶς εἶπεν· Ἐγὼ κυριε, καὶ οὐκ ἀπηλθε.
answering said, I lord, and not went.

21 Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς;
Who of the two did the will of the father?

Λέγουσιν * [αὐτῷ]· Ὁ πρῶτος. Λέγει αὐτοῖς ὁ
They say [to him,] The first. Says to them the

Ἰησοῦς· Ἀμὲν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ
Jesus; Indeed I say to you, that the tax-gatherers and

αἱ πόρναι προαγουσιν ὑμᾶς εἰς τὴν βασιλείαν
the harlots go before you into the kingdom

τοῦ θεοῦ. 22 Ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν
of the God. Came for to you John in

ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ
a way of righteousness, and not you believed him; the

δὲ τελῶναι καὶ αἱ πόρναι ἐπιστεύσαν αὐτῷ·
but tax-gatherers and the harlots believed him;

ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον, τοῦ
you and seeing not repented afterwards, of the

πιστεύειν αὐτῷ.
to believe him.

23 Ἄλλην παραβολὴν ἀκουσατέ· * [Ἄνθρωπος]
Another parable hear you; [A man]

ἦν οἰκοδεσποτὴς, ὅστις ἐφύτευσεν ἀμπελῶνα,
was a householder, who planted a vineyard,

καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὠρυξεν ἐν
and a hedge to it placed around, and dugged in

αὐτῷ ληρὸν, καὶ ἐφκοδόμησε πύργον· καὶ ἐξ-
a wine-press, and built a tower; and let

ἐδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδημήσεν. 24 Ὅτε
out it to husbandmen, and went abroad. When

δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε
and drew near the time of the fruits, he sent

τοὺς δούλους αὐτοῦ, πρὸς τοὺς γεωργοὺς, λα-
the slaves of him, to the husbandmen, to

βεῖν τοὺς καρποὺς αὐτοῦ. 25 Καὶ λαβόντες οἱ
receive the fruits of it. And having taken the

γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν εἰρεῖαν,
husbandmen the slaves of him, him indeed they in a way,

ὃν δὲ ἀπέκτειναν, ὃν δὲ εἰλιζόλησαν. 26 Πάλιν
him and they killed, him and they pelted with stones. Again

ἀπέστειλεν ἄλλους δούλους, πλείονας τῶν
he sent other slaves, greater the

πρωτῶν· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. 27 Τῷ
first, and they did to them in like manner. After-

τέρῳ δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ,
wards and he sent to them the son of him,

λέγων· Ἐντραπήσουνται τὸν υἱὸν μου. 28 Οἱ
saying, They will regard the son of me. The

δὲ γεωργοὶ, ἰδόντες τὸν υἱόν, εἶπον ἐν ἑαυτοῖς·
but husbandmen, seeing the son, said among themselves;

Οὗτος ἐστὶν ὁ κληρονόμος· δευτε, ἀποκτεί-
This is the heir; come, we may

ναι αὐτόν, καὶ κατασχωμεν τὴν κληρονομίαν
kill him, and may retain the inheritance

And he answering, said, 'I will not;' but after-

wards repenting, he went.

31 Which of the two performed the FATHER'S

WILL? They say, "The

* LATTER." JESUS said

to them, "Indeed, I say

to you, That the TRI-

BUTE-TAKERS and the

HARLOTS precede you in-

to the KINGDOM of GOD.

32 For John came to

you in a Way of Right-

cousness, and you be-

lieved him not; but the

TRIBUTE-TAKERS and the

HARLOTS believed him;

yet you, having seen it,

did not afterwards repent,

so as to BELIEVE him.

33 Hear Another Para-

ble. There was a House-

holder, who planted a

Vineyard, and enclosed it

with a Hedge, and digged

in a Wine-press in it, and

built a Tower, and leased

it to Cultivators, and left

the country.

34 And when the VIN-

TAGE approached, he sent

his SERVANTS to the CUL-

TIVATORS, to receive the

FRUITS.

35 But the CULTIVA-

TORS having seized his

SERVANTS, severely beat

one, and murdered ano-

ther, and stoned another.

36 Again, he sent Other

Servants, more honorable

than the first, and they

treated them in a similar

MANNER.

37 Finally, he sent

his SON to them, saying,

'They will respect my

SON.'

38 But the CULTIVA-

TORS seeing the SON, said

among themselves, 'This

is the HEIR; come, let

us kill him, and forcibly

hold the INHERITANCE.'

* VATICAN MANUSCRIPT.—31. to him.—omit.

31. LATTER.

33. A man.—omit.

† 23. *Lecanon*, wine-press, is the word used by Matthew, while *ἀμπελῶνιον*, wine-vat, is used by Mark, ch. xii. 1. Dr. Robinson saw a wine-press at Lachbi, which was hewn out of a rock, and divided into two parts. The upper and more shallow part was the place where the grapes were put; the lower and deeper one was the place for receiving the liquid pressed out of them. These two places served for both wine-press and wine-vat. This fact will serve to illustrate the words of Jesus as recorded by the two historians.

‡ 31. Luke vii. 29.

§ 32. Matt. xi. 18; Luke vii. 33.

¶ 33. Cant. viii. 11; Isa. v. 1.

|| 34. Matt. xxi. 37.

|| 35. Heb. xi. 37, 37.

|| 37. Heb. i. 3; 1 John iv. 9.

|| 38. Matt. xxvi. 9-4; John xi. 63.

αυτου. ³⁹ Και λαβοντες αυτον, εξεβαλον εξω
of him. And having taken him, they cast out
του αμπελωνος, και απεκτειναν. ⁴⁰ Όταν ουν
of the vineyard, and killed him. When therefore
ελθῃ ὁ κυριος του αμπελωνος, τι ποιησει
may come the lord of the vineyard, what will he do
tois γεωργοις εκεινοις; ⁴¹ Λεγουσιν αυτω·
to the husbandmen to those? They say to him;
Κακους κακως απολεσει αυτους· και τον αμπε-
Wretches wretchedly destroy them; and the vine-
λων εκδωσεται αλλοις γεωργοις, οτινες απο-
yard will let out to other husbandmen, who will
δωσουσιν αυτω τους καρπους εν τοις καιροις
render to him the fruits in the seasons
αυτων. ⁴² Λεγει αυτοις ὁ Ἰησους· Ουδεποτε
of them. He says to them the Jesus; Never
ανεγνωτε εν ταις γραφαις· “Λιθον ὃς απεδοκι-
have you read in the writings: “A stone which reject-
μασαν οἱ οικοδομουντες, οὗτος εγενηθη εις
ted they building, the same was made into
κεφαλην γωνιας· παρα κυριου εγενετο αὕτη,
a head of a corner, from Lord was this,
και εστι θαυμαστη εν οφθαλμοις ἡμων.” ⁴³ Δια
and it is wonderful in eyes of us.” On account of
τουτο λεγω υμιν, ὅτι αρθησεται ἀφ’ ὑμων ἡ
this I say to you, that shall be taken from you the
βασιλεια του θεου, και δοθησεται εθνει ποιουντι
kingdom of the God, and shall be given to a nation making
τους καρπους αὐτης. ⁴⁴ Και ὁ πεσων ἐπι τον
the fruits of her. And he falling on the
λιθον τουτον, συνθλασθησεται· ἐφ’ ὃν δ’ αν
alone this, shall be broken: on whom but
πεσῃ, λικμησει αυτον.
I shall fall, it will crush to pieces him.

⁴⁵ Και ακουσαντες οἱ αρχιερεις και οἱ Φαρι-
And having heard the high-priests and the Phari-
σαιοι τας παραβολας αυτου, εγνωσαν, ὅτι περι
saei the parables of him, knew, that about
αυτων λεγει. ⁴⁶ Και ζητουντες αυτον κρατησαι,
them he says. And seeking him to seize,
εφουβηθησαν τους οχλους· επειδη ὡς προφητην
they feared the crowds: since as a prophet
αυτον ειχον. ΚΕΦ. κβ’. 22. Και αποκριθεις
him they held. And answering
ὁ Ἰησους καλιν ειπεν αυτοις εν παραβολαις,
the Jesus again said to them in parables,
λεγων· ² Ὡμοιωθη ἡ βασιλεια των ουρανων
saying: Has been likened the kingdom of the heavens
αυθρωπω βασιλει, ὁστις εποίησε γαμους τῷ
to a man a king, who made marriage-feasts to the
υἱῳ αὐτου, ³ και απεστειλε τους δουλους αὐτου,
son of him, and he sent the slaves of him,

³⁹ Then seizing him, they thrust him out of the VINEYARD and killed him.

⁴⁰ When, therefore, the OWNER of the VINEYARD comes, what will he do to those OCCUPANTS?”

⁴¹ They reply to him, “He will put those wretches to a wretched death, and will lease the VINEYARD to Other Cultivators, who will render him the FRUITS in their SEASONS.”

⁴² JESUS says to them, “Have you never read in the SCRIPTURES, 12: A ‘Stone, which the BUILDERS rejected, the same ‘is made the Head-stone ‘of the Corner; this Je- ‘horah has effected, and ‘it is wonderful in our ‘Eyes?”

⁴³ Because of this, I tell you, That the KINGDOM of GOD will be taken from you, and given to a People who will produce its proper FRUITS.

⁴⁴ And HE who FALLS on this STONE, will be bruised; and him, on whom it shall fall, it will crush to pieces.”

⁴⁵ And the HIGH-PRIESTS and PHARISEES having heard his PARABLES, knew that he was speaking about them.

⁴⁶ And seeking to apprehend him, they feared the CROWDS, for they esteemed him as a Prophet.

CHAPTER XXII.

1 And JESUS continuing to discourse to them in Parables, said,

2 “The KINGDOM of the HEAVENS may be compared to a Royal Person, who prepared a Marriage festival for his SON,

3 and he sent his SERV-

† 42. “A Stone, which the BUILDERS rejected.” An expression borrowed from masons, who, finding a stone, which being tried in a particular place, and appearing improper for it, is thrown aside, and another taken; however, at last, it may happen that the very stone which had been before rejected, may be found the most suitable as the Head stone of the corner.—Clarke.

† 39. John xix. 17, 18; Heb. xiii. 11—13. exviii. 21; Act. iv. 11; 1 Pet. ii. 7. viii. 14, 15; Dan. ii. 34, 44, 45.

† 41. Mark xii. 9; Luke xx. 16. † 43. Matt. viii. 12; Luke xiii. 28, 29.

† 42. Psa. † 44. Isa.

καλεσαι τους κεκλημενους εις τους γαμους·
to call the having been invited to the marriage-feasts
και ουκ ηθελον ελθειν. ⁴ Πάλιν απεστειλεν
and not they would to come. Again he sent
αλλους δουλους, λεγων· Ειπατε τοις κεκλημε-
other slaves, saying; Say to the having been
νοις· Ιδου, το αριστον μου ητοιμασα· οι ταυροι
called; Lo, the dinner of me I prepared, the bullocks
μου και τα σιτιστα τεθυμενα, και παντα ετοιμα·
of me and the fastings having been killed, and all (things) ready,
δευτε εις τους γαμους. ⁵ Οι δε αμελησαντες,
come to the marriage-feasts. They but neglecting,
απηλθον· ο μεν εις τον ιδιον αγρον, ο δε εις
went away; he leded to the own field, he and to
την εμποριαν αυτου. ⁶ Οι δε λοιποι κρατη-
the traffic of him. The and remainder having
σαντες τους δουλους αυτου, υβρισαν και απεκτη-
ceased the slaves of him, insulted and killed.
σαν. ⁷ Ακουσας δε ο βασιλευς, ωργισθη και
Hearing heard and the king, was wroth: and
πεμφας τα στρατευματα αυτου, απωλεσε τους
having sent the armies of him, destroyed the
φορεις εκεινους, και την πολιν αυτων ενεπρησε.
marchmen those, and the city of them burned.
⁸ Τότε λεγει τοις δουλους αυτου· 'Ο μεν
Then he says to the slaves of him: The leded
γαμος ετοιμος εστιν, οι δε κεκλημενοι ουκ
marriage-feast ready is, they but having been called not
ησαν αξιοι. ⁹ Πορευεσθε ουν επι τας διεξόδους
were worthy. Go you therefore to the outlets
των οδων, και οσους αν ευρητε, καλεσατε εις
of the ways, and whoever you may find, call you to
τους γαμους. ¹⁰ Και εξελθοντες οι δουλοι
the marriage-feasts. And having gone forth the slaves
εκεινοι εις τας οδους, συνηγαγον παντας,
those into the ways, they brought together all,
δσους ευρον, πονηρους τε και αγαθους· και
as many as they found, bad ones both and good ones: and
επλησθη ο γαμος ανακειμενων. ¹¹ Εισελθων
was filled the marriage-feast of reclining ones. Having entered
δε ο βασιλευς θεασασθαι τους ανακειμενους,
and the king to see the reclining ones,
ειδεν εκει ανθρωπον ουκ ενδεδυμενον ενδυμα
saw there a man not having been clothed a garment
γαμου. ¹² και λεγει αυτω· 'Εταιρε, πως
of marriage: and he says to him: Friend, how
εισηλθες εδω, μη εχων ενδυμα γαμου; 'Ο
didst thou enter here, not having a garment of marriage: He
δε εφίμωθη. ¹³ Τότε ειπεν ο βασιλευς
but was struck speechless. Then said the king
τοις διακονοις· Δησαντες αυτου ποδας και
to the servants: Having bound of him feet and
χιρσας, αρατε αυτον, και εκβαλετε εις το σκοτος
hands, take him, and cast into the darkness
το εξωτερων· εκει εσται ο κλαυθμος και ο
the outer: there shall be the weeping and the

VANTS to call THOSE who
had been INVITED to the
FESTIVITIES; and they
refused to come.

4 Again, he sent Other
Servants, saying, 'Inform
THOSE who are INVITED,
Behold, I have prepared
my ENTERTAINMENT; my
OXEN and FATLINGS are
killed, and all is ready;
come to the FESTIVAL.'

5 But THEY, disregard-
ing it, went away, ONE to
his OWN Farm, and ONE
to his MERCHANDISE;

6 and the REST seizing
his SERVANTS, insulted,
and killed them.

7 *And the KING was
indignant; and having
sent † his MILITARY FOR-
CES, destroyed those MUR-
DERERS, and burned their
CITY.

8 He then says to his
SERVANTS, 'The ENTER-
TAINMENT indeed is rea-
dy, but THOSE who have
been INVITED, were ‡ un-
worthy.

9 Go, therefore, into
the PUBLIC ROADS, and
whoever you may find,
invite to the NUPTIAL-
FEASTS.'

10 And those SERVANTS
went out into the ROADS,
and brought together all
that they met, Good and
Bad; and the FEAST was
well supplied with guests.

11 Now the KING hav-
ing entered to view the
GUESTS, saw there a Man
‡ not clothed with a Wed-
ding Garment;

12 and he says to him,
'Friend, how camest thou
here, not having a Wed-
ding Garment? ' And HE
was struck speechless.

13 THE KING then said
to the SERVANTS, 'Bind
his Hands and Feet; take
him, and thrust *him
into the OUTER DARK-
NESS;' there will be the
WEeping and the GNASH-
ING OF TEETH.

* VATICAN MANUSCRIPT.—7. And the KING was indignant.

13. him.

† & Prov. ix. 2.
Rev. i. 4; xvi. 12; xix. 8.

‡ 7. Dan. ix. 26.

: 8. Acts xiii. 46.

‡ 11, 2 Cor. v. 8;

βρυγμος των οδοντων. ¹⁴ Πολλοι γαρ εισι
gnashing of the teeth. Many for are
κλητοι, ολιγοι δε εκλεκτοι.
called, few but picked out.

¹⁵ Τότε πορευθεντες οι Φαρισαιοι συμβουλευον
Then having gone the Pharisees counsel
ελαβον, οπως αυτον παγιδευσωσιν εν λογω.
took, how him they might insnare in word.

¹⁶ Και αποστελλουσιν αυτω τους μαθητας αυτων
And they sent away to him the disciples of them
μετα των Ηρωδιανων, λεγοντες. Διδασκαλε,
with the Herodians, saying, O teacher,
οιδαμεν, οτι αληθης ει, και την οδον του
we knew, that true thou art, and the way of the
θεου εν αληθεια διδασκεις, και ου μελει σοι
God in truth thou teachest, and not there is care to thee
περι ουδενος· ου γαρ βλεπεις εις προσωπον
about no one; not for thou lookest into face
ανθρωπων. ¹⁷ Ειπε ουν ημιν, τι σοι δοκει;
of men. Say therefore to us, what to thee seems right?

εξστι δουναι κηνσον Καισαρι, η ου; ¹⁸ Γινους
is it lawful to give tribute to Caesar, or not? Knowing
δε ο Ιησους την πορνειαν αυτων, ειπε· Τι με
but the Jesus the wickedness of them, said; Why me
πειραζετε υποκριται; ¹⁹ Επιδειξατε μοι το
tempt you hypocrites? Show you to me the
νομισμα του κηνσου. Οι δε προσηνεγκαν αυτω
coin of the tribute. They and brought to him

δηναρion. ²⁰ Και λεγει αυτοις· Τινος η εικων
a denarius. And he says to them; Of whom the likeness
αυτη και η επιγραφη; ²¹ Λεγουσιν * [αυτω·]
this and the inscription? They say [to him;]

Καισαρος. Τότε λεγει αυτοις· Αποδοτε ουν
Of Caesar. Then he says to them; Give you back then

τα Καισαρος Καισαρι· και τα του θεου
the (things) of Caesar to Caesar; and the (things) of the God
τω θεω. ²² Και ακουσαντες εθαυμασαν· και
to the God. And having heard they wondered; and

αφεντες αυτον απηλθον.
leaving him they departed.

²³ Εν εκεινη τη ημερα προσηλθον αυτω Σαδ-
In that the day came to him Sad-

δουκαιοι, οι λεγοντες, μη ειναι αναστασιν· και
Saducees, they saying, not to be a resurrection; and
επηρωτησαν αυτον, ²⁴ λεγοντες· Διδασκαλε,
they asked him, saying; O teacher,

Μωσες ειπεν· ²⁵ Εαν τις αποθανη μη εχων
Moses said; "If any one should die not having

τεκνα, επιγαμβρευσει ο αδελφος αυτου την
children, shall marry the brother of him the

¹⁴ For there are Many invited, but Few selected.

¹⁵ † Then the PHARISEES having withdrawn, consulted how they might entrap him in Conversation.

¹⁶ And they sent to him their DISCIPLES with the HERODIANS, saying, "Teacher, we know That thou art sincere, and teachest the WAY of God in Truth, neither carest thou for any one; for thou lookest not to the Appearance of Men.

¹⁷ Tell us, therefore, thy opinion; Is it lawful to pay Tax to Cesar, or not?"

¹⁸ But JESUS knowing their WICKEDNESS, said, "Hypocrites! why do you try me?"

¹⁹ Show me the TAX-COIN." And THEY handed him a Denarius.

²⁰ And he says to them, † "Whose LIKENESS and INSCRIPTION is this?"

²¹ They say, "Cesar's." Then he replies to them, † "Render, therefore, the THINGS of Cesar, to Cesar; and the THINGS of God, to God."

²² And having heard this, they wondered; and leaving him, they went away.

²³ † On that day, * Sadducees came to him, who say there is no † Resurrection, and asked him,

²⁴ saying, "Teacher, † Moses said, † If a man die, having no Children, his BROTHER shall marry his WIDOW, and raise up

* VATICAN MANUSCRIPT.—21. to him—omit.

23. Sadducees came to him, who say

† 20. Dr. Lightfoot tells us that the Jews have a tradition among them, that to admit of the title of any prince on their current coin, was an acknowledgment of subjection to him. Their acceptance of this coin when offered to them in payment, was in effect a confession that they were conquered by the Romans, and that the emperor had a right to their tribute.

† 23. This is rendered *future life* by some modern translators; which is, as Dr. Bloomfield very justly observes, "no version at all, but merely an *explanation*." *Anastasis* can only mean *future life*, by implication; its primary signification being a *standing or rising up*. If a future life be understood by the term, then it evidently depends upon, and follows a resurrection.

† 24. The words of the Law are not quoted *verbatim*, but according to their sense. The intention was that children by the second marriage should be reckoned in the genealogy of the deceased brother, and inherit his property.

† 15. Mark xii. 13; Luke xx. 20.

† 21. Rom. xiii. 7.

† 22. Mark xii. 13; Luke

† 23. Mark xii. 13; Luke

† 24. Deut. xxv. 5.

γυναίκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ
 wife of him, and shall raise seed to the
 ἀδελφῷ αὐτοῦ." ²⁵ Ἦσαν δὲ παρ' ἡμῖν ἑπτα
 brother of him." There were now with us seven
 ἀδελφοί· καὶ ὁ πρῶτος, γαμησας, ἐτελεύτησε·
 brothers and the first, having married, died:
 καὶ μὴ ἔχων σπέρμα, ἀφῆκε τὴν γυναίκα αὐτοῦ
 and not having seed, left the wife of him
 τῷ ἀδελφῷ αὐτοῦ. ²⁶ Ὅμοιος καὶ ὁ δεύτερος,
 to the brother of him. Likewise also the second,
 καὶ ὁ τρίτος, ἕως τῶν ἑπτα. ²⁷ Ὑστερον δὲ
 and the third, till the seven. After
 πάντων ἀπέθανε καὶ ἡ γυνή. ²⁸ Ἐν τῇ οὖν
 of all died also the woman. In the therefore
 ἀναστάσει, τίνας τῶν ἑπτα ἐσται γυνή; πάντες
 resurrection, of whom of the seven shall be a wife? all
 γὰρ ἔσχον αὐτήν. ²⁹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς
 for had her. Answering and the Jesus
 εἶπεν αὐτοῖς· Πλανασθε, μὴ εἰδότες τὰς γρα-
 said to them; You go astray, not knowing the writ-
 φας, μὴδὲ τὴν δύναμιν τοῦ θεοῦ. ³⁰ Ἐν γὰρ
 ing, neither the power of the God. In for
 τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐγαμι-
 the resurrection neither they marry, nor are given in
 ζονται, ἀλλ' ὡς ἀγγέλοι * [τοῦ θεοῦ] ἐν
 marriage, but as messengers [of the God] in
 οὐρανῶν εἰσὶ. ³¹ Περὶ δὲ τῆς ἀναστάσεως τῶν
 heaven are. About but the resurrection of the
 νεκρῶν οὐκ ἀνεγνῶτε τὸ ῥηθὲν ὑμῖν ὑπὸ
 dead (ones) not have you read that having been spoken to you by
 τοῦ θεοῦ, λεγόντος· ³² "Ἐγώ εἰμι ὁ θεός
 the God, saying: I am the God
 Ἀβραάμ, καὶ ὁ θεὸς Ἰσαακ, καὶ ὁ θεὸς Ἰακώβ;"
 of Abraham, and the God of Isaac, and the God of Jacob?"
 Οὐκ ἐστὶν ὁ θεός, θεὸς νεκρῶν, ἀλλὰ ζώντων.
 Not is the God, a God of dead (ones), but of living (ones).
³³ Καὶ ἀκουσάντες οἱ ὄχλοι, ἐξεπλησσόντο ἐπὶ
 And having heard the crowds, were astonished at
 τῇ διδαχῇ αὐτοῦ.
 the teaching of him.

³⁴ Οἱ δὲ Φαρισαῖοι, ἀκουσάντες ὅτι ἐφίμωσε
 The and Pharisees, hearing that he silenced
 τοὺς Σαδδουκαίους, συνηχθήσαν ἐπὶ τὸ αὐτό·
 the Sadducees, were assembled on the same;
³⁵ καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν, νομικός, πειρα-
 and asked one out of them, a lawyer, tempt-
 ζων αὐτὸν * [καὶ λεγών·] ³⁶ Διδασκαλε, ποία
 ing him [and saying:] O teacher, which
 ἐντολὴ μεγάλη ἐν τῷ νόμῳ; ³⁷ Ὁ δὲ Ἰησοῦς
 commandment great in the law? The and Jesus
 εἶπεν αὐτῷ· "Ἀγαπήσεις κυρίον τὸν θεόν σου
 said to him; "Thou shalt love Lord the God of thee
 ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου,
 in whole the heart of thee, and in whole the soul of thee,
 καὶ ἐν ὅλῃ τῇ διανοίᾳ σου." ³⁸ Αὕτη ἐστὶ πρώτη
 and in whole the mind of thee." This is first

Offspring to his BRO-
 THER.

²⁵ Now, there were
 with us Seven Brothers;
 and the FIRST, having
 married, died; and hav-
 ing no issue, left his wife
 to his BROTHER.

²⁶ Thus also the SEC-
 OND, and the THIRD, even
 to the SEVENTH.

²⁷ And last of all, the
 WOMAN also died.

²⁸ At the RESURREC-
 TION, therefore, To which
 of the SEVEN will she be
 a WIFE? for they all mar-
 ried her."

²⁹ JESUS answering,
 said to them, "You err,
 not knowing the scrip-
 TURES, nor the POWER of
 GOD;

³⁰ for in the RESUR-
 RECTION [state], they nei-
 ther marry, nor are given
 in marriage, but are as
 ANGELS in * HEAVEN.

³¹ But concerning the
 RESURRECTION of the
 DEAD, Have you not read
 the WORD SPOKEN to you
 by GOD, saying,

³² "I am the GOD of
 'Abraham, and the GOD
 'of Isaac, and the GOD of
 'Jacob?' * He is not the
 GOD of the Dead, but of
 the Living."

³³ And the CROWDS
 hearing this, were amazed
 at his TEACHING.

³⁴ † Now the PHARI-
 SEES hearing That he had
 silenced the SADDUCEES,
 flocked about Him.

³⁵ And one of them,
 † a Lawyer, trying him,
 proposed this question;

³⁶ "Teacher, which is
 the great Commandment
 in the LAW?"

³⁷ * And HE said to
 him, † "Thou shalt love
 'Jehovah thy GOD with
 'All thy HEART, and with
 'All thy SOUL, and with
 'All thy MIND."

³⁸ This is * the GREAT
 and First Commandment

* VATICAN MANUSCRIPT.—30. of GOD—omit.
 37. And HE said.

: 32. Exod. xli. 6; Mark xii. 30; Luke xi. 37; Acts vii. 32; Heb. xi. 16.
 † 34. Mark

30. HEAVEN.
 38. the GREAT and First Commandment

† 37. Deut. vi. 5; Luke x. 27.

και μεγαλη εντολη. ³⁹ Δευτερα δε ὁμοια αὐτῇ·
and great commandment. Second and like to it:

“Αγαπήσεις τον πλησιον σου, ὡς σεαυτον.”
“Thou shalt love the neighbor of thee, as thyself.”

⁴⁰ Εἰ ταυταις ταις δυσιν εντολαις ὁλος ὁ νομος
In these the two commandments whole the law

και οἱ προφηται κρεμανται.
and the propheta are hung.

⁴¹ Συνηγμενων δε των Φαρισαιων, ἐπηρωτησεν
Having been assembled and of the Pharisees, asked

αυτους ὁ Ἰησους, ⁴² λεγων· Τι ὑμιν δοκει περι
them the Jesus, saying: What to you thinks about

του Χριστου· τινος υἱος ἐστι; Λεγουσιν
the Anointed? of whom a son is he? They say

αὐτῷ· Του Δαυιδ. ⁴³ Λεγει αυτοις· Πως ουν
to him; Of the David. He says to them; How then

Δαυιδ εν πνευματι κυριον αυτον καλει; λεγων·
David in spirit Lord of him calls? saying;

⁴⁴ “Εἰπεν ὁ κυριος τῷ κυρίῳ μου· Καθου εκ
“Said the Lord to the Lord of me; Sit thou at

δεξιῳ μου, ἕως αν θω τους εχθρους σου ὑπο-
right of me, till I may place the enemies of thee a foot-

ποδιον των ποδων σου.” ⁴⁵ Εἰ ουν Δαυιδ καλει
stool of the feet of thee.” If then David calls

αυτον κυριον, πως υἱος αυτου ἐστι; ⁴⁶ Και ουδεις
him Lord, how a son of him is he; And as one

εδυνατο αὐτῷ αποκριθῆναι λογον· ουδε ἐτολημσε
was able to him to answer a word; nor dared

τις απ’ ἐκεινης της ἡμερας ἐπερωτησαι αυτον
any one from that the day to ask him

ουκετι.
any more.

ΚΕΦ. κγ’. 23.

¹ Τότε ὁ Ἰησους ἀλαλησε τοις οχλοις και
Then the Jesus spoke to the crowds and

τοις μαθηταις αὐτου, ² λεγων· Εἰς της Μωσews
to the disciples of him, saying; Upon the Moses

καθεδρας ἐκαθισαν οἱ γραμματεις και οἱ Φαρι-
seat sit the scribes and the Phari-

σαιοι. ³ Παντα ουν, ὅσα αν εἰπωσιν ὑμιν
sae. All therefore, whatever they say to you

*[τηρειν] τηρεῖτε και ποιεῖτε· κατα δε τα
[to observe; observe you and do you; according to but the

εργα αυτων μη ποιεῖτε· λεγουσι γαρ, και ου
works of them not do you; they say for, and not

ποιουσι. ⁴ Δεσμενουσι γαρ φορτια βαρεα και
they do. They bind for burdens heavy and

δυσβαστακτα, και ἐπιτιθεασιν ἐπὶ τους ὤμους
oppressive, and place upon the shoulders

των ανθρωπων· τῷ δε δακτυλῳ αυτων ου
of the men: of the and finger of them not

θελουσι κινησαι αὐτα. ⁵ Παντα δε τα εργα
they will to move them. All but the works

αὐτων ποιουσι προς το θεαθῆναι τοις ανθρωποις.
of them they do to the to be seen to the men.

* VATICAN MANUSCRIPT.—32. The Second is similar.
ENEMIES underneath thy FEET. 3. observe—omit. 4. they will not move them with their FINGER.

1 30. Lev. xix. 18; Mark xii. 31; Luke x. 27; Rom. xiii. 9; Gal. v. 14; Jas. ii. 8. 1 40.
Matt. vii. 12; 1 Tim. i. 5. 1 41. Mark x. 1. 35; Luke xx. 41. 1 42. Ps. cx. 1; Acts

ii. 36; Heb. i. 13; 1 43. Luke xi. 40; Acts xv. 10.

³⁹ *The Second is similar; †Thou shalt love thy NEIGHBOR as thyself.

⁴⁰ † On These two Commandments *depend the Whole LAW and the PROPHETS.”

⁴¹ † And while the PHARISEES were assembled, JESUS asked them,

⁴² saying, “What is your opinion about the MESSIAH? Whose Son is he?” They say to him, “DAVID’S.”

⁴³ He says to them, “How then does David, by inspiration, call him his Lord? saying,

⁴⁴ † JEREMIAH said to my LORD, Sit thou at my Right hand, and I *put thine ENEMIES under-neath thy FEET!”

⁴⁵ If, therefore, David call him Lord, how is he his Son?”

⁴⁶ And no one was able to answer him a Word; nor did any one from That DAY presume to question him any more.

CHAPTER XXIII.

1 Then Jesus spoke to the CROWDS, and to his DISCIPLES,

2 saying, “The SCRIBES and PHARISEES sit in the Chair of MOSES;

3 therefore All things whatever they command you, *do and observe; but do not according to their WORKS; for they say and do not perform.

4 * And they prepare heavy and oppressive BURDENS, for other MEN’S SHOULDERS, but *they will not move them with their FINGER.

5 And they perform all their WORKS to be OBSERVED by MEN; * for this

6. do and observe. 4. And they for they.

40. depends. 44. put thine 3. do and observe. 4. And they for they.

40. depends. 44. put thine 3. do and observe. 4. And they for they.

40. depends. 44. put thine 3. do and observe. 4. And they for they.

40. depends. 44. put thine 3. do and observe. 4. And they for they.

40. depends. 44. put thine 3. do and observe. 4. And they for they.

40. depends. 44. put thine 3. do and observe. 4. And they for they.

40. depends. 44. put thine 3. do and observe. 4. And they for they.

Πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν, καὶ
They widen and the phylacteries of them, and
μεγαλύνουσι τὰ κράσπεδα * [τῶν ἱματίων αὐ-
they enlarge the tufts {of the mantles of
τῶν} ⁶ φιλοῦσι τε τὴν πρωτοκλισίαν ἐν τοῖς
them.] they love and the upper couch in the
δαιτνοῖς, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συνα-
feasts, and the first seats in the syna-
γωγαῖς, ⁷ καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς,
synagogues, and the salutations in the markets,
καὶ καλεῖσθαι ὑπο τῶν ἀνθρώπων ῥαββί,
and to be called by the men rabbi,
* [ῥαββί.] ⁸ Ὑμεῖς δὲ μὴ κληθῆτε ῥαββί· εἰς
[rabbi.] You but not may be called rabbi; one
γὰρ ἐστὶν ὁμῶν ὁ καθηγητής· πάντες δὲ ὑμεῖς
for in of you the leader; all but you
ἀδελφοί ἐστέ. ⁹ Καὶ πατέρα μὴ καλεσθῆτε ὁμῶν
brethren are: And father not you may call of you
ἐν τῇ γῇ· εἰς γὰρ ἐστὶν ὁ πατὴρ ὁμῶν, ὁ
on the earth: one for in the father of you, he
ἐν τοῖς οὐρανοῖς. ¹⁰ Μὴδὲ κληθῆτε καθηγηταί·
in the heavens: Neither be ye called leaders:
εἰς γὰρ ὁμῶν ἐστὶν ὁ καθηγητής, ὁ χριστός.
one for of you is the leader, the anointed:
¹¹ Ὁ δὲ μείζων ὁμῶν, ἐστίαι ὁμῶν διακονός.
The but greater of you, shall be of you a servant.
¹² Ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται·
Who and shall exalt himself, shall be humbled.
καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται.
and who shall humble himself, shall be exalted.
¹³ Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκ-
Woe but to you, scribes and Pharisees, hypo-
κριταί· ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν,
crites: because you devour the houses of the widows,
καὶ προφασίζετε μακρὰ προσευχομένοι· διὰ τοῦτο
and for a show long are praying: through this
λήψεσθε περισσότερον κρίμα.
you shall receive heavier judgment.

¹⁴ * [Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι,
Woe to you, scribes and Pharisees,
ὑποκριταί· ὅτι κλείετε τὴν βασιλείαν τῶν
hypocrites: because you shut the kingdom of be
οὐρανῶν ἐμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ
heavens in presence of the men: you for
οὐκ εἰσερχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε
not enter, nor the entering you permit
εἰσελθεῖν.] ¹⁵ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρι-
to enter.] Woe to you, scribes and Phari-
σαῖοι, ὑποκριταί· ὅτι περιπατεῖτε τὴν θάλασσαν
sea, hypocrites: because you go about the sea
καὶ τὴν ξηρὰν, ποιῆσαι ἓνα προσήλυτον· καὶ
and the dry, to make one proselyte: and

they widen † their † PHY-
LACTERIES, and enlarge
their TUFTS.

6 † and love the UPPER
COUCH at FEASTS, and
the PRINCIPAL SEATS in
the SYNAGOGUES,

7 and SALUTATIONS in
the PUBLIC PLACES; and
to be called by MEN,
'Rabbi.'

8 † But you should not
be called Rabbi; because
one is Your * TEACHER,
and all you are Brethren.

9 And style no man on
the EARTH your Father;
for one * is Your HEA-
VENLY FATHER.

10 Nor assume the title
of Leaders; because one
is YOUR LEADER, the
MESSIAH.

11 † But let the GREAT-
EST of you, become Your
Servant.

12 † And he who shall
exalt himself, will be
humbled; and he who
shall humble himself, will
be exalted.

13 † Woe to you, Scribes
and Pharisees, Hypo-
crites! Because you moun-
der the FAMILIES of WID-
OWS, and for a Disguise
make long Prayers; there-
fore, you will receive a
Heavier Judgment.

14 * [Woe to you, Scribes
and Pharisees, Hypo-
crites! Because you shut
the KINGDOM of the HEA-
VENS against MEN; you
neither enter yourselves,
nor permit THOSE AP-
PROACHING to enter.]

15 Woe to you, Scribes
and Pharisees, Hypo-
crites! Because you trav-
erse SEA and LAND to
make One † Proselyte, and
when he is gained, you

* VATICAN MANUSCRIPT.—5. of their MANTLES—omit.
9. is YOUR HEAVENLY FATHER. 14.—omit.

7. Rabbi—omit.

8. TEACHER.

† 5. These were small slips of parchment or vellum, on which certain portions of the law were written. The Jews tied them about their foreheads and arms, for three purposes.—1. To put them in mind of those precepts which they should constantly observe. 2. To procure them reverence and respect in the sight of the hearers. And 3. To act as amulets or charms to drive away evil spirits.—Clarke. † 13. Lachmann and Tischendorf omit this verse. † 15. A convert to Judaism.

† 5. Matt. xv. 26; Deut. vi. 8; xxii. 12.
† 11. Matt. xx. 26, 27.
† James iii. 1.
† Peter v. 3.

† 6. Mark xii. 28, 29; Luke xi. 43; xx. 46.
† 12. Luke xiv. 11; xviii. 14; James iv. 6;

ὅταν γενηται, ποιετε αὐτον υἱον γεεννης
when he becomes, you make him a son of Gehenna
διπλοτερον ὑμων. 16 Οὐαι ὑμιν, ὀδηγοι τυφλοι,
double of you: Woe to you, guides blind,
οἱ λεγοντες· Ὃς ἂν ὀμοσῃ ἐν τῇ ναφ, οὐδὲν
the saying; Whoever may swear by the temple, nothing
ἐστιν· ὃς δ' ἂν ὀμοσῃ ἐν τῇ χρυσῷ του ναου,
it is; who but ever may swear by the gold of the temple,
οφειλει. 17 Μωροι καὶ τυφλοι· τις γὰρ μειζων
he is bound. O fools and blind; which for greater
ἐστιν; ὁ χρυσος, ἢ ὁ ναος, ὁ ἁγιαζων τον
is? the gold, or the temple, that sanctifying τον
χρυσον; 18 Καὶ· Ὃς εἰαν ὀμοσῃ ἐν τῇ θυσιασ-
gold? Also; Whoever may swear by the altar,
τηριφ, οὐδεν ἐστιν· ὃς δ' ἂν ὀμοσῃ ἐν τῇ
nothing it is; who but ever, may swear by the
δωρῇ τῇ ἐπάνω αὐτου, οφειλει. 19 Μωροι καὶ
gift that upon it, he is bound. O fools καὶ
τυφλοι· τι γὰρ μειζον; τὸ δωρον, ἢ τὸ
blind; which for greater? the gift, or the
θυσιαστηριον, τὸ ἁγιαζον τὸ δωρον; 20 Ὁ οὖν
altar, that sanctifying the gift; He then
ὀμοσας ἐν τῇ θυσιαστηριφ, ὀμνυει ἐν αὐτῷ καὶ
swearing by the altar, swears by it and
ἐν πασι τοις ἐπάνω αὐτου· 21 καὶ ὁ ὀμοσας
by all the (things) upon it; and he swearing
ἐν τῇ ναφ, ὀμνυει ἐν αὐτῷ καὶ ἐν τῇ κατοί-
by the temple, swears by it and by the (one) having
κησαντι αὐτον· 22 καὶ ὁ ὀμοσας ἐν τῷ ουρανῷ,
inhabited it, and he swearing by the heaven,
ὀμνυει ἐν τῷ θρονῷ του θεου καὶ ἐν τῷ καθη-
swears by the throne of the God and by the (one) sit-
μηνῷ ἐπάνω αὐτου.
ting upon it.

23 Οὐαι ὑμιν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκ-
Woe to you, scribes and Pharisees, hypo-
ριται· ὅτι ἀποδεκατοῦτε τὸ ἥδυοσμον, καὶ τὸ
crites; because you tithe the mint, and the
ἀνηθον, καὶ τὸ κυμινον· καὶ ἀφηκατε τὰ βαρυ-
dill, and the cummin; and pass by the weightier
τερα του νομου, τὴν κρισιν, καὶ τὸν ἐλεον, καὶ
(things) of the law, the justice, and the mercy, καὶ
τὴν πιστιν. Ταῦτα δε εἰδει ποιησαι, κακεια
the faith. These but it is binding to do, and those
μη ἀφιεναί. 24 Ὁδηγοι τυφλοι· οἱ διυλιζοντες
not to omit. Guides blind; the straining out
τον κωνωπα τὴν δε καμηλον καταπινοντες.
the goat the but camel swallowing down.

25 Οὐαι ὑμιν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκ-
Woe to you, scribes and Pharisees, hypo-
ριται· ὅτι καθαριζετε τὸ ἐξωθεν του ποτηριου
crites; because you cleanse the outside of the cup

make him a Son of Ge-
henna, doubly more than
yourselves.

16 Woe to you, blind
Guides! you who say, To
swear by the TEMPLE, it
is nothing; but to swear
by the GOLD of the TEM-
PLE, it is binding.

17 Foolish and Blind!
for which is more sacred,
—the GOLD, & OR THAT
TEMPLE * which CONSE-
CRATED the GOLD?

18 And, to swear by the
ALTAR, it is nothing; but
to swear by THAT OFFER-
ING which is upon it is
binding.

19 Foolish and Blind!
for which is more sacred,
—the OFFERING, & OR
THAT ALTAR which CONSE-
CRATES the OFFERING?

20 HE therefore who
SWEARS by the ALTAR,
makes oath by it, and by
all things on it;

21 AND HE WHO SWEARS
by the TEMPLE, makes
oath by it, and by HIM
who DWELT in it;

22 AND HE WHO SWEARS
by HEAVEN, makes oath
by & the THRONE of GOD,
and by HIM who sits on it.

23 Woe to you, SCRIBES
and Pharisees, Hypo-
crites! & Because you pay
tithe of MINT, and DILL,
and CUMMIN, & but neg-
lect the MORE IMPORT-
ANT matters of the LAW,
—JUSTICE, COMPASSION,
and FAITH. These things
you ought to practise and
not to omit those.

24 Blind Guides! & who
filter out the Gnat, yet
swallow the CAMEL.

25 Woe to you, Scribes
and Pharisees, Hypo-
crites! & Because you pur-
ify the OUTSIDE of the
CUP and the DISH, but

* VATICAN MANUSCRIPT.—17. which CONSECRATED.

† 24. An allusion to the custom of the Jews (also Greeks and Romans) of passing their
wines through a strainer. The Jews did it from religious scruples, the Gentiles from
cleanliness.

‡ 16. Matt. xv. 14. ‡ 17. Exod. xxx. 30. ‡ 19. Exod. xxix. 37. ‡ 22. Matt.
v. 24. ‡ 23. Luke xi. 42. ‡ 24. 1 Sam. xv. 22; Micah vi. 8; Matt. xii. 7. ‡ 25.

Mark vii. 4; Luke xi. 30.

και της παροψιδος, εσωθεν δε γεμουσιν εξ αρ-
and of the dish, within but they are full of rap-
ταγης και αδικιας. ²⁶ Φαρισαιε τυφλε, καθαρισον
pne and injustice. O Pharisee blind, cleanse
πρωτον το εντος του ποτηριου και της παροψιδος,
first the inside of the cup and of the dish,
ινα γενηται και το εκτος αυτων καθαρον.
that may become also the outside of them clean.

²⁷ Ουαι υμιν, γραμματεις και Φαρισαιοι, υποκ-
Woe to you, scribes and Pharisees, hypo-
ριται· οτι παρομοιαζετε ταφοις κεκοσμημενοις,
crites, because you are like to tombs having been whitened,
οιτινες εξωθεν μεν φαινονται ωραιοι, εσωθεν δε
which without indeed appear beautiful, within but
γεμουσιν οστεων νεκρων και πασης ακαθαρσιας.
are full of bones of dead and of all uncleanness.
²⁸ Ουτω και υμεις εξωθεν μεν φαινεσθε τοις
So also you without indeed appear to the
ανθρωποις δικαιοι, εσωθεν δε μεστοι εστε υποκ-
men just, within but full are of hy-
ριψεως και ανομιας.
pocrisy and of lawlessness.

²⁹ Ουαι υμιν, γραμματεις και Φαρισαιοι, υποκ-
Woe to you, scribes and Pharisees, hypo-
ριται· οτι οικοδομειτε τους ταφους των προφη-
crites, because you build the tombs of the prophets,
των, και κοσμειτε τα μνημεια των δικαιων,
and adorn the monuments of the just,

³⁰ και λεγετε· Ει ημεθα εν ταις ημεραις των
and say, If we had been in the days of the
πατερων ημων, ουκ αν ημεθα κοινωνοι αυτων
fathers of us, not we had been partakers of them
εν τω αιματι των προφητων. ³¹ Οστε μαρτυ-
in the blood of the prophets: So that you

ρειτε εαυτοις, οτι υιοι εστε των φονευσαντων
testify to yourselves, that some you are of the having killed
τους προφητας. ³² Και υμεις πληρωσατε το
the prophets. And you fill you to the
μετρον των πατερων υμων. ³³ Οφεις, γεννηματα
measure of the fathers of you. O serpents, O broods

εχιδων· πως φυγητε απο της κρισεως της
of serpents: how can you flee from the judgment of the
γενενης; ³⁴ Δια τουτο, ιδου, εγω αποσπελλω
Gehenna? Because of this, lo, I send

προς υμας προφητας, και σοφους, και γραμμα-
to you prophets, and wise men, and scribes
τεις· και εξ αυτων αποκτενειτε και σταυρω-
and out of them you will kill and crucify

σετε, και εξ αυτων μαστιγωσετε εν ταις
and out of them you will scourge in the
συναγωγαις υμων και διωξετε απο πολεως εις
synagogues of you and pursue from city to

πολιν· ³⁵ οπως ελθω εφ' υμας παν αιμα
city so that may come upon you all blood
δικαιον, εκχυνομενον επι της γης απο του
righteous, being shed upon the earth from the

αιματος Αβελ του δικαιου εως του αιματος
blood of Abel the just to the blood

within, they are full of Rapine and Injustice.

²⁶ Blind Pharisee! first purify the INSIDE of the cup and the DISH, that the OUTSIDE of them may also become clean.

²⁷ Woe to you, Scribes and Pharisees, Hypocrites! † Because you resemble whitened Sepulchres, which indeed, outwardly, appear beautiful; but within, are full of the Bones of the Dead, and of All Impurity.

²⁸ Thus also you, indeed, outwardly appear righteous to MEN; but inwardly you are full of Hypocrisy and Iniquity.

²⁹ Woe to you, Scribes and Pharisees, Hypocrites! † Because you build the SEPULCHRES of the PROPHETS, and ornament the MONUMENTS of the JUST,

³⁰ and say, If we had lived in the DAYS of our FATHERS, we would not have been Participants with them in the MURDER of the PROPHETS.

³¹ Thus you testify against yourselves, † That you are the SONS of THOSE who MURDERED the PROPHETS.

³² † You also will fill up the MEASURE of your FATHERS.

³³ Serpents, † Progeny of vipers! how can you escape the JUDGMENT of the GEHENNA.

³⁴ On account of this, † Hold, † Send to you Prophets, and Wise men, and Instructors; and some of them you will kill and crucify; and others you will scourge in your SYNAGOGUES, and persecute from City to City;

³⁵ so that All the innocent Blood being shed upon the LAND, may come upon you, from the BLOOD of Abel the JUST,

† 27. Luke xi. 44: Acts xiii. 2.
† 28. 1 Thess. ii. 16.

† 29. Luke xi. 47.
† 33. Matt. xiii. 7; xii. 34.

† 31. Acts vii. 51, 52;
† 34. Matt.

Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξύ
of Zecharias a son of Barachias, whom you killed between
τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. ³⁵ **Ἀμὴν λέγω**
the temple and the altar. Indeed I say
ὑμῖν, ὅτι ἤξει ταῦτα πάντα ἐπὶ τὴν γενεάν
to you, that shall come these (things) all upon the generation
ταύτην. ³⁶ **Ἰερουσαλὴμ, Ἰερουσαλὴμ, ἡ ἀποκ-**
this Jerusalem, Jerusalem, the kill-
τείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς
ing the prophets, and stoning the
ἀπεσταλμένους πρὸς αὐτήν· πόσακις ἠθέλησα
having been sent to her; how often I desired
ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισύ-
to gather the children of thee, what manner gathers
ναγεὶ ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτερύγας;
a bird the brood or herself under the wings?
καὶ οὐκ ἠθέλησατε. ³⁷ **Ἰδοὺ, ἀφίεται ὑμῖν ὁ**
and not you were willing. Lo, is left to you the
οἶκος ὑμῶν * [ἐρημος.] ³⁸ **Λέγω γὰρ ὑμῖν· Οὐ**
house of you [a desert.] I say for to you; Not
μὴ με ἰδῆτε ἀπ' ἄρτι, ἕως ἂν εἰπῆτε· Εὐλογη-
not me you may see from now, till you may say, Having been
μένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.
blessed he coming in name of Lord.

ΚΕΦ. κδ'. 24.

¹ **Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπο τοῦ**
And being come out the Jesus was going from the
ἱεροῦ· καὶ προσήλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειξά-
temple; and came the disciples of him to point out
αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. ² **Ὁ δὲ Ἰησοῦς**
to him the buildings of the temple. The and Jesus
εἶπεν αὐτοῖς· Οὐ βλέπετε πάντα ταῦτα; αὐτῶν
said to them; Not see you all these; indeed
λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ
I say to you, not should be left here a stone upon
λίθον, ὃς οὐ καταλυθήσεται.
a stone, which not shall be thrown down.

³ **Καθήμενον δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν**
Sitting and of him upon the mountain of the

to the BLOOD of † Zecha-
riah, † Son of Barachiah,
whom you will murder
between the SANCTUARY
and the ALTAR.

³⁵ Indeed, I say to you,
That all these things will
come upon this GENE-
RATION.

³⁷ † O Jerusalem, Jeru-
salem! DESTROYING THE
PROPHETS, and stoning
THOSE SENT to thee,
how often have I desired
to assemble thy CHILD-
REN, as a Bird collects
her YOUNG under her
WINGS! but you would
not.

³⁸ Behold, your HABIT-
ATION is left to you;

³⁹ for I tell you, You
shall not see me from this
time, till you shall say,
† Blessed be HE who
comes in the Name of
"Jehovah."

CHAPTER XXIV.

¹ † And JESUS being
come out was going from
the TEMPLE; and his
DISCIPLES came to show
him the BUILDINGS of
the TEMPLE.

² And * HE answering,
said to them, "Do you
not see all these things?
I assure you, † There shall
not be left here a Stone
upon a Stone; all will be
overthrown."

³ And as he was sitting
on the MOUNT of OLIVET,

* VATICAN MANUSCRIPT.—28. a desert—omit.

2. HE answering, said.

† 28. There are a variety of opinions among critics, as to who is here meant. Some think it is the Zechariah, son of Jehoiadab, mentioned in 2 Chron. xxiv. 20, 21; but this leaves the Jews innocent of the blood shed during nearly nine centuries of the most scandalous years of their history. Others think reference is here made to "Zechariah, the son of Berechiah and the grandson of Iddo," Zech. i. 1, of whose murder mention is made in the Targum, or Chaldee paraphrase of Jonathan Ben-Uziel, (said to be a cotemporary of Jesus Christ.) In reply to this complaint of Jeremiah, (Lam. ii. 20,) "Shall the priest and the prophet be slain in the sanctuary of the Lord?" he says, "Was it well in you to slay a prophet as you did Zechariah, the son of Iddo, in the house of the Lord's sanctuary, because he endeavored to withdraw you from your evil ways?" This Zechariah lived some 820 years after the one previously mentioned, yet a period of over 500 years of Jewish history is left out. Were not the Jews more responsible for innocent blood shed during the last preceding five centuries of their history, than they could be for blood shed before the deluge? Others are of opinion that Jesus spoke this prophetically of that Zechariah who was massacred "in the middle of the holy place," three years before the final destruction of Jerusalem. Of him, Josephus says, he was a just man. Thus Abel was the first, and this Zechariah, the last just person, whose blood being spilt upon the land, should be required of that generation. This view agrees with the context, and recorded facts; and in agreement with the same, epiphonastic, a word in the first aorist tense, has been thrown into the future, instead of the past.

† 25. 2 Chron. xxiv. 20, 21.
† 1. Mark xiii. 1; Luke xxi. 5.

† 37. Luke xiii. 34.
† 2. Luke xix. 44.

† 30. Psa. cxviii. 20; Mat. . . xi. 9.

ἐλθόντων, προσήλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν,
came to him the disciples privately,
 λέγοντες· Εἰπε ἡμῖν, ποτὲ ταῦτα ἔσται; καὶ
saying; Tell to us, when these (things) shall be?
 καὶ τὸ σημεῖον τῆς ὁδοῦ σου παρουσίας καὶ τῆς
what the sign of thy presence and of the
 συντελείας τοῦ αἰῶνος; ⁴ Καὶ ἀποκριθεὶς ὁ
end of the age? And answering the
 Ἰησοῦς εἶπεν αὐτοῖς· Βλέπετε, μὴ τις ὑμᾶς
Jesus said to them; Take heed, not any one you
 πλανήσῃ. ⁵ Πολλοὶ γὰρ ἔλευσονται ἐπὶ τῷ
may deceive. Many for shall come in the
 ὀνόματι μου, λέγοντες· Ἐγὼ εἰμι ὁ Χριστός·
name of me, saying; I am the Anointed;
 καὶ πολλοὺς πλανήσουσι. ⁶ Μελλήσετε δὲ
and many they shall deceive. You shall be about and
 ἀκοῦναι πολέμους, καὶ ἀκοὰς πολέμων ὁράτε,
to hear wars, and reports of wars; see,
 μὴ θροεῖσθε· δεῖ γὰρ *⁷ [παντα] γενέσθαι·
not you be disturbed; it behooves for [all] to take place.
 ἀλλ' οὐκ ἔστι τὸ τέλος. ⁷ Ἐγερθήσεται γὰρ
but not yet is the end. Shall be raised up for
 ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ
nation against nation, and kingdom against kingdom; and
 ἔσονται λιμοὶ, *⁸ [καὶ λοιμοὶ,] καὶ σεισμοὶ κατὰ
there shall be famines, [and plagues,] and earthquakes in
 τόπους. ⁹ Πάντα δὲ ταῦτα ἀρχὴ ὧδινων.
places. All but these a beginning of sorrows.
⁹ Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκ-
Then they shall deliver up you to affliction, and shall
 τενοῦσιν ὑμᾶς· καὶ ἐσεσθε μισούμενοι ὑπὸ
hate you, and you shall be being hated by
 πάντων τῶν ἐθνῶν διὰ τὸ ὄνομα μου
all of the nations on account of the name of me.
¹⁰ Καὶ τότε σκανδαλισθησονται πολλοὶ· καὶ
And then shall be caused to stumble many; and
 ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλή-
each other shall deliver up, and shall hate each
 λους. ¹¹ Καὶ πολλοὶ ψευδοπροφῆται ἐγερθη-
other. And many false-prophets shall be
 σονται, καὶ πλανήσουσι πολλοὺς· ¹² καὶ διὰ
raised up, and shall deceive many.
 τὸ πληθυνθῆναι τὴν ανομίαν, ψυγησεται ἡ
due to be increased the lawlessness, shall be cooled the
 ἀγάπη τῶν πολλῶν. ¹³ Ὁ δὲ ὑπομείνῃς εἰς
love of the many. He but holding out to
 τέλος, ὁὗτος σωθήσεται. ¹⁴ Καὶ κηρυχθήσεται
end, the same shall be saved. And shall be published
 τούτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ
thus the glad tidings of the kingdom in whole the
 οἰκουμένῃ, εἰς μαρτυρίον πᾶσι τοῖς ἐθνεσὶ· καὶ
habitable, for a testimony to all the nations; and
 τότε ἔξει τὸ τέλος. ¹⁵ Ὅταν οὖν ἴδῃτε τὸ
then shall come the end. When therefore you may see the
 βέβηλγμα τῆς ἐρημώσεως, τὸ ῥηθὲν
abomination of the desolation, the word having been spoken

the DISCIPLES came to him privately, saying, "Tell us, when these things will be?" and "What will be the SIGN of THY presence, and of the CONSUMMATION of the AGE?"

4 And Jesus replying to them, said, † "Beware, that no one deceive you;

5 for many will assume my NAME, saying, 'I am the MESSIAH;' and will deceive many.

6 And you will soon hear of Conflicts, and Reports of Battles; but take care that you be not alarmed; for these things must occur; but the END is not yet.

7 For Nation will rise against Nation, and Kingdom against Kingdom; and there will be in various places, Famines and Earthquakes.

8 Yet these are only a Beginning of Sorrows.

9 † Then they will deliver you up to affliction, and will destroy you; and you will be detested by All the NATIONS, on account of my NAME.

10 And then † Many will be insnared, and will betray their associates, and abhor them.

11 And † Many False Prophets will arise, and will deceive Many;

12 and because VICE will abound, the LOVE of the MANY will cool.

13 † But HE who PATIENTLY ENDURES to the End, will be saved.

14 And these † GLAD TIDINGS of the KINGDOM will be published in the Whole HABITABLE, for a testimony to all the NATIONS; and then will the END come.

15 When, therefore, you shall see, stationed on holy Ground, THAT DESTRUCTIVE † ABOMINA-

* VATICAN MANUSCRIPT.—6. all—omit.

7. and plagues—omit.

† 4. Eph. v. 6; 1 John iv. 1.

† 9. Mark xii. 9; Luke xxi. 12; John xv. 20.

† 10.

† 11. 1. 13.

† 11. Acts x. 20; 2 Pet. ii. 1.

† 13. Matt. x. 22.

† 14. Matt. iv. 23;

Rom. x. 13; ix. 28; Col. i. 6, 23.

† 15. Dan. ix. 27; xii. 11.

δια Δανιηλ του προφητου, ἑστως ἐν τοῦτῃ
through Daniel the prophet, having stood in place
ἁγίῳ· (ὁ ἀναγινώσκων νοεῖτω) ¹⁶ τότε οἱ ἐν
holy: (he reading let him think:) then they in
τῇ Ἰουδαίᾳ, φευγέτωσαν ἐπὶ τὰ ὄρη· ¹⁷ ὁ
the Judaea, let them flee to the mountains: he
ἐπὶ τοῦ ὁώματος, μὴ καταβαίνειτω, ἀραι τὰ ἐκ
upon the roof, not let him go down, to take the out of
τῆς οἰκίας αὐτοῦ· ¹⁸ καὶ ὁ ἐν τῷ ἀγρῷ, μὴ
the house of him; and he in the field, not
ἐπιστρέψατω ὀπίσω, ἵνα τα ἱμάτια αὐτοῦ.
let him turn back, to take the mantle of him.
¹⁹ Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς
Woe and to the in womb having and to the
θηλαζούσαις ἐν ἐκεῖναις ταῖς ἡμέραις. ²⁰ Προσ-
giving-suck in those the days. Pray
εὐχεσθε δέ, ἵνα μὴ γενῆται ἡ φυγὴ ὑμῶν
you and, that not may be the flight of you
ἡμερῶν, μὴδὲ σαββάτω. ²¹ Ἔσται γὰρ τότε
of winter, nor in sabbath. Shall be for them
θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ' ἀρχῆς
affliction great, such as not has been from a beginning
κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γενῆται. ²² Καὶ
of world till the now, nor not may be. And
εἰ μὴ ἐκολοβωθῆσαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν
except were shortened the days those, not should
ἐσώθῃ πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς
saved all flesh; on account of but the chosen
κόλοβωθησονται αἱ ἡμέραι ἐκεῖναι. ²³ Τότε εἰ
shall be shortened the days those. Then if
τις ὑμῖν εἴπῃ· Ἴδου, ὧδε ὁ χριστός, ἡ ὕδὲ μὴ
any to you should say: Lo, here the anointed, or here; not
πίστευσθε. ²⁴ Ἐγερθήσονται γὰρ ψευδοχριστοὶ
believe you. Shall be raised for false anointed ones
καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα μεγάλα
and false prophets, and shall give signs great
καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν καὶ
and wonders, so as to deceive, if possible even
τοὺς ἐκλεκτοὺς. ²⁵ Ἴδου, προεῖρηκα ὑμῖν. ²⁶ Ἐὰν
the chosen. Lo, I have foretold to you. If
οὖν εἰπῶσιν ὑμῖν· Ἴδου, ἐν τῇ ἐρημῷ ἐστὶ· μὴ
then they should say to you; Lo, in the desert he is, not
ἐξέλθῃτε· Ἴδου, ἐν τοῖς ταμεῖοις· μὴ πιστεῦ-
you should go out; Lo, in the retired places, not you should
σετε. ²⁷ Ὅσπερ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπο
believe. As for the lightning comes out from
ἀνατολῶν, καὶ φαίνεται ἕως δυσμῶν, οὕτως
east, and shines to west, so

TION, which is SPOKEN
of through Daniel the
PROPHET," (READER at-
tend!)

¹⁶ † "then let THOSE
in JUDEA escape to the
MOUNTAINS;

¹⁷ let not HIM who is
on the ROOF descend to
take the things from his
HOUSE;

¹⁸ and let not HIM who
is in the FIELD, return to
take his MANTLE.

¹⁹ † But alas for the
PREGNANT and the NURS-
ING WOMEN in Those
DAYS!

²⁰ Pray, therefore, that
your FLIGHT be not in
the Winter, nor on a Sab-
bath;

²¹ for † then there will
be great Distress, such as
never happened from the
beginning of the world till
NOW, nor ever will be.

²² † And unless those
DAYS were cut short, No
One could survive; but
on account of the CHOSEN,
those DAYS will be
limited.

²³ † If any one should
say to you then, 'Behold!
here is the MESSIAH,' or
'there;' believe it not;

²⁴ because False Mes-
sians and False Prophets
will arise, who will pro-
pose great Signs and
Prodigies; so as to de-
lude, if possible, even the
CHOSEN.

²⁵ Remember, I have
forewarned you.

²⁶ If, therefore, they
say to you, 'Behold, he is
in the DESERT!' go not
forth; or, 'Behold, he is
in SECRET APARTMENTS!' believe it not.

²⁷ † For as the LIGHT-
NING emerges from the
East, and shines to the

† 16. Not only the temple, and the mountain on which it stood, but the whole city of Jeru-
salem, and several furlongs of land round about it, were accounted holy. † 16. Joser-
phus and Eusebius inform us that when the Romans under Cestius Gallus made their first
advance towards Jerusalem, they suddenly withdrew again, in a most unexpected and in-
deed impolitic manner; at which Josephus testifies his surprise, since the city might then
have been easily taken. By this means they gave as it were a signal to the Christians to
retire; which, in regard to this admonition, they did, some to Pella, and others to Mount
Libanus, and thereby preserved their lives.—Doddridge.

† 19. Luke xxiii. 29. † 21. Dan. ix. 26. † 22. Isa. lxxvi. 8, 9. † 23. Mark
xiii. 21; Luke xvii. 23; xxi. 8. † 27. Luke xvii. 24.

ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.
shall be also the presence of the son of the man.

28 Ὃπου * [γὰρ] εἴη ἡ τοῦ πτώμα, ἐκεῖ συνα-
Where [for] ever may be the carcass, there will be

θιτοῦνται οἱ αἵετοι. 29 Εὐθέως δὲ μετὰ τὴν θλίψιν
gathered the eagles. Immediately but after the affliction

τῶν ἡμερῶν ἐκείνων, ὁ ἥλιος σκοτισθήσεται,
of the days those, the sun shall be darkened,

καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ
and the moon not shall give the light of her, and

οἱ ἀστέρες πετοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ
the stars shall fall from the heaven, and the

δυνάμεις τῶν οὐρανῶν σαλευθήσονται. 30 Καὶ
powers of the heavens shall be shaken. And

τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ
then shall appear the sign of the son of the

ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κοίβονται
man in the heaven: and then shall lament

πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ οἴκονται τὸν υἱὸν
all the tribes of the earth, and they shall seek the son

τοῦ ἀνθρώπου ἐρχομένου ἐπὶ τῶν νεφελῶν τοῦ
of the man coming upon the clouds of the

οὐρανοῦ, μετὰ δυνάμεως καὶ δόξης πολλῆς.
heaven, with power and glory much;

31 καὶ ἀποστέλλει τοὺς ἀγγέλους αὐτοῦ μετὰ
and he will send the messengers of him with

σαλπίγγος φωνῆς μεγάλης· καὶ ἐπισυναΐσουσι
of trumpet a voice great; and they shall gather

τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων,
the chosen (one) of him from the four winds,

ἀπ' ἀκρῶν οὐρανῶν ἕως ἀκρῶν αὐτῶν. 32 Ἀπὸ
from extremities of heavens to extremities of them. From

δε τῆς συκῆς μαθετε τὴν παραβολήν· ὅταν
but the fig-tree learn you the parable; when

ἤσῃ ὁ κλάδος αὐτῆς γενηταὶ ἀπαλός, καὶ τὰ
already the branch of her may be tender, and the

φύλλα ἐκφυῖ, γινώσκετε, ὅτι ἐγγὺς τὸ
leaves may put forth, you know, that near the

θερος. 33 Οὕτως καὶ ὑμεῖς, ὅταν ἰδῆτε πάντα
summer; So also you, when you may see all

ταῦτα, γινώσκετε, ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.
these, know you, that near it is at doors.

34 Ἀμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ
Indeed I say to you, not not may pass away the generation

αὕτη, ἕως ἂν πάντα ταῦτα γενηταί. 35 Ὁ
this, till all these may be done. The

οὐρανὸς καὶ ἡ γῆ παρέλευσεται· οἱ δὲ λόγοι
heaven and the earth shall pass away; the but words

μου οὐ μὴ παρέλθωσι.
of me not not may pass away.

36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς
About and the day that and hour no one

οἶδεν, οὐδὲ οἱ ἀγγέλοι τῶν οὐρανῶν, εἰ μὴ ὁ
knows, nor the messengers of the heavens, except the

πατὴρ μόνος. 37 Ὡς περὶ αἱ ἡμέραι τοῦ Νώε,
father alone. As and the days of the Noe,

West; so will be the
PRESENCE of the SON of
MAN.

28 Wherever the DEAD
CARCASS may be, there
the EAGLES will be col-
lected.

29 And speedily after
the AFFLICTION of those
DAYS, † the SUN will be
obscured, and the MOON
will withhold her LIGHT,
and the STARS will fall
from HEAVEN, and the
POWERS of the HEAVENS
will be shaken.

30 And the SIGN of the
SON of MAN will then ap-
pear in * Heaven; † and
then ALL the TRIBES of
the LAND will lament;
and they will see the SON
of MAN coming on the
CLOUDS of HEAVEN, with
great Majesty and Power.

31 † And he will send
his MESSENGERS with a
loud-sounding Trumpet,
and they will assemble
his CHOSEN from the
FOUR Winds,—from one
Extremity of Heaven to
the other.

32 Now learn a PARA-
BLE from the FIG-TREE.
When its BRANCH is yet
tender, and puts forth
leaves, you know that
SUMMER is near.

33 Thus also, when you
shall see ALL these things,
know, That † he is nigh
at the Doors.

34 Indeed, I say to you,
* That this † GENERATION
will not pass away, till
ALL these things be ac-
complished.

35 The HEAVEN and
the EARTH will fail; but
my WORDS cannot fail.

36 † But no one knows
concerning that DAY and
* Hour; no, not the AN-
GELS of the HEAVENS,
* nor the SON, but the
FATHER only.

37 * For as the DAYS

* VATICAN MANUSCRIPT.—28 for—omit.
Hour.

30. Heaven.

34. That this.

35.

: 32. DEUT. xiv. 49.

† 39. Mark xiii. 24; Luke xxi. 25; Acts ii. 20.

† 36

Rev. i. 7. † 31. Matt. xiii. 41; 1 Cor. xv. 52; 1 Thess. iv. 16.

† 33. James v. 8

† 34. Matt. xxiii. 36; Mark xiii. 30; Luke xxi. 32.

† 30. Acts i. 7.

οὕτως ἐσται *^[καί] ἡ παρουσία τοῦ υἱοῦ τοῦ
even so will be [also] the presence of the son of the
ἀνθρώπου. ³⁸ Ὡς περ γὰρ ἦσαν ἐν ταῖς ἡμέραις
man. As for they were in the days

ταῖς πρὸ τοῦ κατακλυσμοῦ πρῶτοντες καὶ
the before the flood eating and
πίνοντες, γαμουντες καὶ ἐγαμιζόντες, ἀχρι
drinking, marrying and giving in marriage, till
ἥς ἡμέρας εἰσηλθε Νωε εἰς τὴν κιβωτόν,
of which day entered Noe into the ark,

³⁹ καὶ οὐκ ἐγνώσαν, ἕως ἤλθεν ὁ κατακλυσμός
and not they knew, till came the flood

καὶ ἤρην ἅπαντας· οὕτως ἐσται *^[καί] ἡ
and took away all, even so will be [also] the
παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. ⁴⁰ Τότε δύο
presence of the son of the man. Then two

ἐσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραλαμβάνεται,
shall be in the field: the one is taken away,

καὶ ὁ εἷς ἀφίεται. ⁴¹ Δύο ἀλθουσαι ἐν τῷ
and the one is left. Two grinding in the

μύλῳ· μία παραλαμβάνεται, καὶ μία ἀφίεται.
mill; one is taken away, and one is left.

⁴² Γρηγορεῖτε οὖν, ὅτι οὐκ οἰδατε, ποῖα ὥρα
Watch you therefore, because not you know, in what hour

ὁ κύριος ὑμῶν ἐρχεται. ⁴³ Ἐκεῖνο δε γινώσκετε,
the Lord of you comes. This but know you,

ὅτι εἰ ᾔδει ὁ οἰκοδεσποτὴς, ποῖα φυλακὴ ὁ
that if had known the household, in what watch the

κλεπτὴς ἐρχεται, ἐγρηγόρησεν αὐ, καὶ οὐκ
thief comes, he would have watched, and not

αὐ εἰσσεῖ διουρυγῆναι τὴν οἰκίαν αὐτοῦ.
he would have allowed to be dug-through the house of him.

⁴⁴ Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοὶ· ὅτι,
On account of this also you be ready; because,

ἢ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου
in which hour not you think, the son of the man

ἐρχεται.
comes.

⁴⁵ Τίς ἀρα ἐστὶν ὁ πιστὸς δούλος καὶ φρονίμος,

Who then is the faithful slave and prudent,

ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θερα-
whom placed the lord of him over of the domes-

πειας αὐτοῦ, τοῦ δοῦναι αὐτοῖς τὴν τροφὴν ἐν
ties of him, of the to give to them the food in

καιρῷ; ⁴⁶ Μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν
season? Blessed the slave that, whom coming

ὁ κύριος αὐτοῦ εὖρησκει ποιοῦντα οὕτως. ⁴⁷ Ἀμὴν
the lord of him shall find doing so. Indeed

λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπαρχουσιν αὐτοῦ
I say to you, that over all the possessions of him

καταστήσει αὐτόν. ⁴⁸ Ἐὰν δὲ εἴπῃ ὁ κακὸς
he will place him. If but should say the bad

δούλος· ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ
slave that in the heart of him; Delays the

κύριος μου *^[εἰλθεῖν]· ⁴⁹ καὶ ἀρξῆται τυπεῖν τοὺς
lord of me [to come,] and should begin to strike the

of NOAH, thus will be the
PRESENCE of the SON of
MAN.

³⁸ † For as in those
DAYS, THOSE before the
DELUGE, they were eating
and drinking, marrying,
and pledging in marriage,
till the Day that Noah
entered the ARK,

³⁹ and understood not,
till the DELUGE came,
and swept them all away;
thus will be the PRES-
ENCE of the SON of MAN.

⁴⁰ † Two men shall then
be in the FIELD; * one
will be taken, and the
* other left.

⁴¹ Two women shall
be grinding at the MILL;
one will be taken, and the
other left.

⁴² † Watch, therefore,
Because, you do not know
at what * Day your MAS-
TER will come.

⁴³ But you know this,
that if the HOUSEHOLDER
knew at What Hour of
the night † the THIEF
would come, he would
watch, and not suffer him
to break into his HOUSE.

⁴⁴ Therefore, be you
also prepared; Because
the SON of MAN will come
at an Hour, when you do
not expect him.

⁴⁵ † Who then is the
FAITHFUL and prudent
Servant, whom his MAS-
TER has placed over his
HOUSEHOLD, to GIVE
them FOOD in due Sea-
son?

⁴⁶ Happy that SER-
VANT, whom his MASTER,
on coming, shall find thus
employed!

⁴⁷ † Indeed, I say to
you, That he will appoint
him over All his POSSES-
SIONS.

⁴⁸ But if that Servant
should WICKEDLY say in
his HEART, 'My MASTER
delays.'

⁴⁹ and should begin to

* VATICAN MANUSCRIPT.—37. also—omit.

32. also—omit.

40. one.

40. other

42. Day.

43. to come—omit.

† 38. Gen. vi. 3—5; vii. 1; Luke xvii. 26; 1 Pet. iii. 20.

† 42. Matt. xxv. 13; Mark xiii.

23; Luke xxi. 28.

† 43. Luke xii. 39; 1 Thess. v. 2.

2 Pet. iii. 10; Rev. iii. 3; xvi. 12

† 47. Matt. xxv. 21, 23; Luke xxi. 29.

συνδούλος, εσθίη δε και πινη μετα των μεθον-
 fellow-slaves, may eat and also may drink with those getting
 των ⁵⁰ ἥξει ὁ κυριος του δουλου εκεινου εν
 drunk; shall come the lord of the slave that in
 ἡμερᾷ. ἢ ου προσδοκᾷ, και εν ὥρᾳ, ἢ ου
 a day, is which not he expects, and in an hour, in which not
 γινωσκει ⁵¹ και διχοτομητει αυτον, και το
 he know; and shall cut asunder him, and the
 κερως αυτου μετα των ὑποκριτων θησει· εκει
 part of him with the hypocrites will place; there
 εσται ὁ κλαυθμος και ὁ βρυγμος των οδοντων.
 will be the weeping and the gnashing of the teeth.

ΚΕΦ. κε'. 25.

¹ Τότε ὁμοιωθησεται ἡ βασιλεια των ουρανων
 Then will be compared the kingdom of the heavens
 δεκα παρθενοις, αιτινες, λαβουσαι τας λαμπαδας
 ten virgins, who, having taken the lamps
 αυτων, εξηλθον εις απαντησιν του νυμφιου.
 of them, went out to a meeting of the bridegroom.
² Πεντε δε ησαν εξ αυτων φρονιμοι, και πεντε
 Five and were of them prudent, and five
 μωραι. ³ Αιτινες μωραι, λαβουσαι τας λαμπαδας
 foolish. Who foolish, having taken the lamps
 αυτων, ουκ ελαβον μεθ' εαυτων ελαιον. ⁴ Αι
 of them, not took with themselves oil. The
 δε φρονιμοι ελαβον ελαιον εν τοις αγγείοις
 but prudent took oil in the vessels
⁵ [αυτων] μετα των λαμπαδων αυτων. ⁶ Χρονι-
 [of them] with the lamps of them. Delay-
 ζοντας δε του νυμφιου, ενυστασαν πασαι, και
 lag and the bridegroom, nodded all, and
 εκαθευδον. ⁶ Μεσης δε νυκτος κραυγη γεγενεν
 and sleep. Of middle and night a cry was raised;
 Ιδου, ὁ νυμφιος * [ερχεται]· εξερχεσθε εις απαν-
 Lo, the bridegroom [comes;] go out to a meet-
 τησιν αυτου. ⁷ Τότε ηγερθησαν πασαι αι παρθενοι
 ing of him. Then arose all the virgins
 εκειναι, και εκοσμησαν τας λαμπαδας αυτων.
 those, and put in order the lamps of them.

beat his FELLOW-SER-
 VANTS, and should eat
 and drink with the IN-
 TEMPERATE;

⁵⁰ THE MASTER of that
 SERVANT will come in a
 Day when he does not
 expect him, and at an
 Hour of which he is not
 aware,

⁵¹ and will cut him off,
 and will appoint his POR-
 TION with the HYPO-
 CRITES; †there will be
 the WEEPING and the
 GNASHING OF TEETH.

CHAPTER XXV.

¹ THE KINGDOM of the
 HEAVENS, at that time,
 may be compared to Ten
 † Virgins, who, having
 taken their LAMPS, went
 out † to meet † the BRIDE-
 GROOM.

² Now five of them
 were * foolish, and five
 were prudent.

³ For the FOOLISH
 took their LAMPS, but
 carried no Oil with them.

⁴ THE PRUDENT, how-
 ever, besides * their own
 LAMPS, took Oil in the
 VESSELS.

⁵ While the BRIDE-
 GROOM delayed, † they
 all became drowsy, and
 fell asleep.

⁶ And at Midnight a
 Cry was raised, 'Behold,
 the BRIDEGROOM; go out
 and *meet him!'

⁷ Then All those VIR-
 GINS arose, † and put
 their LAMPS in order.

* VATICAN MANUSCRIPT.—2. foolish, and five were prudent.
 & their own. & comes—omit. & to the Meeting.

2. For the foolish.

† 1. *Virgo* signifies a chaste or pure person, and is applied to both sexes in the sacred writings. See Rev. xiv. 4. It has been thought best to retain the word here. † 1. An eye-witness of a Hindoo marriage, gives the following striking illustration of this custom:—"The bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced in the very words of Scripture, 'Behold, the bridegroom cometh; go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride; at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sentries. I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment—"And the door was shut."

* St. Matt. viii. 12; xiii. 49; xiv. 50.
 ; & 1 Thess. v. 6. † 7. Luke xii. 35.

† 1. Eph. v. 29, 30; Rev. xix 7; xxi. 2, 9

Ἐὰν δὲ μωραὶ ταῖς φρονιμοῖς εἶπον· Δότε ἡμῖν
The but foolish to the prudent said; Give to us
ἐκ τοῦ ελαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν
out of the oil of you, because the lamps of us
σβεννύνται. ⁹ Ἀπεκρίθησαν * [δὲ] αἱ φρονιμοί,
are extinguished. Answered [but] the prudent,
λεγουσά· Μηποτε οὐκ ἀρκεσθὺν ὑμῖν καὶ ὑμῖν
saying; Lest not it might suffice to us and to you;
πορευεσθε μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ
go you rather to the selling, and
ἀγοράσατε ἑαυταῖς. ¹⁰ Ἀπερχομένων δὲ αὐτῶν
buy to yourselves. Going away and of them
ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοιμαὶ
to buy, came the bridegroom; and the prepared ones
εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους· καὶ ἐκ-
entered with him into the nuptial-feasts; and was
λεισθῆ ἡ θύρα. ¹¹ Ὑστερον δὲ ἐρχονται καὶ
closed the door. Afterwards and came also
αἱ λοιπαὶ παρθένοι, λεγουσά· Κύριε, κύριε,
the remaining virgins, saying, O lord, O lord,
ανοῖξον ἡμῖν. ¹² Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀμὴν
open to us. He but answering said; Indeed
λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. ¹⁴ Γρηγορεῖτε οὖν,
I say to you, not I know you. Watch you therefore,
ὅτι οὐκ οἰδατε τὴν ἡμέραν, οὐδὲ τὴν ὥραν.
because not you know the day, nor the hour.
¹⁴ Ὅσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς
Like for a man going abroad called the
ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπαρ-
own slaves, and delivered to them the goods
χόντα αὐτοῦ· ¹⁵ καὶ ὅς μιν ἑκάστη πεντε
of him. and to him indeed he gave five
τάλαντα, ὅς δὲ δύο, ὅς δὲ ἓν· ἑκάστῳ
talents, to him and two, to him and one; to each
κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδημύσεν
according to the own power; and went abroad
εὐθεὺς. ¹⁶ Πορευθεὶς * [δὲ] ὁ τα πεντε
immediately. Going [and] he the five
τάλαντα λαβὼν, ἐργάσατο ἐν αὐτοῖς, καὶ
talents having received, traded with them, and
ἐποίησεν ἄλλα πεντε * [τάλαντα.] ¹⁷ Ὅσαυ-
made other five [talents.] Like
τὼς * [καὶ ὁ] τα δύο, ἐκερδήσε καὶ αὐτὸς ἄλλα
wise [also he] the two, gained also he other
δύο. ¹³ Ὁ δὲ τοῦ ἐν λαβὼν ἀπελθὼν ὥρυεν
two. He but the one having received having retired digged
* [ἐν] τῇ γῇ, καὶ ἀπεκρύψε το ἀργύριον τοῦ
[in] the earth, and hid the silver of the
κυρίου αὐτοῦ. ¹⁹ Μετὰ δὲ χρόνον πολὺν ἐρχεται
lord of him. After but time much comes
ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναιρεῖ
the lord of the slaves those, and adjusts
μετ' αὐτῶν λόγον. ²⁰ Καὶ προσελθὼν ὁ τα
with them an account. And coming he the

8 And the FOOLISH said to the PRUDENT, 'Give us of your OIL; for our LAMPS are going out.'

9 But the PRUDENT replied, saying, 'Lest there be not enough for us and you, go rather to THOSE who SELL, and buy for yourselves!'

10 And while they were going away to buy, the BRIDEGROOM came; and THEY, who were PREPARED, entered with him to the NUPTIAL-FEASTS; † and the DOOR was shut.

11 Afterwards came also the OTHER Virgins, saying, † 'Master, Master, open it for us!'

12 But HE answering, said, 'Indeed, I say to you, I recognize you not.'

13 † Watch, therefore, because you know neither the DAY nor the HOUR.

14 † Again, [it is] like a Man, who, intending to travel, called his OWN Servants, and delivered to them his GOODS.

15 And to ONE he gave Five † Talents, to ANOTHER two, and to ANOTHER one; † to each according to his RESPECTIVE Capacity; and immediately departed.

16 He who had RECEIVED the FIVE Talents, went and traded with them, and * gained Other five.

17 And in like manner HE who had received the two, gained Other two.'

18 But HE who had received the ONE, went and digged the EARTH, and hid his MASTER'S MONEY.

19 After a long TIME the MASTER of those SERVANTS returned, and reckoned with them.

20 Then HE, who had

* VATICAN MANUSCRIPT.—9. but—omit.
five. 16. Talents—omit.

16. And—omit.
17. he also—omit.

16. gained Other
18. in—omit.

† 15. A talent is estimated by different writers to be in value somewhere between 700 and 2,250 dollars, or £140 and £300.

† 10. Luke xiii. 25.
23, 25.

† 12. Matt. vii. 28, 22.
† 14. Luke xix. 12.

† 13. Matt. xxiv. 42, 44; Mark xiii.
15. Rom. xii. 6; 1 Cor. xii. 7, 11, 30; Eph. iv. 11.

πεντε ταλанта λαβων, προσηνεγκεν αλλα
five talents having received, brought other
πεντε ταλанта, λεγων· Κυριε, πεντε ταλанта
five talents, saying, O lord, five talents
μοι παρεδωκας· ιδε, αλλα πεντε ταλанта
to me thou deliverdest; see, other five talents
εκερδησα * [επ' αυτοις.] ²¹ Εφη αυτω ο κυριος
I gained [upon them.] Said to him the lord
αυτου· Ευ, δουλε αγαθε και πιστε· επι ολιγα
of him; Well, O slave good and faithful; over a few (things)
ης πιστος, επι πολλων σε καταστησω·
thou wast faithful, over many thou I will place:
εισελθε εις την χαραν του κυριου σου.
enter into the joy of the lord of thee.
²² Προσελθων δε και ο τα δυο ταλанта * [λα-
Coming and also he the two talents [having
βων,] ειπε· κυριε, δυο ταλанта μοι παρεδωκας·
received,] said: O lord, two talents to me thou deliverdest;
ιδε, αλλα δυο ταλанта εκερδησα * [επ' αυτοις:]
lo, other two talents I gained [upon them:]
²³ Εφη αυτω ο κυριος αυτου· Ευ, δουλε αγαθε
Said to him the lord of him: Well, O slave good
και πιστε· επι ολιγα ης πιστος, επι
and faithful; over a few (things) thou wast faithful, over
πολλων σε καταστησω· εισελθε εις την χαραν
many thou I will place; enter into the joy
του κυριου σου. ²⁴ Προσελθων δε και ο τα εν
of the lord of thee. Coming and also he the one
ταλαντον ειληφως, ειπε· κυριε, εγνων σε, οτι
talant having taken, said; O lord, I knew thee, that
σκληρος ει ανθρωπος, θεριζων οπου ουκ εσπει-
hard thou art a man, reaping where not thou sow-
ρας, και συναγων οθεν ου διεσκορπισας· ²⁵ και
sowest, and gathering whence not thou scatterest; and
φοβηθεις, απελθων κερυσα το ταλαντον σου εν
being afraid, going away I hid the talent of thee in
τη γη· ιδε, εχεις το σου. ²⁶ Αποκριθεις δε
the earth; lo, thou hast the thine. Answering and
ο κυριος αυτου ειπεν αυτω· Πονηρε δουλε και
the lord of him said to him: Wicked slave and
εκηρε, ηδεις, οτι θεριζω οπου ουκ εσπειρα,
sowest, didst thou know, that I reap where not I sowed,
και συναγω οθεν ου διεσκορπισα; ²⁷ Εδει ουν
and gather whence not I scattered? It behoved then
σε βαλειν το αργυριον μου τοις τραπεζιταις·
thee to cast the silver of me to the bankers:
και ελθων εγω εκομισαμην αν το εμον συν
and coming I might have received the mine with
τοκω. ²⁸ Αρατε ουν απ' αυτου το ταλαντον,
interest. Take you therefore from him the talent,
και δοτε τω εχοντι τα δεκα ταλанта. ²⁹ Τω
and give to him having the ten talents. To the

RECEIVED the FIVE Tal-
ents, came and presented
Five Talents more, say-
ing, 'Sir, thou gavest over
to me Five Talents; see,
I have gained Five other
Talents.'

²¹ His MASTER said to
him, 'Well done, good and
faithful Servant! thou
hast been faithful in a
Few things, & I will ap-
point thee over Many;
partake of thy MASTER'S
JOY.'

²² HE also who had
the two Talents, coming,
said, 'Sir, thou gavest
over to me Two Talents;
see, I have gained Two
Other Talents.'

²³ His MASTER said to
him, 'Well done, good and
faithful Servant! thou
hast been faithful in a
Few things, I will ap-
point thee over Many;
partake of thy MASTER'S
JOY.'

²⁴ Then HE who had
RECEIVED the SINGLE
Talent, approaching, said,
'Sir, I knew thee that
thou art a Severe Man,
reaping where thou hast
not sown, and gathering
where thou hast not scat-
tered;

²⁵ and being afraid, I
went and hid thy TALENT
in the EARTH; see, thou
hast THINE OWN.'

²⁶ His MASTER answer-
ing, said to him, 'Wicked
and indolent Servant,
didst thou know That I
reap where I have not
sown, and gather where I
have not scattered?

²⁷ Thou oughtest then
to have given my MONEY
to the BANKERS, that at
my return, I might have
received mine OWN with
Interest.

²⁸ Take from him,
therefore, the TALENT,
and give it to HIM who
has the TEN Talents;

²⁹ † for to EVERY ONE

* VATICAN MANUSCRIPT.—20. upon them—omit.
22. upon them—omit.

† Pl. Matt. xlii. 47; Luke xli. 44; xli. 17; xlii. 20, 30.
h. 24; Luke viii. 18; xli. 24.

22. having received—omit.

† 29. Matt. xlii. 12; Mark

γὰρ ἔχοντι παντὶ δοθησεται, καὶ περισσεύ-
for having all shall be given, and he shall
θησεται ἀπο τοῦ μὴ ἔχοντος, καὶ ὁ ἔχει,
abound: from but the not having, even what he has,
ἀρθησεται ἀπ' αὐτοῦ. ³¹ Καὶ τὸν ἀχρεῖον
shall be taken away from him. And the useless
δουλον ἐκβάλετε εἰς τὸ σκοτὸς τὸ ἐξωτερὸν·
slave cast you into the darkness the outer:
ἐκεῖ ἐστὶν ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
there shall be the weeping and the gnashing of the
ὀδόντων.
teeth.

³¹ Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ
When and may come the son of the man in the
δοξῇ αὐτοῦ, καὶ πάντες οἱ ἀγγελοὶ μετ' αὐτοῦ,
glory of him, and all the messengers with him,
τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, ³² καὶ
then shall he sit on a throne of glory of him, and
συναχθήσεται ἐμπροσθεν αὐτοῦ πάντα τὰ ἔθνη·
will be gathered in presence of him all the nations:
καὶ ἀφορίσει αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ
and he will separate them from each other, as the
ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐριφῶν·
shepherd separates the sheep from the goats;
³³ καὶ σκεπεί τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ,
and he will place the indeed sheep by right of him,
τὰ δὲ ἐριφία ἐξ ἐναντιῶν.
the and goats by left.

³¹ Τότε εἰπὶ ὁ
Then will say the
βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε οἱ
king to the by right of him; Come the
εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε
having been blessed of the father of me, inherit

τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ κατα-
the having been prepared to you kingdom from a foun-
δου κόσμου. ³⁵ Ἐπεινάσα γὰρ, καὶ ἐδώκατε
dation of world. I hungered for, and you gave

μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατε με·
to me to eat; I thirsted, and you gave drink to me;

ξένος ἦμην, καὶ συνήγαγετέ με· ³³ γυμνός,
a stranger I was, and you entertained me; naked,

καὶ περιεβαλετέ με· ἡσθηνεῖσα, καὶ ἐσκεπασθε
and you clothed me; I was sick, and you visited

με· ἐν φυλακῇ ἦμην, καὶ ἦλθετέ πρὸς με.
me: in prison I was, and you came to me.

³¹ Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγον-
Then shall answer to him the just ones, saying:

τες· Κύριε, ποτε σε εἶδομεν πεινῶντα, καὶ
O lord, when thee we saw hungering, and

ἐθρεψαμεν· ἢ διψῶντα, καὶ ἐποτίσαμεν; ³³ Ποτε
nourished: or thirsting, and we gave drink? When

δε σε εἶδμεν ξένον, καὶ συνήγαγομεν; ἢ
and thee we saw a stranger, and we entertained? or

γυμνόν, καὶ περιεβαλομεν; ³⁹ Ποτε δε σε
naked, and we clothed? When and thee

εἶδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἦλθομεν πρὸς
we saw sick, or in prison, and we came to

who has, more shall
be given, and he shall
abound; but from him
who has not, even that
which he has shall be
taken away.

³⁰ And thrust the UN-
PROFITABLE SERVANT into the OUTER DARKNESS:
[there shall be the WEEP-
ING and the GNASING
of TEETH.]

³¹ ¶ Now when the SON
of MAN shall come in his
GLORY, and All the AN-
GELS with him, then will
he sit upon his GLORIOUS
Throne;

³² † and All the NA-
TIONS will be assembled
before him; and he will
separate them from each
other, as a SHEPHERD
separates the SHEEP from
the GOATS;

³³ and he will place the
SHEEP at his Right hand,
but the GOATS at his Left.

³⁴ Then will the KING
say to THOSE at his Right
hand, 'Come, you BLES-
SED ones of my FATHER,
inherit the KINGDOM
† prepared for you from
the Formation of the
World;

³⁵ For I was hungry,
and you gave me food; I
was thirsty, and you gave
me drink; I was a Stran-
ger, and you entertained
me;

³⁶ I was naked, and
you clothed me; I was
sick, and you assisted
me; I was in Prison, and
you visited me.'

³⁷ The RIGHTEOUS will
then reply, saying, 'Lord,
when did we see thee
hungry, and feed thee?
or thirsty, and give thee
drink?'

³⁸ And when did we
see thee a Stranger, and
entertain thee? or naked,
and clothe thee?

³⁹ And when did we
see thee sick, or in Prison,
and come to thee?'

† 31. Zech. xiv. 5; Matt. xvi. 27; xix. 28; Mark viii. 38; 1 Thess. iv. 16; 2 Thess. i. 7; Jude
14; Rev. i. 7. † 33. Rom. xiv. 10; 2 Cor. v. 10; Rev. xx. 12. † 34. Matt. xx. 23;
Mark x. 40; 1 Cor. ii. 9; Heb. xi. 16.

σε; ⁴⁰ Καὶ ἀποκριθεὶς ὁ βασιλεὺς εἶπεν αὐτοῖς·
 then? And answering the king will say to them;
 Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνί
 I say to you, in whatever you did to one
 τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ
 of these of the brothers of me of the least, to me
 ἐποιήσατε.
 you did.

⁴¹ Τότε εἶπεν καὶ τοῖς ἐξευωνύμων· Πορεύεσθε
 Then he will say also to the of left; Go

ἀπ' ἐμοῦ οἱ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον,
 from me the having been cursed into the fire the age-lasting,
 τὸ προμαρτυροῦν τῇ διαβολῇ καὶ τοῖς ἀγγέλοις
 that having been prepared to the accuser and to the messengers
 αὐτοῦ. ⁴² Ἐστίνασα γὰρ, καὶ οὐκ ἐδῶκατε μοι
 of him. I hungered for, and not you gave to me

φαγεῖν· ἐδίψασα, καὶ οὐκ ἐπότισατε με·
 eat, I thirsted, and not you gave drink to me;

⁴³ Ξένος ἤμην, καὶ οὐ συνήγαγετέ με· γυμνός, καὶ
 a stranger I was, and not you entertained me; naked, and

οὐ περιεβαλετέ με· σθενής, καὶ ἐν φυλακῇ,
 not you clothed me; sick, and in prison,

καὶ οὐκ ἐπεσκεψάσθε με. ⁴⁴ Τότε ἀποκριθήσυν-
 and not you visited me. Then will answer

ταὶ καὶ αὐτοὶ, λέγοντες· Κύριε, ποτε σε
 and they, saying; O Lord, when thee

εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ
 we saw hungering, or thirsting, or a stranger, or

γυμνόν, ἢ σθενή, ἢ ἐν φυλακῇ, καὶ οὐ διη-
 naked, or sick, or in prison, and not we

κοιτησάμεν σοι; ⁴⁵ Τότε ἀποκριθήσεται αὐτοῖς,
 served thee; Then he will answer them,

λέγων· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποίη-
 saying; Indeed I say to you, in as much not you

σατε ἐνί τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ
 did to one of these of the least, neither to me

ἐποίησατε. ⁴⁶ Καὶ ἀπελεύσονται οὗτοι εἰς
 you did. And shall go away these into

κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν
 a cutting-off age-lasting; the and just ones into life

αἰώνιον.
 age-lasting.

ΚΕΦ. κς'. 26.

¹ Καὶ ἐγένετο, ὅτε ἐτετέλεσεν ὁ Ἰησοῦς πάντα
 And it happened, when had finished the Jesus all

τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ·
 the words these, he said to the disciples of him:

² Οἴδατε, ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται·
 You know, that after two days the passover comes on:

καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς τὸ
 and the son of the man is delivered into the

⁴⁰ And the KING an-
 swering, will say to them,
 † 'Indeed, I say to you,
 That since you have done
 it to one of These the
 LEAST of my BRETHREN,
 you have done it to me.'

⁴¹ He will then also
 say to those at his Left
 hand, † 'Depart from me,
 you CURSED ones, into
 THAT AEONIAN FIRE,
 which is PREPARED for
 the ADVERSARY, and his
 MESSENGERS;

⁴² for I was hungry,
 but you gave me no food;
 I was thirsty, but you
 gave me no drink;

⁴³ I was a Stranger,
 but you did not entertain
 me; naked, but you did
 not clothe me; sick, and
 in Prison, but you did not
 relieve me.'

⁴⁴ Then will THEY also
 answer, saying, 'Lord,
 when did we see thee
 hungering, or thirsting,
 or a Stranger, or naked,
 or sick, or in Prison, and
 did not assist thee?'

⁴⁵ Then he will reply
 to them, saying, 'Indeed,
 I say to you, That since
 you did it not to one of
 the LEAST of These, you
 did it not to me.'

⁴⁶ † And these shall go
 forth to the aionian † cut-
 ting-off; but the RIGH-
 TEOUS to aionian Life."

CHAPTER XXVI.

¹ † And it happened,
 when Jesus had finished
 this DISCOURSE, he said
 to his DISCIPLES.

² "You know That Two
 Days hence comes the
 PASSOVER; then the SON
 of MAN will be delivered
 up to be CRUCIFIED."

¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

σταυρωθῆναι. ³ Τότε συνηχθήσαν οἱ ἀρχιερεῖς,
 to be crucified. Then were assembled the high-priests,
 καὶ οἱ γραμματεῖς, καὶ οἱ πρεσβύτεροι τοῦ λαοῦ,
 and the scribes, and the elders of the people,
 εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, τοῦ λεγομένου
 into the court of the high-priest, that being called
 Καϊάφα· ⁴ καὶ συνεβούλευσαν, ἵνα τὸν
 Caiaphas: and they consulted, that the
 Ἰησοῦν θάω κρατήσωσι καὶ ἀποκτείνωσιν.
 Jesus with deceit they might seize and might kill.
 ⁵ Ἐλέγον δέ· Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θορυβὸς
 They said but; Not in the feast, that not a tumult
 γένηται ἐν τῷ λαῷ.
 there should be among the people.

⁶ Τοῦ δὲ Ἰησοῦ γενομένου ἐν βethania, ἐν οἰκίᾳ
 The and Jesus having arrived in Bethany, in a house
 Σιμωνος τοῦ λεπροῦ, ⁷ προσήλθεν αὐτῷ γυνή,
 of Simon the leper, came to him a woman,
 ἀλαβαστρον μυροῦ ἐχούσα βαρυτίμου, καὶ
 an alabaster box of balsam having great value, and
 κατέχευεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀρακείμενον.
 she poured upon the head of him being reclined.
 ⁸ Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ, ἠγανακτήσαν,
 Seeing and the disciples of him, were displeased,
 λέγοντες· Εἰς τι ἡ ἀπώλεια αὐτῆς; ⁹ Ἦδυ-
 saying; On account of what the loss this? She was
 νατο γὰρ τοῦτο πρᾶθῆναι πολλοῦ, καὶ δοθῆναι
 able for this to have sold of much, and to have given
 πτωχοῖς. ¹⁰ Γινούς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς·
 to pour. Knowing and the Jesus said to them;
 Τί κόπους παρέχετε τῇ γυναίκῃ; ἔργον γὰρ
 Why troubles present you to the woman? a work for
 καλὸν εἰργασάτο εἰς ἐμέ. ¹¹ Παντοτε γὰρ τοῦς
 good she has wrought for me. Always for the
 πτωχοὺς ἔχετε μεθ' ἑαυτῶν· ἐμε δὲ οὐ παντοτε
 poor you have with yourselves: me but not always
 ἔχετε. ¹² Βάλουσα γὰρ αὕτη τὸ μύρον τοῦτο
 you have. Having cast for she the balsam this
 ἐπὶ τοῦ σώματος μου, πρὸς τὸ ἐνταφιασáι με
 upon the body of me, to the to prepare for burial me
 ἐποίησεν. ¹³ Ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κη-
 she did. Indeed I say to you, wherever may be
 ρυχθῇ τὸ εὐαγγέλιον τοῦτο, ἐν ὅλῳ τῷ κόσμῳ,
 published the glad tidings this, in whole the world,
 λαληθήσεται καὶ ὁ ἐποίησεν αὕτη, εἰς μνημο-
 shall be spoken also what did she, for a memo-
 ριον αὐτῆς.
 rial of her.

¹⁴ Τότε πορευθεὶς εἰς τῶν δωδεκά ὁ λεγόμενος
 Then going one of the twelve he being named
 Ἰουδᾶς Ἰσκαριωτῆς, πρὸς τοὺς ἀρχιερεῖς, ¹⁵ εἶπε·
 Judas Iscariot, to the high-priests, said;
 Τί θέλετε μοι δοῦναι, καγὼ ὑμῖν παραδώσω
 What are you willing to me to give, and I to you will deliver up
 αὐτόν; Οἱ δὲ ἐστήσαν αὐτῷ τριακοντὰ ἀρ-
 him? They and paid to him thirty pieces

³ About this time, the
 HIGH-PRIESTS, and the
 SCRIBES, and the ELDERS
 of the PEOPLE, were con-
 vened in the PALACE
 of THAT HIGH-PRIEST,
 NAMED Caiaphas,

⁴ where they consulted
 how they might seize JE-
 sus by Stratagem and
 de troy him.

⁵ But they said, "Not
 during the FEAST, lest
 there should be a Tumult
 among the PEOPLE."

⁶ Now while Jesus
 was at Bethany, in the
 House of Simon the
 LEPER,

⁷ A Woman came to
 him, having an Alabaster
 box of Balsam, very va-
 luable, which she poured
 on his HEAD while re-
 clining at table.

⁸ And the disci-
 PLES seeing it, were dis-
 pleased, saying, "Why
 this EXTRAVAGANCE?"

⁹ For This might have
 been sold at a great price,
 and given to the poor."

¹⁰ Jesus knowing it,
 said to them, "Why do
 you trouble the WOMAN?
 She has rendered me a
 kind Office.

¹¹ For you have the
 POOR always among you;
 but Me you have not
 always.

¹² For in pouring this
 BALSAM on my BODY, she
 did it to KEMAL me.

¹³ Indeed, I say to
 you, Wherever these
 GLAD TIDINGS may be
 proclaimed in the whole
 WORLD, what she has
 done will also be spokn
 of her Remembrance."

¹⁴ Then THAT one of
 the TWELVE, NAMED Ju-
 das Iscariot, proceeding
 to the HIGH-PRIESTS,

¹⁵ said, "What are you
 willing to give me, and I
 will deliver him up to
 you?" And THEY paid
 him Thirty Shelds.

* VATICAN MANUSCRIPT.—8. the DISCIPLES.

† 3. John xi. 47; Acts iv. 25.

‡ 6. Mark xiv. 3; John xi. 1, 2; xii. 1-3.

‡ 2. John

‡ 14. Mark xiv. 10; Luke xxii. 3; John xiii. 2, 30.

γυρια. ¹⁶ Καὶ ἀπο τότε ἐζητει ευκαιριαν, ἵνα
of ever. And from then he did seek opportunity, that
αὐτὸν παραδῇ.
him he might deliver up.

¹⁷ Τῇ δε πρώτῃ τῶν ἀζύμων προσήλθον
The and first of the feasts of unleavened bread came
οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες * [αὐτῷ] Που
the disciples to the Jesus, saying [to him.] Where
θελεῖς εἰτοιμασθῆναι σοὶ φαγεῖν τὸ πάσχα; ¹⁸ Ὁ
wilt thou we make ready to thee to eat the passover? He
δὲ εἶπεν· Ἐπάγητε εἰς τὴν πόλιν πρὸς τὸν
and said; Go you into the city to the
δούλον, καὶ εἰπάτε αὐτῷ· Ὁ διδάσκαλος λέγει·
servant one, and say to him; The teacher says;
Ὁ καιρὸς μου ἐγγύς ἐστι· πρὸς σέ ποιῶ τὸ
The season of me nigh is; to thee I will make the
πάσχα μετὰ τῶν μαθητῶν μου. ¹⁹ Καὶ ἐποίησαν
passover with the disciples of me. And did
οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς· καὶ
the disciples as commanded to them the Jesus; and
ἑτοίμασαν τὸ πάσχα.
they prepared the passover.

²⁰ Ὄφιας δὲ γενομένης ἀνέκειτο μετὰ τῶν
Of evening and being come he reclined with the
δωδεκά. ²¹ Καὶ ἐσθιόντων αὐτῶν, εἶπεν· Ἀμην
twelve. And of eating of them, he said; Indeed
λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. ²² Καὶ
I say to you, that one of you will deliver up me. And
λυπούμενοι σφόδρα, ἤρξαντο λέγειν αὐτῷ
being grieved exceedingly, they began to say to him
ἐκστῶς * [αὐτῶν]· Μὴτι ἐγὼ εἰμι, κύριε;
such one [of them]; Not I am, O Lord?
²³ Ὁ δὲ ἀποκριθεὶς εἶπεν· Ὁ ἐμβαψας μετ'
He but answering said; He dipping with
ἐμοῦ ἐν τῷ τρυβλίῳ τῆς χειρᾶ, οὗτος με παρα-
me in the bowl the hand, this me will de-
δώσει. ²⁴ Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει,
Goes up. The indeed son of the man goes,
καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δε τῷ
as it has been written about him; woe but to the
ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου
man that, through whom the son of the man
παραδίδεται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννηθῇ
is delivered up; good it was to him, if not was born
ὁ ἀνθρώπος ἐκεῖνος. ²⁵ Ἀποκριθεὶς δὲ Ἰουδᾶς,
the man that. Answering and Judas,
ὁ παραδίδους αὐτὸν, εἶπε· Μὴτι ἐγὼ εἰμι,
he delivering up him, said; Not I am,
ῥαββί; Λέγει αὐτῷ· Σὺ εἶπας.
rabbi? He says to him: Thou hast said.

²⁶ Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν
Eating and of them, having taken the Jesus the

16 And from that time
he sought a fit Occasion
to deliver him up.

17 † Now on the first
day of the † UNLEAVENED
BREAD, the DISCIPLES
came to JESUS, saying,
"Where dost thou wish
that we prepare for thee
the PASCHAL SUPPER?"

18 HE answered, "Go
into the CITY to a CER-
TAIN person, and say to
him, The TEACHER says,
'My TIME is near; I will
celebrate the PASSOVER
at thy house, with my
DISCIPLES.'"

19 And the DISCIPLES
did as JESUS had ordered
them; and they prepared
the PASSOVER.

20 † Now Evening be-
ing come, he reclined at
table with the TWELVE;

21 and as they were
eating, he said, "Indeed,
I tell you, That one of
you will deliver me up."

22 And being extremely
sorrowful, they began,
each one, to ask him,
"Master, is it I?"

23 And HE answering,
said, † "He who has been
DIPPING his HAND with
mine in the DISH, this
one will deliver me up."

24 The SON of MAN
indeed goes away [to
death], † as it has been
written concerning him;
but alas for that MAN
through whom the SON
of MAN is delivered up!
† Good were it for that
MAN if he were not
born."

25 Then THAT Judas
who delivered him up,
inquired, "Rabbi, is it
I?" He says to him,
"Thou hast said."

26 † And as they were
eating, JESUS taking * a

* VATICAN MANUSCRIPT.—17. to him—omit.

22. of them—omit.

23. a Loaf.

† 17. The Passover feast began yearly on the fourteenth day of the first moon in the Jew-
ish month Nisan, and it lasted only one day; but it was immediately followed by the days of
unleavened bread, which were seven. See Josephus, Ant. iii. 10, 5. So that the whole lasted
eight days, and all the eight days are sometimes called, "the feast of the passover," and
sometimes "the feast (or days) of unleavened bread." See Luke xii. 1, 7.

17. Exod. xii. 6, 18; Mark xiv. 12; Luke xxii. 7. 20. Mark xiv. 17—21; Luke
xxii. 14; John xiii. 21. 22. Psa. xli. 9; Luke xxii. 21; John xiii. 18. 23. Psa.
cxv.; Isa. liii.; Dan. ix. 26; Mark ix. 12; Luke xxiv. 28, 46; Acts xvii. 3; xxvi. 22, 23;
2 Cor. xv. 2. 24. John xvii. 12. 25. Mark xiv. 22; Luke xxii. 19.

αριον, και ευλογησας, εκλασε, και εδιδου τοις
loaf, and having blessed, broke, and did give to the
μαθηταις, και ειπε· **Λαβετε, φαγετε· τούτο**
disciples, and said: Take you, eat you: this
εστι το σωμα μου. ²⁷ **Και λαβων το ποτηριον,**
is the body of me. And having taken the cup,
και ευχαριστησας, εδωκεν αυτοις, λεγων· Πιετε
and having given thanks, he gave to them, saying: Drink you
εξ αυτου παντες· ²⁸ **τούτο γαρ εστι το αιμα**
out of it all; this for is the blood
μου, το της καινης διαθηκης, το περι πολλων
of me, that of the new covenant, that about many
εχθυνομενον εις αφεσιν αμαρτιων. ²⁹ **Λεγω δε**
be gnashed for forgiveness of sins; I say but
υμιν, οτι ου μη πινω απ' αρτι εκ τούτου του
to you, that not not I will drink from now of this the
γεννηματος της αμπελου, εως της ημερας
product of the vine, till the day
εκεινης, οταν αυτο πινω μεθ' υμων καινον εν τη
that, when it I drink with you new in the
βασιλεια του πατρος μου. ³⁰ **Και υμνησαντες,**
kingdom of the father of me. And having sung a hymn,
εξηλθον εις το ορος των ελαιων.
they departed to the mountain of the olive-trees.

³¹ **Τότε λεγει αυτοις ο Ιησους· Παντες υμεις**
Then he says to them the Jesus; All you
σκανδαλισθησθε εν εμοι εν τη νυκτι ταυτη·
will be stumbled at me in the night this;
γεγραπται γαρ· “Παταξω τον ποιμενα, και
is written for: “I will smite the shepherd, and the
διασκορπισθησεται τα προβατα της ποιμνης.”
will be scattered the sheep of the fold.”
³² **Μετα δε το εγερθηναι με, προαξω υμας εις**
After but the to be raised me, I will go before you to
την Γαλιλαιαν. ³³ **Αποκριθεις δε ο Πητρος**
the Galilee. Answering and the Peter
ειπεν αυτη· Ει παντες σκανδαλισθησονται εν
said to him: If all shall be stumbled at
σοι, εγω ουδεποτε σκανδαλισθησομαι. ³⁴ **Εφη**
thee, I never will be stumbled. Said
αυτω ο Ιησους· Αμην λεγω σοι, οτι εν ταυτη
to him the Jesus: Indeed I say to thee, that in this
τη νυκτι, πριν αλεκτορα φωνησαι, τρις απαρνη
the night, before a cock to have crowed, thrice thou wilt
ση με. ³⁵ **Λεγει αυτω ο Πητρος· Καν**
say me. Says to him the Peter: And if it may behave
με συν σοι αποθανειν, ου μη σε απαρνησομαι.
me with thee to die, not not thee I will deny.
‘Ομοιως και παντες οι μαθηται ειπον. ³⁶ **Τότε**
In like manner also all the disciples said. Then

loaf, and giving praise, he broke, and gave it to the DISCIPLES, and said, “Take, eat; † this is my BODY.”

²⁷ Then taking * a Cup, and giving thanks, he gave it to them, saying, † “Drink all of you out of it.

²⁸ for * this is my BLOOD of the COVENANT, THAT which is poured out † for Many, for forgiveness of Sins.

²⁹ † But I tell you, That I will not henceforth drink of This PRODUCT of the VINE, till that DAY when I drink it new with you in my FATHER'S KINGDOM.

³⁰ And having sung, they departed to the MOUNT OF OLIVES.

³¹ Then JESUS says to them, “You will All stumble on my account, this NIGHT; for it is written, † ‘I will smite the SHEPHERD, and the ‘SHEEP of the FLOCK will ‘be dispersed.’

³² But after I am RAISED, † I will precede you to GALILEE.”

³³ And Peter answering, said to him, “If all should stumble with respect to thee, I never will be made to stumble.”

³⁴ JESUS said to him, † “Indeed, I say to thee, That This NIGHT, before † the Cock crow, thou wilt thrice disown me.”

³⁵ PETER says to him, “Though doomed to die with thee, I will not disown Thee.” And All the DISCIPLES said the same.

* VATICAN MANUSCRIPT.—27. a Cup. which is Poured out.

38. this is my BLOOD of the COVENANT, THAT

† 34. That is, “before a watch trumpet will sound,” etc. It is well known that no cocks were allowed to remain in Jerusalem during the passover feast. The Romans, who had a strong guard in the castle of Antonia, which overlooked the temple, divided the night into four watches, beginning at six, nine, twelve, and three. Mark xiii. 35 alludes to this division of time. The two last watches were both called cock-crowings. The Romans relieved guard at each watch by sound of trumpet: the trumpet of the third watch was called the first, and that of the fourth the second cock. And when it was said the cock crew, the meaning is, that the trumpet of the third watch sounded; which always happened at midnight.

† 26. 1 Cor. x. 16.
xx. 28; Heb. ix. 22.
xiv. 27; John xvi. 33.

† 27. Mark xiv. 23.
† 29. Mark xiv. 25, Luke xxii. 18.
† 31. Zech. xiii. 7.

† 32. Exod xxiv. 8; Lev. xvil. 17; Matt. xiv. 18.
† 31. Matt. xi. 6; Mark xiv. 27; John xvi. 33.
† 32. Matt. xxviii. 7, 10; Mark xiv. 3; John xiii. 28.

ἐρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγο-
comes with them the Jesus into a place being
μενον Γεθσημανη, καὶ λέγει τοῖς μαθηταῖς·
called Gethsemane, and he says to the disciples:

Καθίσατε αὐτοῦ, ἕως οὐ ἀπελθὼν προσευξώμαι
Sit you here, while going away I shall pray

ἐκεῖ. 37 Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς
there. And having taken the Peter and the

δύο υἱοὺς Ζεβεδαίου, ᾤρξατο λυπεῖσθαι καὶ ἀδη-
two sons of Zebedee, he began to be sorrowful and to be
μονεῖν. 38 Τότε λέγει αὐτοῖς· Περιλυπῶς
is sorrowful. Then he says to them; Extremely sorrowful

ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε
is the soul of me to death; remain you here

καὶ γρηγορεῖτε μετ' ἐμοῦ. 39 Καὶ προελθὼν
and watch you with me. And going forward

μικρὸν, ἐπέσεν ἐπὶ τρῶσπον αὐτοῦ, προσευ-
a little, he fell on face of him, pray-

χομενος, καὶ λέγων· Πάτερ μου, εἰ δυνατόν
in, and saying; O father of me, if possible

ἐστί, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο·
is it, let pass from me the cup this;

πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. 40 Καὶ
but not as I will, but as thou. And

ἐρχεται πρὸς τοὺς μαθητάς, καὶ εὐρίσκει αὐτοὺς
he comes to the disciples, and finds them

καθευδόντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ
sleeping, and he says to the Peter, So not

ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ;
could you one hour to watch with me?

41 Γρηγορεῖτε καὶ προσευχεσθε, ἵνα μὴ εἰσελ-
Watch you and pray you, that not you may

θῇτε εἰς πειρασμὸν· τὸ μὲν πνεῦμα προθυμὸν,
enter into temptation, the indeed spirit ready,

ἡ δὲ σαρὶς ἀσθενής.
the but flesh weak.

42 Πάλιν, ἐκ δευτέρου ἀπελθὼν, προσηύξατο,
Again. A second time going away, he prayed,

*[λέγων·] Πάτερ μου, εἰ οὐ δύναται τοῦτο
[saying;] O father of me, if not it is possible this

*[τὸ ποτήριον] παρελθεῖν *[ἀπ' ἐμοῦ,] εἰ μὴ
[the cup] to pass [from me,] except

αὐτὸ πίνω, γενήθητω τὸ θέλημα σου. 43 Καὶ
it I drink, be done the will of thee. And

ἐλθὼν εὐρίσκει αὐτοὺς πάλιν καθευδόντας·
coming he finds them again sleeping,

(ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι·)
(were for of them the eyes weighed down;)

44 καὶ ἀφίει αὐτοὺς, ἀπελθὼν πάλιν, προσηύξατο
and leaving them, going away again, he prayed

ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών. 45 Τότε
a third time, the same word speaking; Then

ἐρχεται πρὸς τοὺς μαθητάς αὐτοῦ, καὶ λέγει
he comes to the disciples of him, and says

αὐτοῖς· Καθευδετε το λοιπὸν καὶ ἀναπαυσθε;
to them. Sleep you the remainder and rest you?

ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
lo, has come nigh the hour, and the son of the man

36 † Then comes Jesus with them into a Place called Gethsemane, and says to his DISCIPLES, "Remain here, while I go there and pray."

37 And taking with him PETER, and the † TWO Sons of Zebedee, he began to be filled with sorrow and anguish.

38 Then he says to them, † "My SOUL is surrounded with a deadly anguish; stay here, and watch with me."

39 And going forward a little, he fell on his Face, † supplicating and saying, "O my Father, if it be possible, † let this CUP be removed from me! yet not as I will, but as thou wilt."

40 And he returns to the DISCIPLES, and finds them sleeping, and says to PETER, "It is so, then, that you could not keep awake with me a Single Hour?"

41 † Watch and pray, that you enter not into Trial; the SPIRIT indeed is willing, but the FLESH is weak."

42 A second time retired, he supplicated, "O my Father, if it cannot be that This be removed; if I must drink it,—thy WILL be done."

43 And returning, he finds them still sleeping; (for Their EYES were overpowered.)

44 Again, leaving them, he went and prayed a third time, using † again the SAME Words.

45 He then comes to * the DISCIPLES, and says to them, "Do you Sleep now, and take your rest? * for behold, the HOUR is arrived, and the SON of

* VATICAN MANUSCRIPT.—42. saying—omit. 43. cup—omit. 44. from me—omit, again the same Words. 45. for behold.

36. Mark xiv. 32—35; Luke xxii. 39; John xviii. 1. 37. Matt. iv. 21. 38. John vi. 21. 39. John v. 30; vi. 38; Phil. ii. 17. 40. Mark xiv. 36; Luke xxii. 43; Heb. v. 7. 41. Mark xlii. 33; xiv. 38; Luke xxii. 46, 40; Eph. vi. 12.

παρὰδιδόται εἰς χεῖρας ἁμαρτωλῶν. ⁴⁶ Ἐγείρεσθε, ἡγώμεν· ἰδοὺ, ἤγγικεν ὁ παραδίδους με.

⁴⁷ Καὶ ἐτι αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰουδᾶς, εἰς τὰς δώδεκα, ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ξυλῶν, ἀπὸ τῶν ἐρχιερῶν καὶ πρεσβυτέρων τοῦ λαοῦ. ⁴⁸ Ὁ δὲ παραδίδους αὐτὸν, ἐδωκεν αὐτοῖς σημείων, λέγων· Ὁν ἀν φιλήσῃ, αὐτὸς ἐστὶ κρατήσατε αὐτόν.

⁴⁹ Καὶ εὐθεὺς προσελθὼν τῷ Ἰησοῦ, εἶπε· Χαίρε βαββί· καὶ κατεφίλησεν αὐτόν. ⁵⁰ Ὁ δὲ Ἰησοὺς εἶπεν αὐτῷ· Ἐταίρε, ἐφ' ὃ παρεῖ; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκρατήσαν αὐτόν.

⁵¹ Καὶ ἰδοὺ, εἰς τῶν μετὰ Ἰησοῦ, ἐκτεινας τὴν χεῖρα, ἀπέσπασε τὴν μαχαίραν αὐτοῦ· καὶ πατάξας τὸν δούλον τοῦ ἀρχιερεως, ἀφείλεν αὐτοῦ τὸ ὠτίον. ⁵² Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀποστρέψον σου τὴν μαχαίραν εἰς τὸν τοκὸν αὐτῆς· πάντες γὰρ οἱ λαβόντες μαχαίρας, ἐν μαχαίρᾳ ἀπολούνται.

⁵³ Ἡ δοκεῖς, ὅτι οὐ δύναμαι * [ἀρτί] παρακαλεῖσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεώνας ἀγγέλων; ⁵⁴ Πῶς οὖν πληρῶσιν αἱ γραφαί, ὅτι οὕτως δεῖ γενέσθαι.

⁵⁵ Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· Ὅς ἐκκληροῦντες ἐξήλθετε μετὰ μαχαίρων καὶ ξυλῶν, συλλαβεῖν με· καθ' ἡμέραν * [πρὸς ὑμᾶς] ἐκαθεζομένην διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατε με.

⁵⁶ Τοῦτο δὲ ὅλον ἡγέγονεν, ἵνα γινώσκῃτε ὅτι οὕτως ἔστιν ὁ λόγος.

⁵⁷ Τότε ἀποστρέψας τὸν ὄψον, ἔειπεν τῷ πατρὶ· Ὁ πατήρ μου, ἡσυχάζειν θέλω ὡς πάντοτε, ὡς ἔλεγες· ὅτι ὁ ὄψος σου ἐστὶν ὁ φόβος σου.

⁵⁸ Καὶ εὐθεὺς ἔειπεν· Ὁ πατήρ μου, ἡσυχάζειν θέλω ὡς πάντοτε, ὡς ἔλεγες· ὅτι ὁ ὄψος σου ἐστὶν ὁ φόβος σου.

⁵⁹ Καὶ εὐθεὺς ἔειπεν· Ὁ πατήρ μου, ἡσυχάζειν θέλω ὡς πάντοτε, ὡς ἔλεγες· ὅτι ὁ ὄψος σου ἐστὶν ὁ φόβος σου.

⁶⁰ Καὶ εὐθεὺς ἔειπεν· Ὁ πατήρ μου, ἡσυχάζειν θέλω ὡς πάντοτε, ὡς ἔλεγες· ὅτι ὁ ὄψος σου ἐστὶν ὁ φόβος σου.

MAN is delivered into the hands of Sinners. ⁴⁶ Arise, let us go; behold! HE, who BETRAYS me, has come."

⁴⁷ Now † while Jesus was speaking, behold, Judas, one of the TWELVE, came, accompanied with a great Crowd, armed with Swords and Clubs, from the HIGH-PRIESTS and Elders of the PEOPLE.

⁴⁸ And HE, who DELIVERED him up, had given them a Sign, saying, "He it is, whom I may kiss; hold him fast."

⁴⁹ And immediately approaching JESUS, he said, "Hail, Rabbi!" and repeatedly kissed him.

⁵⁰ But JESUS said to him, "Companion, for what purpose art thou present?" Then coming, they laid HANDS on JESUS, and secured him.

⁵¹ And behold, † one of THOSE who were * with him, laying his HAND on his SWORD, drew it, and striking the SERVANT of the HIGH-PRIEST, cut off HIS EAR.

⁵² Then JESUS says to him, "Return Thy SWORD to its PLACE; † for ALL WHO HAVE RECOURSE to the SWORD, shall perish by the SWORD."

⁵³ Or, dost thou think That I cannot entreat my FATHER, and he will send to my relief more than Twelve Legions of Angels?

⁵⁴ But, in that case, how could the SCRIPTURES be verified, † That thus it must be?"

⁵⁵ JESUS at the same TIME said to the CROWDS, "As in pursuit of a Robber, have you come with Swords and Clubs to take me? I sat teaching in the TEMPLE every day, and you did not arrest me."

⁵⁶ All this, however, has been done, that the

* VATICAN MANUSCRIPT.—51. with him. 53. now—omit.

† 47. Mark xiv. 43; Luke xxii. 47; John xviii. 3; Acts i. 16; † 51. John xviii. 10. 2 53. Gen. ix. 6; Rev. xiii. 10. † 54. Isa. l. i. 7; Luke xxiv. 23, 44, 46.

πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε
might be fulfilled the writings of the prophets. Then
οἱ μαθηταὶ πάντες, ἀφέντες αὐτόν, ἐφυγόν.
the disciples all, leaving him, they fled.
57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν, ἀπήγαγον
They and taking the Jesus, they led
πρὸς Καϊάφαν τὸν ἀρχιερεῖα, ὅπου οἱ γραμματεῖς
to Caiaphas the high-priest, where the scribes
καὶ οἱ πρεσβύτεροι συνήχθησαν. 58 Ὁ δὲ
and the elders were assembled. The but
Πέτρος ἠκολούθει αὐτῷ ἀπο μακροθεν, ἕως τῆς
Peter followed him at a distance, to the
αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἐσῶ, ἐκάθην
palace of the high-priest; and having gone in, sat
μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος.
with the attendants, to see the end.

59 Οἱ δὲ ἀρχιερεῖς * [καὶ οἱ πρεσβύτεροι] καὶ
The and high-priests [and the elders] and
τὸ συνέδριον ὅλον ἐζητούν ψευδομαρτυρίαν κατὰ
the high-council whole sought false testimony against
τοῦ Ἰησοῦ, ὅπως αὐτόν θανατώσωσι. 60 Καὶ
the Jesus, so that him they might deliver to death. And
οὐχ εὗρον, πολλὰν ψευδομαρτυρίαν προσελ-
not they found, many false-witnesses having
θόντων. Ὑστερον δὲ προσελθόντες δύο * [ψευ-
come. Afterwards but coming two [false-
δομαρτυρες,] 61 εἶπον· Οὗτος ἐφῆ· Δύναμαι
witnesses,] said; This affirmed; I am able
καταλῦσαι τὸν ναὸν τοῦ θεοῦ, καὶ δια τριῶν
to destroy the temple of the God, and in three
ἡμερῶν οἰκοδομᾶσαι αὐτόν. 62 Καὶ ἀναστὰς ὁ
days to build it. And rising up the
ἀρχιερεὺς εἶπεν αὐτῷ· Οὐδὲν ἀποκριθῆ· τί
high-priest said to him; Nothing answerest thou? what
ὀντοὶ σου καταμαρτυροῦσιν; 63 Ὁ δὲ Ἰησοῦς
these of them testify against? The but Jesus
εἰσῆλθε. Καὶ * [ἀποκριθεὶς] ὁ ἀρχιερεὺς εἶπεν
was silent. And [answering] the high-priest said
αὐτῷ· Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος,
to him; I adjure thee by the God of the living,
ἵνα ἡμῖν εἰπῇς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ
that to us thou tell, if thou art the Anointed, the son of the
θεοῦ. 64 Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἶπας.
God. Says to him the Jesus; Thou hast said.
ΠΑΝ ὅταν ἔμωι, ἀπ' ἄρτι ὀφείθε τὸν υἱὸν τοῦ
Besides I say to you, from now you shall see the son of the
ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως,
man sitting at right of the power,
καὶ ἐρχομένον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.
and coming upon the clouds of the heaven.
65 Τότε ὁ ἀρχιερεὺς διερρήξε τα ἱμάτια αὐτοῦ,
Then the high-priest rent the clothes of him,

WRITINGS of the PRO-
PHETS might be verified." Then all his DISCIPLES
deserting him, fled.

57 † And THOSE who AP-
PREHENDED JESUS, con-
ducted him to Caiaphas
the HIGH-PRIEST, where
the SCRIBES and ELDERS
were assembled.

58 But PETER followed
him at a distance, to
the PALACE of the HIGH-
PRIEST; and having en-
tered, sat with the AT-
TENDANTS to see the
RESULT.

59 Now the HIGH-
PRIESTS and the whole
SANHEDRIM sought false-
testimony against JESUS,
so that they might deliver
him to death;

60 And they did not find
it, though † Many False-
witnesses came. But at
last, Two approaching,

61 said, "This man de-
clared, † I can destroy the
TEMPLE of GOD, and in
Three Days rebuild it."

62 And the HIGH-PRIEST
answering, said to him,
"Answerest thou nothing
to what these testify
against thee?"

63 † But JESUS was si-
lent. And the HIGH-
PRIEST said to him, † "I
adjure thee by the LIVING
GOD, that thou inform us,
whether thou art the MES-
SIAS, the SON of GOD."

64 Jesus says to him,
"Thou hast said; more-
over I declare to you,
† Hereafter you shall see
the SON of MAN sitting on
the Right hand of POWER,
and coming on the CLOUDS
of HEAVEN."

65 Then the HIGH-
PRIEST rent his CLOTHES,

* VATICAN MANUSCRIPT.—59. his disciples deserting.
so Lachmann and Tischendorf. 60. false-witnesses—omit.

59. and the elders—omit:
61. answering—omit.

† 62. A solemn adjuration, which a Jew was bound to answer. Lev. v. 1. After such an
adjuration by a magistrate of superior, the answer returned was an answer upon oath; a
false answer was perjury, and even the silence of the person adjured was not deemed inno-
cent. Hence it was that the high-priest had recourse to this measure upon our Lord's dis-
claiming to answer the unfounded accusations which were brought against him, from the
conviction that his judges were predetermined, and that every thing he could say would
be of no avail.

† 57. Mark xiv. 53; Luke xii. 54; John xviii. 12, 13, 24. † 60. Mark xiv. 50—59.
† 61. Matt. xxvii. 40; John ii. 19—22. † 63. Isa. liii. 7; Matt. xxvii. 12, 14. † 64. Dan.
vii. 13; Matt. xvi. 27; xxiv. 30; xlv. 31; Luke xxi. 27; John i. 51; 1 Thess. iv. 16; Rev. i. 7

λεγων· ὅτι ἐβλασφημησε· τι ἐτι χρεῖαν
saying; That he blasphemes; what further need
εχομεν μαρτυρων; ἰδε, νυν ηκουσατε την
have we of witnesses? see, now you heard the
βλασφημιαν αὐτου. 66 Τι ὑμιν δοκει; οἱ δὲ
blasphemy of him. What to you thinks? they and
ἀποκριθεντες εἰπον· Ἐνοχος θανατου εστι.
answering said; Liable to death he is.

67 Τότε ἐνεπτυσαν εἰς τὸ προσωπον αὐτου, καὶ
Then they spat into the face of him, and
ἐκολλαφισαν αὐτον· οἱ δὲ ἐρραπισαν,
beat with the fist him; they and struck with palms of their hands,
68 λεγοντες· Προφητευσον ἡμιν, χριστε, τις
saying; Prophecy to us, O anointed, who
εστιν ὁ παisas σε;
is he striking thee?

69 Ὁ δὲ Πέτρος ἐξω ἐκαθῆτο ἐν τῇ αὐλῃ.
The and Peter without sat in the court-yard.
Καὶ προσήλθεν αὐτῷ μία παιδίσκη, λεγουσα·
And came to him one maid-servant, saying;
Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. 70 Ὁ
Also thou wast with Jesus of the Galilee. He
δὲ ἠρνήσατο ἐμπροσθεν αὐτῶν πάντων, λεγων·
but denied in presence of them all, saying;
Οὐκ οἶδα, τι λεγεις. 71 Ἐξελθοντα δὲ αὐτον εἰς
Not I know, what thou sayest. Going out and he into
τὸν πυλῶνα, εἶδεν αὐτον ἄλλη, καὶ λεγει τοῖς
the portico, saw him another, and says to those
ἐκεῖ· Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.
there; Also this was with Jesus of the Nazareth.
Καὶ πάλιν ἠρνήσατο μεθ' ὅρκου· Ὅτι οὐκ οἶδα
And again he denied with an oath; That not I know
τὸν ἄνθρωπον. 72 Μετὰ μικρον δὲ προσελθοντες
the man. After a little and approaching
οἱ ἐστῶτες, εἶπον τῷ Πέτρῳ· Ἀληθῆς καὶ
those having stood by, said to the Peter: Certainly also
σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ γαλία σου δηλονότι σε
thou of them art; even for the speech of thee manifest thee
ποιεῖ. 74 Τότε ἤρξατο καταθεματίζειν, καὶ
makes: Then he began to curse, and
ὀμνυεῖν· Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. Καὶ
to swear. That not I know the man. And
εὐθὺς ἀλεκτρω ἐφώνησε. 75 Καὶ ἐμνησθῆ ὁ
instantly a cock crew. And remembered the
Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ, εἰρηκότες
Peter of the word of the Jesus, declaring
* [αὐτῷ]· Ὅτι πρὶν ἀλεκτορα φωνῆσαι, τρίς
[to him:] That before a cock crows, thrice
ἀπαρνήσῃ με. Καὶ ἐξελθὼν ἐξω, ἐκλαυσε
thou wilt deny me. And going out, he wept
πικρῶς.
bitterly.

saying, "He has spoken blasphemy; what further need have we of Witnesses? behold, now you have heard *the BLASPHEMY.

66 † What is your opinion?" And THEY answering, said, "He deserves to Die."

67 † Then they spat in his FACE, and beat him with their fists; and SOME struck him on the cheek with the open hand,

68 saying, † "Divine to us, O Messiah, Who is HE STRIKING thee?"

69 † Now PETER sat without in the COURT-YARD; and a Maid-servant came to him, saying, "Thou also wast with JESUS the GALILEAN."

70 But HE denied it before them all, saying, "I know not what thou sayest."

71 And passing out into the PORTICO, another saw him, and says to THEM, "This person was also there with JESUS the NAZARETE."

72 And again he denied with an Oath, "I know not the MAN."

73 And after a while, THOSE who STOOD BY, approaching, said to PETER, "Certainly, thou also art one of them; for even thy DIALECT makes Thee known."

74 Then he began to curse and to swear, "I know not the MAN." And instantly a Cock crew.

75 And PETER recollected the DECLARATION of JESUS, † "That before a Cock crows, thou wilt thrice disown me." And going out, he wept bitterly.

* VATICAN MANUSCRIPT.—66. the BLASPHEMY.

75. to him—omit.

† 68. In this insulting taunt there seems to be an indirect sneer at the popular belief in our Lord's Messiahship; which is rendered still more apparent by the sarcastic use of the word *prophetecia*. This word is sometimes used generally in relation to things unknown, so as to correspond with the English *guess*. It should be remembered that Christ was now blindfolded, as appears from Mark xiv. 65; Luke xxii. 64.—*Kuinoel*. † 69. See Note on verse 34.

† 66. Mark xiv. 64.

† 67. Isa. l. 6; lili. 9; Luke xxii. 63, 64.

† 69. Mark xiv.

66; Luke xxii. 55; John xviii. 16—18, 25—27.

† 75. See verse 34; Mark xiv. 34; Luke xxi. 61, 63; John xiii. 38.

ΚΕΦ. κζ'. 27.

¹ Πρωίας δε γενομένης, συμβουλίον ελαβον
Morning and having come, a council held
πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ
all the high-priests and the elders of the
λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν.
people against the Jesus, so as to deliver to death him.
² Καὶ δέσαντες αὐτόν, ἀπηγάγον, καὶ παρέδωκαν
And binding him, they led, and delivered up
αὐτόν ² [Ποντίῳ] Πιλάτῳ τῷ ἡγεμονί.
him [to Pontius] Pilate the governor.
³ Τότε ἰδὼν Ἰουδᾶς, ὁ παραδίδους αὐτόν, ὅτι
Then seeing Judas, that betraying him, that
κατεκρίθη, μεταμεληθεὶς ἀπεστρεψε τὰ τρια-
he was condemned, repenting he returned the thirty
κόντα ἀργυρία τοῖς ἀρχιερεῖσι καὶ τοῖς πρεσβυ-
pieces of silver to the high-priests and to the elders,
τεροῖς, ⁴ λέγων. Ἡμάρτον, παραδούς αἷμα
saying; I sinned, having delivered up blood
ἀθώον. Οἱ δὲ εἶπον· Τι πρὸς ἡμᾶς; Σὺ οὐεὶ.
innocent. They but said, What to us? Thou wilt see.
⁵ Καὶ ῥήσας τὰ ἀργυρία ἐν τῷ ναῷ, ἀνεχώρησε·
And having the pieces of silver in the temple, he withdrew,
καὶ ἀπελθὼν ἀτηγάζατο. ⁶ Οἱ δὲ ἀρχιερεῖς,
and having gone forth struggled himself. The and high-priests,
λαβόντες τὰ ἀργυρία, εἶπον· Οὐκ ἐξεστὶ βαλεῖν
taking the pieces of silver, said, Not it is lawful to put
αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματος ἐστὶ.
them into the treasury, since price of blood it is.
⁷ Συμβουλίον δὲ λαβόντες, πηγόρασαν ἐξ αὐτῶν
Council and taking, they bought with them
τὸν ἀγρὸν τοῦ κεραμῆως, εἰς ταφὴν τοῖς ξηνοῖς.
the field of the potter, to bury the strangers.
⁸ Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος, ἀγρὸς αἵματος,
Therefore is called the field that, a field of blood,
ἕως τῆς σήμερον. ⁹ Τότε ἐκλήρωθη τὸ ῥῆθен
to the day. Then was fulfilled the word spoken

CHAPTER XXVII.

¹ † Now, at the Dawn of day, All the HIGH-PRIESTS and the ELDERS of the PEOPLE, held a Council against JESUS, in order to deliver him to death.
² And binding him, they led and delivered him up to Pilate, the GOVERNOR.
³ † Then THAT Judas who DELIVERED him up, perceiving That he was condemned, repented; and returned the THIRTY Shelds to the HIGH-PRIESTS and the ELDERS,
⁴ saying, "I have sinned in betraying innocent Blood." But THEY said, "What is that to us? Thou wilt see to that."
⁵ And hurling the SHEKELS in the TEMPLE, he withdrew, † and having gone away, straggled himself.
⁶ And the HIGH-PRIESTS taking the MONEY, said, "It is not lawful to put it into the † CORBANAN, seeing it is the Price of Blood."
⁷ And taking Counsel, they bought with it the † POTTER'S FIELD, as a burial-place for † STRANGERS.
⁸ Therefore that FIELD is called, † The field of Blood, even to THIS-DAY.
⁹ Then was verified the

* VATICAN MANUSCRIPT.—2. Pontius—omit.

† 6. The sacred treasury for the gifts which had been vowed to the temple. It was so named from Corban, a gift. See Mark vii. 11. It was a large chest with a hole in the lid, and it stood in the court of the altar, on the right side as you face the house of the Lord. See 3 Kings xii. 9. This chest was out of the reach of those who brought their money to it. They delivered their money to the priest, who placed it in the chest. Hence Judas, when his money was refused, had to throw it on to the ground. The Corbanan, or chest in the court of the altar, must be distinguished from the *gaspheklakion*, the treasury, mentioned in Mark xii. 41, and John viii. 20. This was a name given to the court of the women, because therein were placed chests for voluntary gifts to the temple. They were there placed because the crowd was greatest in that court; and it was into these chests that a Jew could drop a gift so privately that his left hand should not know what his right did.—S. Sharpe.
† 7. It was just without the wall of Jerusalem, south of mount Zion, and was originally called the potter's field, because it furnished a sort of clay suitable for potter's ware. Acedama, as late as the seveneenth century, was used as a burying-place by the Armenian Christians in Jerusalem. But according to Robinson, it has long been abandoned for sepulchral purposes. It is not fenced in, and the charnel house, now a ruin, is all that remains to point out the site.
† 7. The article is significant in the original, though our language will not bear it. For it shows that strangers in general, people of a different country and religion, are not meant; but strange Jews only; Jews who were not natives of Jerusalem, but might come there to worship at the temple, or on other business. Where no such specification is intended, the article is omitted: Eph. ii. 12; Heb. xi. 13.—Wakefield.

† 1. Mark xv. 1; Luke xxii. 66; John xviii. 28.
† 8. Acts i. 19.

† 2. Matt. xxvi. 14, 15.

† 5. As

δια Ἱερεμίου του προφητου, λεγοντος· “Και
through Jeremiah the prophet, saying; “And
ελαβον τα τριακοντα αργυρια, την τιμην του
I took the thirty pieces of silver, the price of the
τετιμημενου, ον ετιμησαντο απο υιων Ισραηλ,
having been valued, whom they valued from sons of Israel,
10 και εδωκαν αυτα εις τον αγρον του κεραμεως·
and gave them for the field of the potter;
καθα συνεταξε μοι κυριος.”
even as directed me alord.”

11 “Ο δε Ιησους εστη εμπροσθεν του ἡγεμονος·
The and Jesus stood in presence of the governor;
και επηρωτησεν αυτον ο ἡγεμων, λεγων· Συ
and asked him the governor, saying: Thou
ει ο βασιλευς των Ιουδαιων; “Ο δε Ιησους
art the king of the Jews? The and Jesus
εφη αυτω· Συ λεγεις. 12 Και εν τω κατηγο-
said to him: Thou sayest. And in the to be ac-
ρεισθαι αυτον υπο των αρχιερεων και των
sumed him by the high-priests and the
πρεσβυτερων, ουδεν απεκρινατο. 13 Τότε λεγει
elders, nothing he answered. Then says
αυτω ο Πιλατος· Ουκ ακουεις, ποσα σου
to him the Pilate; Not thou hearest, how many things of thee
καταμαρτυρουσι; 14 Και ουκ απεκριθη αυτω
they bear witness against? And not he answered him
προς ουδε εν ρημα· ωστε θαυμαζειν τον ἡγε-
to not even one word; so as to astonish the gov-
μονα λιαν.
ernor greatly.

15 Κατα δε εορτην ειωθει ο ἡγεμων απο-
At and a feast was accustomed the governor to
λυνει ενα τω οχλω δεσμιον, ον ηθελον.
release one to the crowd prisoner, whom they wished.
16 Ειχον δε τοτε δεσμιον επισημον, λεγομενον
They had and then a prisoner noted, being called
Βαραββαν. 17 Συνηγμενων ουν αυτων, ειπεν
Barabbas. Having being assembled then of them, said
αυτοις ο Πιλατος· Τινα θελετε απολυσω υμιν;
to them the Pilate; Which wish you I release to you?

WORD SPOKEN through
† Jeremiah the PROPHET,
saying, † “And I took
“the THIRTY Shells, (the
“price at which they val-
“ued the PRECIOUS ONE,”
“from the Sons of Israel,
10 “and gave them
“for the POTTER’S FIELD,
“even as the Lord directed
“me.”

11 And JESUS stood be-
fore the GOVERNOR; and
HE asked him, saying.
† “Art thou the KING of
the JEWS?” And JESUS
replied, “Thou sayest.”

12 But he made no re-
ply to the accusations of
the HIGH-PRIESTS and the
ELDERS.

13 Then PILATE says to
him, “Dost thou not hear
how many things they
testify against thee?”

14 And he gave him
no answer, not even one
Word; so that the GOV-
ERNOR was greatly sur-
prised.

15 † And at each Feast
the GOVERNOR was ac-
customed to release to
the CROWD one Prisoner,
whom they wished.

16 And they had then
a well-known Prisoner,
named † Barabbas.

17 Therefore, being as-
sembled, PILATE said to
them, “Which do you
wish that I release to you?”

† 9. This quotation from the prophet has greatly puzzled the critics. The passage is not found in Jeremiah; and only something very like it in Zechariah. Several solutions of the difficulty have been offered. 1. A corruption of the names arising from MS. abbreviations; e. g., some copyist mistaking Zow, Zechariah, for Iow, Jeremiah. 2. That Matthew simply wrote, *through the prophet*, omitting, as he often did, the name of the prophet. The ancient Syrian and Persian versions omit the name, and some Greek MSS., but a large majority of MSS. insert it. 3. Mede and Kidder suppose that Jeremiah in the first instance wrote the chapter from which these words are taken, as well as the two former, and that the Evangelist was influenced by this opinion. 4. Whitby says, “We know, from Jerome, that there was still extant in his time, an apocryphal book of the prophet Jeremiah, in which was found every letter of the words quoted by Matthew.” Dr. Gausson, remarks on this:—“We know also that the Second Book of Maccabees (II. 1—9) relates many of the actions and words of Jeremiah, which are taken from another book than that of his canonical prophecies. Why, then, might not the words quoted by the evangelist have been pronounced really by Jeremiah, and have remained in the memory of the Church to the days of Zechariah, who might then have again given them a place theopneustically in holy Scripture, (as is the case with the unwritten words of Enoch, quoted in the Epistle of Jude, (verses 14 and 15,) or the unwritten words of Jesus Christ, quoted by St. Paul in the Book of Acts? (xx. 35.) What confirms this supposition is, that part only of the words quoted by St. Matthew are found in Zechariah. Besides, it is known that this prophet was fond of recalling the words of Jeremiah. (See Zech. i. 4. and Jer. xviii. 11; Zech. iii. 8. and Jer. xxiii. 5.)” † 16. Some very ancient authorities cited by Origen, read “Jesus, the son of Abbas,” which Michaelis says is undoubtedly the original reading. The word “Jesus” was omitted in later copies, in honor to the name.

† 9. Zech. xi. 12, 13.

† 11. Mark xv. 3; Luke xxiii. 3; John xviii. 33.

† 13.

Βαραββαν : ἡ Ἰησοῦ, τὸν λεγόμενον Χριστοῦ;
Barabbas? or Jesus, the being called Christ?

Ἦιδει γὰρ, ὅτι δια φθόνου παρεδωκαν αὐτον.
He knew for, that through envy they had delivered up him.

Καθήμενον δε αὐτον ἐπὶ τοῦ βηματος, ἀπε-
Being seated and of him upon the tribunal, sent

τεῖλε πρὸς αὐτὸν ἡ γυνὴ αὐτου, λεγουσα·
to him the wife of him, saying,

Μὴδεν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ
Nothing to thee and to the just one that; many things for

ἐπαθὼν σήμερον κατ' οὐρανὸν δι' αὐτον. ²⁰ **Οἱ**
I suffered this day in a dream because of him. The

δε ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἐπεισαν τοὺς
but high-priests and the elders persuaded the

οὄχλους, ἵνα αἰτησῶνται τὸν Βαραββαν, τὸν δε
crowds, that they should ask the Barabbas, the and

Ἰησοῦν ἀπολεσῶσιν. ²¹ **Ἀποκριθεὶς δε ὁ ἡγεμὼν**
Jesus they might destroy. Answering and the governor

εἶπεν αὐτοῖς· Τίνα θελετε ἀπο τῶν δυο ἀπολῶσιν
and to them; Which wish you of the two I shall release

ὑμῖν· Οἱ δε εἶπον· Βαραββαν. ²² **Λέγει αὐ-**
to you? They and said; Barabbas. He says to

τοῖς ὁ Πίλατος· Τί οὖν ποιῶν Ἰησοῦν, τὸν
them the Pilate; What then shall I do Jesus, the

λεγόμενον Χριστόν; Λέγουσιν·* [αὐτῷ] πάντες,
being called Christ? They say [to him] all;

Σταυρωθῆτω. ²³ **Ὁ δε ἡγεμὼν ἐφῆ· Τί γὰρ**
Let him be crucified. The and governor said; What for

κακὸν ἐποίησεν; Οἱ δε περισσῶς ἐκραζον,
and has he done? They but vehemently cried,

λέγοντες, Σταυρωθῆτω.
saying; Let him be crucified.

Ἰδὼν δε ὁ Πίλατος ὅτι οὐδεν ὠφελεῖ,
Seeing and the Pilate that nothing profits,

ἀλλὰ μᾶλλον θορυβὸς γίνεται, λαβὼν ὕδωρ,
but, rather a tumult is made, taking water,

ἀπενήγατο τὰς χεῖρας ἀπεναντί του οὄχλου,
he washed the hands before the crowd,

λέγων· Ἄθως ἐμὶ ἀπο τοῦ αἵματος* [του
saying; Innocent I am from the blood [of the

δικαίου] τούτου· ὑμεῖς ὀφείθε. ²⁵ **Καὶ ἀποκρι-**
[just] of this; you shall see. And answer-

θεὶς πᾶς ὁ λαὸς εἶπε· Το αἷμα αὐτου ἐφ' ἡμᾶς,
we all the people said; The blood of him upon us,

καὶ ἐπὶ τὰ τέκνα ἡμῶν. ²⁶ **Τότε ἀπέλυσεν**
and upon the children of us. Then he released

αὐτοῖς τὸν Βαραββαν, τὸν δε Ἰησοῦν φραγελ-
to them the Barabbas, the and Jesus having

λῆτας παρεδωκεν, ἵνα σταυρωθῇ.
scourged he delivered up, that he might be crucified.

Τότε οἱ στρατιῶται του ἡγεμονος παραλα-
Then the soldiers of the governor taking

Barabbas? or THAT Jesus who is named Christ?

18 For he knew That they had delivered him up through Envy.

19 And while he was sitting on the TRIBUNAL, his wife sent to him, saying, "Have nothing to do with that JUST person; for I have suffered much & this-day, in a Dream, because of him."

20 † But the HIGH-PRIESTS and the ELDERS persuaded the CROWDS to ask for BARABBAS, and to destroy JESUS.

21 And the GOVERNOR answering, said to them, "Which of the two do you wish me to release to you?" And they said, "BARABBAS."

22 PILATE says to them, "What then shall I do to THAT Jesus, who is named Christ?" They all say, "Let him be crucified."

23 And * HE said, (No;) "for what Evil has he done?" But THEY vehemently cried, saying, "Let him be crucified."

24 And Pilate, perceiving that he had no influence, but rather a Tumult was made, † taking Water, he washed his hands before the CROWD, saying, "I am innocent of THIS BLOOD; see you to it."

25 And ALL the PEOPLE answering, said, ‡ "His BLOOD rest on us, and on our CHILDREN."

26 He then released to them BARABBAS; and having scourged JESUS, he delivered him up to be crucified.

27 Then the SOLDIERS of the GOVERNOR having

* VATICAN MANUSCRIPT.—21. BARABBAS.
24. JUST—omit. 24. THIS BLOOD; see.

22. to him—omit.

23. HE said.

† 19. It is to be observed, that by *this day* is meant *this night*. This may seem a strange interpretation, till it is considered, that *the day*, according to the reckoning in Judea, began on the evening before Pilate's wife sent this message to her husband; and that therefore *the night* in which she had her dream, was a constituent part of what she meant by *this day*. This is agreeable to what we read in Gen. i. 5; "The evening and the morning were the first day."—*Bishop Pearce*.

; 20 Mark xv. 11; Luke xxiii. 18; John xviii. 40; Acts iii. 14.
; 24. Deut. xxi. 6
; 24. Deut. xxi. 10; Acts v. 28.

βοητες τον Ιησουν εις το πραιτωριον, συνηγα-
the Jesus into the judgment hall, they gathered
γον επ' αυτον ολην την σπειραν. ²⁸ **Και εκδυ-**
together to him whole the company. And having
σαντες αυτον, περιεθηκαν αυτω χλαμυδα κοκκι-
stripped him, they put on to him a soldier's cloak scar-
νην. ²⁹ **Και πλεξαντες στεφανον εξ ακανθων,**
let. And braiding a crown of thorns,
επεθηκαν επι την κεφαλην αυτου, και καλαμον
placed upon the head of him, and a reed
επι την δεξιαν αυτου· και γονυπετησαντες
on the right of him; and bending the knee
εμπροσθεν αυτου, ενεκαιζον αυτω, λεγοντες·
in presence of him, mocked him, saying;
Χαιρε, ο βασιλευς των Ιουδαιων. ³⁰ **Και εμπτu-**
Haile, the king of the Jews. And spit-
σαντες εις αυτον, ελαβον τον καλαμον, και
ting on him, they took the reed, and
ετυπον εις την κεφαλην αυτου. ³¹ **Και οτε**
struck on the head of him. And when
ενεκαιζαν αυτω, εξεδυσαν αυτον την χλαμυδα,
they had mocked him, they took off him the soldier's cloak,
και ενεδυσαν αυτον τα ιματια αυτου· και απη-
and put on him the garments of him; and led
γαγον αυτον εις το σταυρωσαι. ³² **Εξερχομενοι**
away him into the to be crucified. Going out
δε, ειρον ανθρωπον Κυρηναιον, ονοματι Σιμωνα·
and, they met a man a Cyrenian, by name Simon;
τουτον ηγγαρευσαν, ινα αρη τον σταυρον
him they compelled, that he might carry the cross
αυτου. ³³ **Και ελθοντες εις τοπον λεγομενον**
of him. And coming into a place being called
Γολγοθα, ο εστι λεγομενον κρανιου τοπος,
Golgotha, which is being called of a skull a place,
³⁴ **εδωκαν αυτω πειν οξος μετα χολης μεμιγ-**
they gave to him to drink vinegar with gall having been
μενον· και γευσαμενος, ουκ ηθελε πειν.
mixed; and having tasted, not he would drink.
³⁵ **Σταυρωσαντες δε αυτον, διεμερισαντο τα**
Crucifying and him, they divided the
ιματια αυτου, βαλλοντες κληρον. ³⁶ **Και καθη-**
garments of him, casting a lot. And being
μενοι ετηρουν αυτον εκει. ³⁷ **Και επεθηκαν**
seated they watched him there. And they placed

led Jesus into the † PRÆTORIUM, gathered together against him the Whole COMPANY.

28 And * clothing him, † they put on him a soldier's † scarlet Cloak.

29 † And wreathing a Crown of Acanthus, they placed it on his HEAD, and put a Reed in his RIGHT hand; and kneeling before him, they mocked him, saying, "Hail, * King of the Jews!"

30 † And spitting on him, they took the REED, and struck him on the HEAD.

31 And when they had insulted him, they divested him of the SOLDIER'S CLOAK, and clothed him with his OWN RAIMENT, and led him away to be CRUCIFIED.

32 † And going out, they met a Cyrenian, named Simon; him they compelled to carry his cross.

33 And having arrived at a Place called Golgotha, which is called, a Place of a Skull,

34 † they gave him * Wine to drink, mixed with Gall; which, having tasted, he would not drink.

35 † And after nailing him to the cross, they distributed his GARMENTS by Lot. †

36 And sitting down, they watched him there.

37 And over his HEAD

* VATICAN MANUSCRIPT.—28. clothing him, they put on him. Jews. 34. Wine.

29. King of the

† 27. The palace of the Roman governor was so called. But here the court-yard in front of the Prætorium seems meant. The Roman Prætorium had been Herod's palace. It stood to the west of the temple. The road from the Prætorium entered the temple by a bridge over the valley at the south-west corner.

† 28. The color distinguished it as suitable for a man of high rank in the army; but in shape the *chlamys* was the same for the emperor and for the common soldier. This was put on him to ridicule his pretensions to the title of a king.

† 29. It does not appear, that this crown was intended to torture his head, but rather to mock his claim to royalty. Dr. Clarke says, "Mark, chap. xv. 17; and John, chap. xix. 5, term it *stephanon akanthinon*, which may very well be translated an *acanthine crown*, or wreath formed out of the branches of the herb *acanthus*, or *beard's foot*. This, however, is a prickly plant, though nothing like thorns, in the common meaning of that word."

† 35. The clause found in the Common Version, "that it might be fulfilled which was spoken by the prophet, 'They parted my garments among them, and upon my vesture did they cast lots,'" is found in comparatively few MSS., and has no place in the ancient versions.

† 27. Mark xv. 16; John xix. 2.

† 28. Luke xxiii. 11.

† 29. Psal. lxxix. 19.

† 30. Lev. i. 6.

† 32. Mark xv. 21; Luke xxiii. 26.

† 34. Psal. lxxix. 21.

† 35

Psal. xxiii. 18; John xix. 23.

ἐπάνω της κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ
above the head of him the accusation of him
γεγραμμένην. "Οὗτος ἐστὶν Ἰησοῦς ὁ βασιλεὺς
having been written: "This is Jesus the king
τῶν Ἰουδαίων."
of the Jews."

38 Τότε σταυροῦνται σὺν αὐτῷ δυο λῃσται·
Then were crucified with him two robbers;
εἰς ἐκ δεξιῶν, καὶ εἰς ἐξ εὐωνύμων. 39 Οἱ
one by right, and one by left. Those

δε παραπορευόμενοι ἐβλάσφημον αὐτὸν,
and passing along reviled him,
κινῶντες τὰς κεφαλὰς αὐτῶν, 40 καὶ λεγόν-
shaking the heads of them, and say-

τες· Ὁ καταλῶν τὸν ναὸν, καὶ ἐν τρισὶν
ing: He overthrowing the temple, and in three
ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν· εἰ υἱὸς
days building, save thyself; if soon

ἐστὶ τοῦ θεοῦ, καταβῆθι ἀπὸ τοῦ σταυροῦ.
thou art of the God, come down from the cross.

41 Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς, ἐμπαιζόντες μετὰ
Likewise and also the high-priests, mocking with

τῶν γραμματέων καὶ πρεσβυτέρων, ἐλέγον·
the scribes and elders, said;

42 Ἀλλοὺς ᾗσῳσεν, ἑαυτὸν οὐ δύναται σῶσαι· εἰ
Others he saved, himself not is able to save; if

βασιλεὺς Ἰσραὴλ ἐστὶ, καταβατὼ νῦν ἀπὸ τοῦ
a king of Israel he is, let him come down now from the

σταυροῦ, καὶ πιστεύσομεν αὐτῷ. 43 Πέποιθεν
cross, and we will give credit to him. He trusted

ἐπὶ τῷ θεῷ· ῥύσασθω νῦν αὐτὸν, εἰ θέλει
in the God; let him rescue now him, if he willeth

αὐτὸν· εἶπε γὰρ· Ὅτι θεοῦ εἰμι υἱός. 44 Τὸ
him, he said for; That of God I am soon. That

δ' αὐτοὶ καὶ οἱ λῃσται, οἱ συσταυρωθέντες
through it also the robbers, those being crucified

αὐτῷ, ἀνείδιζον αὐτόν.
with him, reproached him.

45 Ἀπὸ δὲ ἑκτῆς ὥρας σκοτὸς ἐγένετο ἐπὶ
From now sixth hour darkness was on

πᾶσαν τὴν γῆν, ἕως ὥρας ἐννατῆς. 46 Περὶ δὲ
all the land, till hour ninth. About and

τὴν ἐννατὴν ὥραν ἀνέβησεν ὁ Ἰησοῦς φωνῇ
the ninth hour cried out the Jesus with a voice

μεγάλῃ, λέγων· Ἠλί, ἡλί· λαμὰ σαβαχθανί;
great, saying; Eli, Eli, lama sabachthani;

τούτ' ἐστὶ· Θεὲ μου, θεὲ μου· ἵνατί με εγκατέ-
that is; O God of me, O God of me: why me hast thou

λίπεις· 47 Τίτις δὲ τῶν ἐκεῖ ἑστῶτων, ἀκου-
forsakest? Some and of those there standing, hearing

σάντες, ἐλέγον· Ὅτι Ἠλίαν φωνεῖ οὗτος. 48 Καὶ
heard, said; For Elias he cries this. And

εὐθέως δραμὼν εἰς ἐξ αὐτῶν, καὶ λαβὼν
immediately running one of them, and taking

σπογγίον, πλήσας τε οἶζον, καὶ περιθεὶς
a sponge, filling and of vinegar, and attaching

† they placed his ACCUSA-
TION in writing, "This is
Jesus, the KING of the
Jews."

38 † At the same time,
Two Robbers were cruci-
fied with him, one at his
right hand, and the other
at his left.

39 † Now those passing
by, reviled him, shaking
their heads,

40 and saying, "DES-
TROYER of the TEMPLE!
and Builder of it in Three
Days, save thyself. If thou
art a Son of * God come
down from the cross."

41 In like manner also,
the HIGH-PRIESTS with
the SCRIBES and Elders,
deriding, said,

42 "He saved Others;
Himself he cannot save.
* Is he the King of Is-
rael? let him now descend
from the cross, and we
will believe * on him.

43 He confided in God;
let him rescue now, if he
delights in him; for he
said, "I am God's Son."

44 THOSE ROBBERS also,
who were CRUCIFIED with
him, reproached him.

45 † Now from the Sixth
Hour there was † Darkness
on All the LAND till the
ninth Hour.

46 And about the NINTH
Hour, JESUS exclaimed,
with a loud Voice, saying,
"Eli, Eli, lama sabach-
thani?" that is, "My God!
my God! why hast thou
forsaken me?"

47 And some of THOSE
STANDING there, hearing
him, said, "He calls for
Elijah."

48 † And immediately
one of them ran, and tak-
ing a Sponge filled it with
Vinegar, and putting it

* VATICAN MANUSCRIPT.—40. God.

42. Is he the King of Israel?

42. on him.

† 45. The darkness which occurred at this time was noticed as a prodigy by the heathens themselves. Tertullian appeals in Apol. c. 21, to the record of it in the Roman archives. It is highly improbable that it extended any further than the land of Judæa.

† 47. Mark xv. 29; Luke xxiii. 35; John xix. 10.
xxii. 7; c. 1. 25.

† 48. Mark xv. 33; Luke xxiii. 44.

† 38. Isa. liii. 12.

† 46. Psa. lix. 21.

† 30. Psa.

καλαμῷ, ἐποτίζεν αὐτόν. ⁴⁹ Οἱ δὲ λοιποὶ
 to a reed, gave to drink him. The but others
 εἶπον· Ἀφες· ἰδῶμεν, εἰ ἐρχεται Ἠλίας,
 said: Leave alone; we may see, if comes Elias,
 σωσάτω αὐτόν. ⁵⁰ Ὁ δὲ Ἰησοῦς, πάλιν κρᾶζας
 will be saving him. The then Jesus, again crying
 φωνῇ μεγάλῃ, ἀφῆκε τὸ πνεῦμα.
 with a voice great, resigned the breath.

⁵¹ Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη
 And lo, the curtain of the temple was rent
 εἰς δύο, ἀπὸ ἀνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσ-
 into two, from above to below; and the earth was
 εἰσπῆ, καὶ αἱ πέτραι ἐσχίσθησαν, ⁵² καὶ τὰ
 shaken, and the rocks were rent, and the
 μνημεῖα ἀνεῳχθῆσαν· καὶ πολλὰ σώματα τῶν
 tombs were opened; and many bodies of the
 κεκοιμημένων ἁγίων ηἰγέρθη, ⁵³ καὶ ἐξελθόντες
 having been asleep holy ones were raised, and coming forth
 ἐκ τῶν μνημείων, μετὰ τὴν ἐγερσιν αὐτοῦ
 from the tombs, after the resurrection of him
 εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν
 went into the holy city, and appeared
 πολλοῖς.
 to many.

⁵⁴ Ὁ δὲ ἐκατοντάρχος καὶ οἱ μετ' αὐτοῦ
 The and centurion and those with him
 τηρουντες τοῦ Ἰησοῦν, ἰδόντες τὸν σεισμόν
 watching the Jesus, seeing the earthquake
 καὶ τὰ γενομένα, ἐφοβήθησαν σφοδρᾶ,
 and the things being done, they were afraid much,
 λεγόντες· Ἀληθὺς θεοῦ υἱὸς ἦν οὗτος.
 saying: Truly of God a son was this.

⁵⁵ Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακ-
 Were and there women many from a dis-
 ροθεν θεωρουσαι· αἵτινες ἠκολούθησαν τῷ Ἰησοῦ
 tance beholding; who followed the Jesus
 ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτόν· ⁵⁶ ἐν
 from the Galilee, ministering to him; among
 αἷς ἦν Μαρία ἡ Μαγδαληνῇ, καὶ Μαρία ἡ τοῦ
 whom was Mary the Magdalene, and Mary the of the
 Ἰακώβου καὶ Ἰωσὴ μῆτηρ, καὶ ἡ μῆτηρ τῶν
 James and Jesus mother, and the mother of the
 υἱῶν Ζεβεδαίου.
 sons of Zebedee.

⁵⁷ Ὅψις δὲ γενομένης, ἦλθεν ἄνθρωπος
 Evening and being come, came a man
 πλούσιος ἀπὸ Ἀριμαθαίας, τὸν ὄνομα Ἰωσήφ, ὃς
 rich from Arimathea, by name Joseph, who

on a Reed, gave him to drink.

⁴⁹ But others said.
 "Let him alone; let us see whether Elijah will come to save him."

⁵⁰ § Then Jesus crying out again with a loud Voice, expired.

⁵¹ § And, behold, † the veil of the temple was rent in Two from top to bottom; and the earth trembled, and the rocks were rent;

⁵² and the tombs were opened; and Many Bodies of the sleeping saints were raised;

⁵³ and coming forth from the tombs, after his resurrection went into the holy City, and appeared to Many.

⁵⁴ † Now the CENTURION and those with him watching Jesus, seeing the earthquake, and the events occurring, were greatly afraid, saying, "This was certainly a Son of God."

⁵⁵ And many Women were there, † beholding at a distance; these had followed Jesus from GALILEE, ministering to him;

⁵⁶ among them were Mary of MAGDALA, and Mary the MOTHER of JAMES and Joses, and the MOTHER of the sons of Zebedee.

⁵⁷ And Evening being come, a rich Man came from Arimathea, named

* VATICAN MANUSCRIPT.—49. him. And another took a spear, and pierced his side, and there came out blood and water.

† 51. In Solomon's Temple the sanctuary was divided from the holy of holies by a wall, beyond which the veil fell; but in Herod's Temple, as Maimonides relates, a second veil, at the distance of a cubit from the first, supplied the place of the wall. That it was the interior veil, belonging to the holy of holies, which was rent at the crucifixion is clearly intimated in Heb. ix. 8; x. 12, as well as by the term which the Evangelist has employed to designate it. † 53. So Mark and Luke; nor are they inconsistent with John xix. 25, where our Lord's mother and the other two women are said to have stood beside the cross. They kept at a distance for a while; and afterwards as the darkness came over, gathered courage, and came so near that Jesus had an opportunity to speak to them before he expired.—*Midnight*

‡ 50. Mark xv. 37; Luke xxiii. 47.
 Mark xv. 43; Luke xxiii. 50; John xix. 23.

‡ 51. Exod. xxvi. 31; 2 Chron. iii. 14.

‡ 54.

καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ. ⁵⁸ Οὗτος
 also himself was discipled to the Jesus. He
 προσελθὼν τῷ Πιλάτῳ ῥησάτο το σῶμα του
 coming to the Pilate requested the body of the
 Ἰησοῦ. Τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι
 Jesus. Then the Pilate ordered to be given
 το σῶμα. ⁵⁹ Καὶ λαβὼν το σῶμα ὁ Ἰωσήφ,
 the body. And taking the body the Joseph,
 ἐπετυλίξεν αὐτὸ σινδονὶ καθαρά. ⁶⁰ καὶ ἐθήκεν
 wrapped it fine linen cloth clean: and laid
 αὐτὸ ἐν τῇ κεινῇ αὐτοῦ μνημείῳ, ὃ ἐλατομῆ-
 is in the new of himself tomb, which he had
 σεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον μεγάλον
 hewn in the rock; and having rolled a stone great
 τῇ θύρᾳ του μνημείου, ἀπῆλθεν. ⁶¹ Ἦν δὲ
 of the door of the tomb, he went away. Was and
 ἐκεῖ Μαρία ἡ Μαγδαλὴν, καὶ ἡ ἄλλη Μαρία,
 there Mary the Magdalene, and the other Mary,
 καθήμεναι ἀπέναντι του ταφου.

⁶² Τῇ δὲ ἐκταυρίῳ, ἥτις ἐστὶ μετὰ τὴν παρα-
 The new next day, which is after the prepa-
 ρασην, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρι-
 ration, were assembled the high-priests and the Phari-
 σαιοὶ πρὸς Πιλάτον, ⁶³ λεγόντες· Κύριε,
 sars to Pilate, saying; O sir,
 ἐμνησθῆμεν, ὅτι ἐκεῖνος ὃ πλάνος εἶπεν ἐτι
 we remember, that that the deceiver said while
 ζῶν· Μετὰ τρεῖς ἡμέρας ἐγείρομαι. ⁶⁴ Κε-
 living, After three days I will arise. Do
 λεύσον οὖν ἀσφαλισθῆναι τὸν ταφὸν ἕως
 thou command therefore to be made fast the tomb till
 τῆς τρίτης ἡμέρας, μετὰ τοῦ ἐλθόντος οἱ μαθη-
 the third day, lest coming the disci-
 ται αὐτοῦ, ἀλεψῶσιν αὐτόν, καὶ εἰπῶσι τῷ
 ples of him, might steal him, and say to the
 λαῷ· Ἠγέρθη ἀπὸ των νεκρῶν· καὶ ἐστὶ
 people; He has been raised from the dead; and will be
 ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης. ⁶⁵ Εἶπὺ
 the last fraud worse of the first. Said
 αὐτοῖς ὁ Πιλάτος· Ἐχετε κούστωδιαν ὑπάγετε,
 to them the Pilate; You have a guard, go you,
 ἀσφαλισάσθε, ὥς οἰδατε. ⁶⁶ Οἱ δὲ πορευθέντες
 make fast, as you know. They and going
 ἠσφάλισαν τὸν ταφόν, σφραγίσαντες τὸν
 made fast the tomb, having sealed the
 λίθον, μετὰ τῆς κούστωδιας.

† Joseph, who also himself was discipled to Jesus.

⁵⁸ He going to PILATE requested the BODY of JESUS. Then PILATE ordered it to be given.

⁵⁹ And JOSEPH, taking the BODY, wrapped it in pure, fine Linen,

⁶⁰ † and laid it in his own NEW Tomb, which he had excavated in the rock; and having rolled a great Stone to the DOOR of the TOMBS, he departed.

⁶¹ And MARY of MAGDALA was there, and the OTHER Mary, sitting opposite the TOMBS.

⁶² Now on the MORROW, which is after † the PREPARATION, the HIGH-PRIESTS and PHARISEES convened before Pilate,

⁶³ saying, "Sir, we recollect that that impostor said, while living, † 'After Three Days I will arise.'"

⁶⁴ Command, therefore, the TOMB be made secure till the THIRD Day, lest * the DISCIPLES come and steal him, and say to the PEOPLE, 'He is raised from the dead;' and so the LAST Error would be worse than the FIRST."

⁶⁵ PILATE said to them, † "You have a Guard; go, make it as secure as you know how."

⁶⁶ And departing, THEY secured the TOMB with the GUARD, † having sealed the STONE.

* VATICAN MANUSCRIPT.—63. It to be given.

64. the DISCIPLES.

† 62. *Parashabes* denoted the day preceding any sabbath or festival, as being that on which the preparation for its celebration was to be made.

† 65. The Jews had a Roman guard appointed them for the security of the temple. It was usually stationed in the castle of Antonia, but removed during festivals to the outer court of the temple, to quell any tumult that might arise in the city. Pilate gave them leave to employ this guard for their present purpose.

† 66. A mode of security in use from the earliest times, and which comprised the place of locks. See Dan. vi. 17. It was usual to affix the seal to the extremities of a cord or leathern band, passing over the stone. But how futile were the machinations of his enemies in order to prove him to be an impostor! Let it be remembered that the tomb was new, and excavated out of the rock—was contiguous to Jerusalem—a great stone was placed at the entrance, and was sealed by seven deception—and a guard to protect the body. All these facts are strong presumptive proofs of the reality of the resurrection.

† 57. Mark xv. 42; Luke xxiii. 54; John xix. 39.

† 60. Isa. liii. 9.

† 62. Matt

xv. 21; xviii. 23; xxv. 61; Mark viii. 31; x. 34; Luke ix. 23; xviii. 28; xiv. 6, 7; John ii. 19.

† 60. Dan. vi. 17.

ΚΕΦ. κη'. 28.

¹ Ὅψε δε σαββατων, τῇ ἐπιφωσκειν εἰς
After now sabbath, to the dawning into
μῖαν σαββατων, ἦλθε Μαρια ἡ Μαγδαληνη,
first of week, came Mary the Magdalene,
καὶ ἡ ἄλλη Μαρια, θεωρησαι τον ταφον. ² Καὶ
and the other Mary, to see the tomb. And
ιδου, σεισμος ἐγενετο μεγας· ἀγγελος γαρ
lo, a shaking occurred great; a messenger for
κυριου, καταβας ἐξ ουρανου, προσελθων ἀπεκυ-
of a lord, descending from heaven, approaching rolled
λισε τον λιθον * [απο της θυρας,] καὶ ἐκαθητο
away the stone [from the door,] and sat
ἐπάνω αὐτου. ³ Ἦν δε ἡ ἰδεα αὐτου ὡς ἀστρα-
upon it. Was and the aspect of him like light-
πη, καὶ το ἐνδυμα αὐτου λευκον ὡσεὶ χιων.
ning, and the garments of him white as snow.
⁴ Ἀπο δε του φοβου αὐτου ἐσεισθησαν οἱ
From and the fear of him shook the
τηρουντες, καὶ ἐγενοντο ὡσεὶ νεκροί. ⁵ Ἀποκ-
keepers, and became as dead (men.) An-
ριθεις δε ὁ ἀγγελος εἶπε ταις γυναιξιν· Μὴ
swearing and the messenger said to the women; Not
φοβεισθε ὑμεις· οἶδα γαρ, ὅτι Ἰησοῦν τον
be afraid you; I know for, that Jesus that
ἐσταυρωμενον ζητεῖτε. ⁶ Οὐκ ἐστιν ὧδε.
having been crucified you seek. Not he is here,
ἡ γερθη γαρ, καθως εἶπε. Δεῦτε, ἰδετε
he has been raised for, even as he said. Come, see
τον τοπον, ὅπου ἐκειτο ὁ κυριος. ⁷ Καὶ ταχυ
the place, where lay the Lord. And quickly
πορευθειςαι εἰπατε τοις μαθηταις αὐτου, ὅτι
going tell the disciples of him, that
ἡ γερθη ἀπο των νεκρων· καὶ ιδου, προαγει
he has been raised from the dead; and lo, he goes before
ὑμεις εἰς την Γαλιλαιαν· ἐκεῖ αὐτον ὀψεσθε·
you into the Galilee; there him you will see;
ιδου, εἶπον ὑμιν.
lo, I told you.
⁸ Καὶ ἐξελθουσαι ταχυ ἀπο του μνημειου
And coming out quickly from the tomb
μετα φοβου καὶ χαρας μεγαλης, ἐδραμον ἀπαγ-
with fear and joy great, they ran to in-
γεῖλαι τοις μαθηταις αὐτου. ⁹ * [Ὡς δε ἐκορ-
form the disciples of him. [As and they
ευοντο ἀπαγγεῖλαι τοις μαθηταις αὐτου,] καὶ
went to inform the disciples of him,] and
ιδου, ὁ Ἰησοῦς ἀπηντησεν αὐταις, λεγων·
lo, the Jesus met them, saying;
Χαίρετε. Αἱ δε προσελθουσαι ἐκρατησαν αὐτου
Hail you. They and having approached laid hold of him
τους ποδας, καὶ προσεκυνησαν αὐτῷ. ¹⁰ Τότε
the feet, and prostrated to him. Then
λεγει αὐταις ὁ Ἰησοῦς· Μὴ φοβεισθε· ὑπάγετε,
says to them the Jesus; Not be afraid; go you,
ἀπαγγεῖλατε τοις ἀδελφοῖς μου, ἵνα ἀπελθωσιν
inform to the brethren of me, so that they may go
εἰς την Γαλιλαιαν, ἀκαίει με ὀψονται.
into the Galilee, and there me they shall see.

CHAPTER XXVIII.

1 † Now after the Sab-
bath, as it was DAWNING
to the first day of the
Week, Mary of MAGDALA,
and the OTHER Mary,
went to see the TOMB.

2 And, behold, a great
Shaking occurred; for an
Angel of the Lord descend-
ing from Heaven, came
and rolled back the STONE;
and sat upon it.

3 † And his APPEAR-
ANCE was like lightning,
and his VESTMENTS white
as SNOW;

4 and from FEAR of him
the GUARDS trembled, and
became as Dead men.

5 And the ANGEL an-
swering, said to the wo-
MEN, "Be not you afraid;
for I know That you seek
THAT Jesus who was CRU-
CIFIED.

6 He is not here; for he
has been raised, even as
he said. Come, see the
PLACE where * he lay.

7 And immediately go
and tell his DISCIPLES
That he has been raised
from the DEAD; and, be-
hold, † he precedes you to
GALILEE; there you will
see Him; behold, I have
told you."

8 And coming out im-
mediately from the TOMB,
with Fear and great Joy,
they ran to tell his DIS-
CIPLES.

9 † And, behold, Jesus
met them, saying. "Re-
joice!" And THEY having
approached, clasped his
FEET, and prostrated to
him.

10 Then Jesus says to
them, "Be not afraid; go
† inform my brethren, so
that they may go to GALI-
LEE, and there they will
see Me."

* VATICAN MANUSCRIPT.—3. from the door—omit.

9. as they were going to tell his disciples—omit: so Lachmann and Tischendorf.

† 1. Mark xvi. 1; Luke xxiv. 1; John xx. 1.

† 3. Dan x. 6.

† 7. Matt. xxvi. 32;

Mark xvi. 7; † 9. Mark xvi. 9; John xx. 14.

† 10. John xx. 17; Rom. viii. 29.

¹¹ Πορευομένων δε αὐτῶν, ἰδοὺ, τινες τῆς
Going away and of them, lo, some of the
κουστωδίας, ἐλθόντες εἰς τὴν πόλιν, ἀπηγγείλαν
keepers, coming into the city, told
τοῖς ἀρχιερεῦσιν ἀπαντὰ τὰ γενομένα. ¹² Καὶ
to the high priests all the (things) having been done. And
συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβου-
being assembled with the elders, counsel
λίον τε λαβόντες, ἀργυρία ἱκανὰ ἔδωκαν τοῖς
and taking, pieces of silver sufficient they gave to the
στρατιώταις, λέγοντες. ¹³ Εἰπάτε, ὅτι οἱ
soldiers, saying; Say you, That the
μαθηταὶ αὐτοῦ, νυκτὸς ἐλθόντες, ἐκλεψάν
disciples of him by night coming, stole
αὐτὸν, ἵμῶν κοιμώμενων. ¹⁴ Καὶ εἰάν ἀκουσθῇ
him, of us being asleep. And if should be reported
τοῦτο ἐπὶ τοῦ ἡγεμονοῦ, ἡμεῖς πείσομεν αὐτὸν,
this to the governor, we will persuade him,
καὶ ὅμως ἀμεριμνῶν ποιήσομεν. ¹⁵ Οἱ δὲ λαβ-
and you free from care we will make. They and having
όντες τὰ ἀργυρία, ἐποίησαν ὡς ἐδιδάχθησαν.
received the pieces of silver, did as they were taught.
Καὶ διεφημισθῇ ὁ λόγος οὗτος παρὰ Ἰουδαίους
And in spread abroad the word this among Jews
μέχρι τῆς ἡμέρας.
till the day.

¹⁶ Οἱ δὲ ἑνδεκά μαθηταὶ ἐπορεύθησαν εἰς τὴν
The and eleven disciples went to the
Γαλιλαίαν, εἰς τὸ ὄρος, ὃν ἐταξάτο αὐτοῖς ὁ
Galilee, to the mountain, where had appointed them the
Ἰησοῦς. ¹⁷ Καὶ ἰδόντες αὐτὸν, προσέκνησαν
Jesus. And seeing him, they prostrated
αὐτῷ· οἱ δὲ ἐδίστασαν. ¹⁸ Καὶ προσελθὼν ὁ
to him; they but doubted. And approaching the
Ἰησοῦς, ἐλάλησεν αὐτοῖς, λέγων· Ἐδόθη μοι
Jesus, spoke to them, saying; Has been given to me
πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. ¹⁹ Πορευ-
all authority in heaven and on earth. Going
θέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζον-
forth disciple you all the nations, immater-
τες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ
ing them into the name of the father and of the
υἱοῦ καὶ τοῦ ἁγίου πνεύματος· ²⁰ διχασκόντες
son and of the holy spirit; teaching
αὐτοὺς τηρεῖν πάντα, ὅσα ἐνετείλαμην ὑμῖν.
them to observe all, whatever I have charged you.
Καὶ ἰδοὺ, ἐγὼ μετ' ὑμῶν εἰμι πάσας τὰς ἡμέρας,
And lo, with you am all the days,
ἕως τῆς συντελείας τοῦ αἰῶνος.
till the end of the age.

11 And as they were going away, some of the GUARD, entering the CITY, told to the HIGH-PRIESTS All the THINGS which had HAPPENED.

12 And being assembled with the ELDERS, and taking Counsel, they gave a good many SHEKELS to the SOLDIERS,

13 saying, "Say you, 'that His DISCIPLES came by Night, and stole him, while we slept;'

14 and if this should be reported to the GOVERNOR, we will persuade him, and make you safe."

15 And they having received the SHEKELS, did as they were instructed; and this SAYING is currently reported among the Jews to THIS day.

16 And the ELEVEN DISCIPLES went to GALILEE, to the MOUNTAIN where JESUS had ordered them.

17 And seeing him, they (indeed) prostrated to him; but SOME doubted.

18 And JESUS approaching, spoke to them, saying, "All Authority has been imparted to me, in Heaven and on Earth.

19 † Go, disciple All the NATIONS, immersing them into the NAME of the FATHER, and of the SON, and of the HOLY Spirit;

20 † teaching them to observe all things which I have enjoined upon you; and, behold, I am with you all the DAYS, till the CONSUMMATION of the AGE."

* ACCORDING TO MATTHEW.

* VATICAN MANUSCRIPT.—15. THIS DAY.

Subscription—ACCORDING TO MATTHEW.

† 13. Matt. xi. 27; John iii. 35; v. 22; xiii. 8; xvii. 2; Rom. xiv. 0; 1 Cor. xv. 27; Eph. i. 10; 1; Phil. ii. 9; 10; 1 Pet. iii. 22. † 15. Mark xvi. 15; Luke xxvi. 47; Rom. x. 18; Col. i. 23. † 20. Acts ii. 42.

*[ΕΤΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΜΑΡΚΟΝ.

[GLAD TIDINGS] BY MARK.

* ACCORDING TO MARK.

ΚΕΦ. α'. 1.

¹ Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ
A beginning of the glad tidings of Jesus Christ, a son
τοῦ Θεοῦ. ² Ὡς γέγραπται ἐν Ἠσαΐα τῷ προ-
of the God. As it is written in Isaiah the pro-
φήτῃ· "Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἀγγέλου
phet; "Lo, I send the messenger
μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν
of me before face of thee, who will prepare the
ὁδὸν σου. ³ Φωνὴ βροντῆς ἐν τῇ ἐρημῇ· "Ἐτοι-
way of thee. A voice crying out in the desert; Make
μασατέ τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς
you ready the way of a lord, straight make you the
τριβὺς αὐτοῦ." ⁴ Ἐγένετο Ἰωάννης βαπτίζων
beats ways of him; Was John dipping
ἐν τῇ ἐρημῇ, καὶ κηρύσσων βαπτισμὰ μετα-
in the desert, and publishing a dipping of refor-
μοῦ εἰς ἀφεσὶν ἁμαρτιῶν. ⁵ Καὶ ἐξεπορεύετο
mation into forgiveness of sins. And went out
πρὸς αὐτοὺς πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱερο-
to him all the Judea country, and the Jeru-
σολυμίται πάντες· καὶ ἐβαπτίζοντο ἐν τῷ
salem all; and were dipped in the
Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ, ἐξομολογούμενοι
Jordan river by him, confessing
τὰς ἁμαρτίας αὐτῶν. ⁶ Ἦν δὲ Ἰωάννης ἐνδεδυ-
the sins of them. Was now John having been
μένος τρίχας καμήλου, καὶ ζώνην δερματίνην
clothed hairs of a camel, and a belt made of skin
πρὸ τῆς ὀσφύος αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ
around the loins of him, and eating locusts and
μυελίαν. ⁷ Καὶ ἐκέρυσσε λέγων· Ἐρχέται
honey-wind And he cried out saying; Comes
ὁ ἰσχυρότερός μου ὀπίσω * [μου.] ὃς οὐκ
the mightier of me after [me,] of whom not
εἰμι ἱκανὸς κυψάσθαι λῦσαι τὸν ἰμάντα τῶν
I am worthy bowed down to loose the string of a
ὑποδημάτων αὐτοῦ. ⁸ Ἐγὼ * [μεν] ἐβαπτισα
sandals of him. I [in deed] dipped
ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν
you in water; he but will dip you in
πνεύματι ἁγίῳ.
spirit holy.

⁹ * [Καὶ] ἐγένετο ἐν ἐκεῖναις ταῖς ἡμέραις,
[And] it came to pass in those the days,
ἦλθεν Ἰησοῦς ἀπὸ Ναζαρεθ τῆς Γαλιλαίας, καὶ
came Jesus from Nazareth of the Galilee, and

CHAPTER I.

1 The Beginning of the
GLAD TIDINGS of Jesus
Christ, the Son of * God;
2 as it is written * in
the PROPHETS, † "Behold,
* I send my MESSENGER
"before thy face, who will
"prepare thy way.

3 † "A Voice proclaim-
"ing in the DESERT, 'Pre-
"pare the way for the
"Lord, make the HIGH-
"WAYS straight for him."

4 † John was immersing
in the DESERT, and pub-
lishing an Immersion of
Reformation for Forgiveness
of Sins.

5 † And resorted to him
All the COUNTRY of JU-
DEA, and all those of
JERUSALEM, and were im-
mersed by him in the
RIVER JORDAN confessing
their SINS.

6 † Now John was clothed
in Camel's Hair, with
a Leatheren Girdle en-
circling his WAIST; and
eating Locusts and Wild
Honey.

7 And he proclaimed,
saying, † "The POWERFUL
ONE comes after me; for
whom I am not worthy
to stoop down and untie
the STRINGS of his SAN-
DALS.

8 † I immerse you in
Water, but he will im-
merse you in holy Spirit."

9 † And it occurred, in
Those DAYS, that Jesus
came from Nazareth of
GALILEE, and was ini-

* VATICAN MANUSCRIPT.—Title.—ACCORDING TO MARK. 1. God. 2. ISRAEL
the PROPHET. 2. I send. 7. me—omit. 8. indeed—omit. 9. And—omit.

† 2. As the common reading has an immense majority in its favor, and some noted ver-
sions; as the quotation is from two different prophecies, Mal. iii. 1, and Isa. xl. 2, 3, of which
the nearest is not from Isaiah, but from Malachi; and as the Jews often say, "As it is writ-
ten in the Prophets," yet it is never said in the N. T. written in a prophet, but by him; there
seems to be no just ground for departing from the received text.—Campbell, Whitby, Lightfoot.

† 2. Mal. iii. 1; Matt. xi. 10; Luke vii. 27. † 3. Isa. xl. 3; Matt. iii. 3; Luke iii. 6;
John i. 23. † 4. Matt. iii. 1; Luke iii. 8; John iii. 23. † 5. Matt. iii. 5. † 6.
Matt. iii. 4. † 7. Matt. iii. 11; John i. 27; Acts xii. 25. † 8. Acts i. 5; ii. 2-4,
xi. 16; xix. 6; 1 Cor. xii. 13. † 9. Matt. iii. 13; Luke iii. 21.

εβαπτισθη ὑπο Ἰωάννου εἰς τὸν Ἰορδάνην. ¹⁰ Καὶ
 was dipped by John into the Jordan. And
 εὐθεὺς ἀναβαίνων ἀπο τοῦ ὕδατος, εἶδε σχιζο-
 immediately ascending from the water, he saw rend-
 μένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα, ὡς
 the heavens, and the spirit, as
 περιστέρην, καταβαίνον ἐπ' αὐτόν. ¹¹ Καὶ
 a dove, descending upon him. And
 φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· "Σὺ εἶ ὁ
 a voice came out of the heavens; "Thou art the
 υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδοκῆσα."
 son of me the beloved, in whom I delight."
¹² Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς
 And immediately the spirit him casts into
 τὴν ἐρήμον. ¹³ Καὶ ἦν ἐν τῇ ἐρημῇ ἡμέρας
 the desert. And he was in the desert days
 τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ σατάνᾳ,
 forty, being tempted by the adversary,
 καὶ τὴν μετὰ τῶν θηρίων· καὶ οἱ ἀγγελοὶ διη-
 and was with the wild beasts; and the messengers min-
 κροῦν αὐτόν.
 istered to him.
¹⁴ Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην,
 After now the to be delivered up the John,
 ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων
 came the Jesus into the Galilee, preaching
 τὸ εὐαγγέλιον * [τῆς βασιλείας] τοῦ θεοῦ,
 the glad tidings [of the kingdom] of the God,
¹⁵ καὶ λέγων· "Ὅτι πεπληρώται ὁ καιρὸς, καὶ
 and saying; That has been fulfilled the season, and
 ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε, καὶ
 has come nigh the majesty of the God; reform you, and
 πιστενετε ἐν τῷ εὐαγγελίῳ. ¹⁶ Περιπατῶν δὲ
 believe you in the good message. Walking and
 παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σίμωνα
 by the sea of the Galilee, he saw Simon
 καὶ Ἀνδρεάν τὸν ἀδελφὸν αὐτοῦ, ἀμφιβαλλόντας
 and Andrew the brother of him, casting
 ἀμφιβληστρον ἐν τῇ θαλάσῃ· ἦσαν γὰρ
 a fishing net in the sea; they were for
 ἁλίσαι. ¹⁷ Καὶ εἰπὼν αὐτοῖς ὁ Ἰησοῦς· Δεῦτε
 fishers, and said to them the Jesus; Come
 ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενεσθαι ἁλίσαι
 after me, and I will make you to be fishers
 ἀνθρώπων. ¹⁸ Καὶ εὐθεὺς ἀφέντες τὰ δίκτυα
 of men. And immediately leaving the nets
 αὐτῶν, ἠκολούθησαν αὐτῷ. ¹⁹ Καὶ πρὸς
 of them, they followed him. And going
 * [ἐκεῖθεν] ὀλίγον, εἶδεν Ἰακώβον τὸν τοῦ
 [thence] a little, he saw James the of the
 Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,
 Zebedee, and John the brother of him,
 καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ
 and themselves in the ship were mending the
 δίκτυα· ²⁰ καὶ εὐθεὺς ἐκάλεσεν αὐτούς. Καὶ
 nets; and immediately he called them. And

mersed by John in the JORDAN.

¹⁰ † And ascending from the WATER, instantly he saw the HEAVENS opening, and the SPIRIT, like a Dove descending upon him.

¹¹ And a Voice came from the HEAVENS, saying, † "Thou art my SON, the BELOVED; in thee I delight."

¹² † And immediately the SPIRIT sent him forth into the DESERT.

¹³ And he was in the DESERT forty Days, being tempted by the ADVERSARY; and was among the WILD BEASTS; and the ANGELS served him.

¹⁴ † Now after JOHN was imprisoned, JESUS came into GALILEE, publishing the GLAD TIDINGS of God,

¹⁵ and saying, † "The TIME has been accomplished, and GOD'S ROYAL MAJESTY has approached; † Reform, and believe in the GOOD MESSAGE."

¹⁶ † * And as he was passing along by the LAKE of GALILEE, he saw SIMON, and Andrew * the BROTHER of Simon, casting a Drag into the LAKE; for they were Fishermen.

¹⁷ And JESUS said to them, "Come, follow me, and I will make you Fishers of Men."

¹⁸ And instantly leaving * the NETS, they followed him.

¹⁹ † And going forward a little, he saw THAT James who is the son of ZEBEDEE, and John his BROTHER; they also were in the BOAT repairing the NETS;

²⁰ and he immediately

* VATICAN MANUSCRIPT.—1. thee I delight.
 And as he was passing along by.
 NETS. 19. thence—omit.

14. of the KINGDOM—omit.
 16. the BROTHER of Simon, casting.

18. the

† 10. Matt. iii. 16; John i. 32.
 † 14. Matt. iv. 12, 23.
 † 16. Matt. iv. 18; Luke v. 4.

† 11. Mark ix. 7.
 † 13. Dan. ix. 25; Gal. iv. 4; Eph. i. 10.
 † 18. Mat. xix. 27; Luke v. 11.

† 12. Matt. iv. 1; Luke iv. 1.
 † 15. Matt. iv. 17.
 † 19. Matt. iv. 21.

αφεντες τον πατερα αυτων Ζεβεдайον εν
leaving the father of them Zebedeo in
τη πλοιη μετα των μισθων, απηλθον
the ship with the hirelings, they went
οπισω αυτου.
after him.

21 Και εσπορευονται εις Καπερναυμ· και
And they went into Capernaum; and
ευθως τοις σαββασιν εισελθων εις την συνα-
immediately to the sabbath going into the syna-
γωγην, εδιδασκε. 22 Και εξεπλησσοντο επι
gogue, he taught. And they were amazed at

τη διδαχη αυτου· ην γαρ διδασκων αυτους ως
the teaching of him; he was for teaching them as
εξουσιαν εχων, και ουχ ως οι γραμματεις.
authority having, and not as the scribes.

23 Και ην εν τη συναγωγη αυτων ανθρωπος εν
And was in the synagogue of them a man in
πνευματι ακαθαρτφ, και ανεκραξε, 24 λεγων·
spirit unclean, and he cried out, saying.

*[Εα,] τι ημιν και σοι, Ιησου Ναζαρηνε,
[Let alone,] what to us and to thee, Jesus O Nazarene,
ηλθες απολεσαι ημας; οίδα σε τις ει, ο
somet thou to destroy us; I know thee who thou art, the
αγιος του θεου. 25 Και επετιμησεν αυτω ο
holy of the God. And rebuked him the

Ιησους, λεγων· Φιμωθητι, κα· εξελθε εξ αυτου.
Jesus, saying; Be silent, id come out of him.

26 Και σπαραξαν αυτον το πνευμα το ακαθαρτον,
And convulsing him the spirit the unclean.

και κραξαν φωνη μεγαλη, εξηλθεν εξ αυτου.
and crying a voice great, came out of him.

27 Και εθαμβηθησαν παντες, ωστε συζητειν
And they were astonished all, so as to reason

προς αυτους, λεγοντες· Τι επι τουτο, τις η
among themselves, saying; What is this? what the
διδαχη η καινη αυτη; οτι κατ' εξουσιαν και
teaching the new this; that with authority even
τοις πνευμασι τοις ακαθαρτοις επιτασσει και
to the spirits to the unclean he enjoins and
υπακουουσιν αυτω. 28 Εξηλθε δε η ακοη
they hearken to him. Went out and the report

αυτου ευθως εις ολην την περιχωρον της
of him forthwith into whole the country of the
Γαλιλαιας.
Galilee.

29 Και ευθως, εκ της συναγωγης εξελθοντες,
And instantly, out of the synagogue being come,

ηλθον εις την οικιαν Σιμωνος και Ανδρεου,
he went into the house of Simon and Andrew,
μετα Ιακωβου και Ιωαννου. 30 Η δε πενθερα
with James and John. The and mother-in-law

Σιμωνος κατεκειτο πυρεσσουσα· και ευθως
of Simon was laid down having a fever; and immediately
λεγουσιν αυτω περι αυτης. 31 Και προσελθων
they spoke to him about her And coming

called them; and leaving
in their FATHER Zebedee in
the BOAT with the HIRE-
SERVANTS, they followed
him.

21 † And they went to
Capernaum; and on the
SABBATH, entering the
SYNAGOGUE, he taught
the people;

22 † and they were
struck with awe at his
mode of INSTRUCTION;
for he taught them, as
possessing Authority, and
not as the SCRIBES.

23 † Now there was in
their SYNAGOGUE, a Man
with an impure Spirit;
and he exclaimed,

24 saying, "What hast
thou to do with us, Jesus
Nazarene? Comest thou
to destroy us? I know
thee who thou art, the
HOLY ONE OF GOD."

25 And JESUS rebuked
it, saying, † "Be silent,
and come out of him."

26 And the IMPURE
SPIRIT, † having convulsed
him, and having cried
with a loud Voice, came
out of him.

27 And they were all so
astonished, as to reason
* with themselves, saying,
"What is this? * A new
Doctrine? With Author-
ity he commands even the
IMPURE SPIRITS, and they
obey him."

28 And his NAME soon
spread abroad * every-
where throughout the En-
tire REGION OF GALILEE.

29 † And being come
out of the SYNAGOGUE,
he immediately went into
the house of Simon and
Andrew with James and
John.

30 Now Simon's MOTH-
ER-IN-LAW lay sick of a
fever, and forthwith they
spoke to him about her.

31 And approaching, he

* VATICAN MANUSCRIPT.—24. Let alone—omit.
new Doctrine? With Authority.

27. with themselves.

27. A

28. everywhere throughout.

† 21. Matt. iv. 13; Luke iv. 31.

† 22. Matt. vii. 29.

† 23. Luke iv. 33.

† 24.

Matt. viii. 29.

† 25. ver. 34; Mark iii. 12.

† 26. Mark ix. 30.

† 27. Matt.

viii. 14; Luke iv. 38.

ἤγειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς·
he raised her, having laid hold of the hand of her;
καὶ ἀφῆκεν αὐτὴν ὁ πυρετός * [εὐθὺς·] καὶ
and left her the fever [immediately·] and
διηκονεῖ αὐτοῖς.
ministered to them.

¶ Ὁψίας δὲ γενομένης, ὅτε ἐδὺ ὁ ἥλιος,
Evening and being come, when set the sun,
ἐφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας,
they brought to him all those sicknesses having,
καὶ τοὺς δαιμονιζομένους· ³³ καὶ ἡ πόλις
and those being demonized, and the city
ὅλη ἐπισυνήγμενη ἦν πρὸς τὴν θύραν. ³⁴ Καὶ
whole having been assembled was at the door. And

ἐβρακευσέ πολλούς κακῶς ἔχοντας ποικίλαις
he leaved many sick having various
νόσοις· καὶ δαιμονία πολλὰ ἐξεβάλε, καὶ οὐκ
diseases; and demons many he cast out, and not
ᾤσκει λαλεῖν τα δαιμονία, ὅτι ᾔδεισαν αὐτόν.
was loath to speak the demons, because they knew him.

¶ Καὶ πρῶτι, ἐννυχὸν λίαν, ἀναστὰς ἐξηλθε,
And early, night much, having arisen he went out,

* [καὶ ἀπηλθεν] εἰς ἐρημὸν τόπον, κακεῖ
[and departed] into a desert place, and there
προσηύχετο. ³⁶ Καὶ κατεδιώξαν αὐτὸν ὁ Σίμων
prayed. And eagerly followed him the Simon

καὶ οἱ μετ' αὐτοῦ. ³⁷ Καὶ εὗροντες αὐτόν,
and those with him. And having found him,

λέγουσιν αὐτῷ· Ὅτι πάντες ζητοῦσι σε.
they say to him; That all seek thee.

¶ Καὶ λέγει αὐτοῖς· Ἀγόμεν εἰς τὰς ἐχο-
And he says to them; We must go into the neigh-
μένας κωμοπολεῖς, ἵνα καὶ ἐκεῖ κηρύξω· εἰς
bouring towns, that also there I may preach; for
τοῦτο γὰρ ἐξεληλυθα. ³⁹ Καὶ ἦν κηρύσσων
this because I have come out. And he was proclaiming

εἰς τὰς συναγωγὰς αὐτῶν, εἰς ὅλην τὴν Γαλι-
in the synagogues of them, in whole the Galili-
λαιαν, καὶ τὰ δαιμονία ἐκβάλλων. ⁴⁰ Καὶ
lee, and the demons casting out. And

ἐρχεται πρὸς αὐτὸν λεπρός, παρακαλῶν αὐτόν,
comes to him a leper, beseeching him,

* [καὶ γονυκτεῶν αὐτόν, καὶ] λέγων αὐτῷ·
[and kneeling him, and] saying to him;

Ὅτι εἰμὶ θελῶν, δύνασαι με καθαρίσαι. ⁴¹ Ὁ
That I am willing, thou art able me to cleanse.

¶ Δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτεινας τὴν χεῖρα,
and Jesus being moved with pity, stretching out the hand,
ψάτο αὐτόν, καὶ λέγει αὐτῷ· Θέλω, καθα-
touched of him, and says to him; I will, be thou

ρισθητί. ⁴² Καὶ * [εἰποῦτος αὐτοῦ,] εὐθὺς
cleansed. And [having said of him,] immediately

ἀπηλθεν ἀπ' αὐτοῦ ἡ λεπρὰ, καὶ ἀκαθάρισθῃ.
departed from him the leprosy, and he was cleansed.

¶ Καὶ ἐμβριμησάμενος αὐτῷ, εὐθὺς ἐξεβόλεν
And having strictly charged him, immediately he sent forth

took hold of her HAND, raised her up, and the FEVER left her, and she served them.

32 † And Evening being come, when the SUN was set, they brought to him ALL the SICK, and the DEMONIACS;

33 and the whole CITY assembled at the DOOR.

34 And he cured Many sick of Various Disorders, and expelled many Demons; ‡ and permitted not the DEMONS to speak, because they knew * him to be the Christ.

35 † And having arisen very early in the Morning, he went out into a Desert Place, and there prayed.

36 And * Simon and THOSE with him eagerly followed him.

37 And having found him, they say to him, "All seek thee."

38 And he says to them, † "We must go * elsewhere, into the ADJACENT Towns, that I may proclaim there also; for this I have come forth."

39 † And * he went and proclaimed to them in their SYNAGOGUES throughout ALL GALILEE, and cast out the DEMONS.

40 † And a Leper comes to him, beseeching him, saying, "If thou wilt, thou canst cleanse Me."

41 And * he, being moved with pity, extending * his HAND, touched him, and says to him, "I will; be thou cleansed."

42 And immediately the LEPROSY departed from him, and he was cleansed.

43 And having strictly charged him, he forthwith sent him away,

* VATICAN MANUSCRIPT.—31. immediately—omit.

32. and departed—omit.

and proclaimed to them in.

being moved. 41. his HAND.

† 32. Matt. viii. 16; Luke iv. 40.

† 33. Luke iv. 43.

† 40. Matt. viii. 3; Luke v. 12.

‡ 34. Mark iii. 12; Luke iv. 41; Acts xvi. 17, 18.

‡ 40. Matt. iv. 23; Luke iv. 41.

αὐτον, ⁴⁴ και λεγει αὐτω· Ὅρα, μηδενι μηδεν
him, and says to him; See, to no one anything
ειπης· ἀλλ' ὕπαγε, σεαυτον δειξον τῷ ἱερεϊ,
thou tell; but go, thyself show to the priest
και προσενεγκε περι του καθαρισμου σου ὃ
and offer for the purification of thee what
προσεταιξε Μωσης, εις μαρτυριον αυτοις. ⁴⁵ Ὁ
enjoined Moses, for a witness to them. He
δε εξελθων ηρξάτο κηρυσσειν πολλα και διαφη-
but going out began to publish many (things) and spread
μιζειν τον λογον. ὥστε μηκετι αὐτον δυνασθαι
abroad the word, so as no longer him to be able
φανερως εις πολιν εισελθειν· ἀλλ' ἐξω ἐν
publicly into a city to enter; but without in
ερημοις τοκοις ην, και ηρχοντο προς αὐτον
desert places he was, and they went to him
πανταχοθεν.
from all parts.

ΚΕΦ. β'. 2.

¹ Και πάλιν εισηλθεν εις Καπερναουμ δι'
And again he went into Capernaum after
ἡμερων· και ηκουσθη, ὅτι εις οικον ἐστι.
days; and it was reported, that into a house he is.
² Και * [εὐθὺς] συνηχθησαν πολλοι, ὥστε
And [immediately] were gathered together many, so as
μηκετι χωρειν μηδε τα προς την θυραν· και
no longer to contain not even the places near the door; and
ἐλαλει αυτοις τον λογον. ³ Και ερχονται προς
he spake to them the word. And they come to
αὐτον παραλυτικον φεροντες, αιρομενον ὑπο
him a paralytic bringing, being carried by
τεσσαρων. ⁴ Και μη δυναμενοι προσεγγισαι
four. And not being able to come nigh
αὐτω δια τον οχλον, ἀπεστεγασαν την
to him through the crowd, they uncovered the
στεγην, ὅπου ην· και εξορυξαντες χαλωσι
roof, where he was; and having dug through they let down
τον κραββατον, ἐφ' ᾧ ὁ παραλυτικος κατε-
the bed, upon which the paralytic was
κειτο. ⁵ Ἰδων δε ὁ Ἰησους την πιστιν αὐτων,
laid. Seeing and the Jesus the faith of them,
λεγει τῷ παραλυτικῷ· Τεκνον, ἀφεωνται σου
says to the paralytic; Son, are forgiven of thee
αἱ ἁμαρτιαι. ⁶ Ἦσαν δε τινες των γραμματειων
the sins. Were but some of the scribes
ἐκει καθημενοι και διαλογιζομενοι ἐν ταῖς
there sitting and reasoning in the
καρδιαῖς αὐτων· ⁷ Τι οὗτος οὕτω λαλει βλασ-
hearts of them; Why this thus speaks blas-
φημίας; τις δυναται ἀφienαι ἁμαρτίας, εἰ μη
phemy; who is able to forgive sins, if not
εἰς ὁ θεος; ⁸ Και εὐθὺς ἐπιγινους ὁ Ἰησους
one the God? And immediately knowing the Jesus

⁴⁴ and says to him,
† "See, that thou say no-
thing to any one; but
go, show Thyself to the
PRIEST, and present for
thy PURIFICATION, those
things which Moses com-
manded, † for Notifying
(the cure) to the people."

⁴⁵ † But HE going out,
began to publicly pro-
claim and divulge the
THING, so that he could
no longer openly enter a
City, but was without in
Desert Places; and they
resorted to him from all
parts.

CHAPTER II.

¹ And after some Days,
† he again entered Caper-
naum; and it was re-
ported That he was in a
House.

² And Many were gat-
hered together; so that (the
house) could not contain
them, nor the PARTS at the
DOOR; and he spake the
WORD to them.

³ And they come *bring-
ing to him a Paralytic,
carried by Four.

⁴ And being unable to
approach him, because of
the CROWD, they uncov-
ered the ROOF where he
was; and having dug
through, they lowered the
† COUCH on which the
PARALYTIC was laid.

⁵ Now JESUS perceiv-
ing their FAITH, says to
the PARALYTIC, "Son, thy
SINS are forgiven."

⁶ But there were some
of the SCRIBES sitting,
and reasoning in their
HEARTS,

⁷ * "Why thus speaks
this man? He blasphemeth!
Who can forgive Sins, but
the One God?"

⁸ And JESUS, immedi-

* VATICAN MANUSCRIPT.—2. immediately—omit.
this man thus speaks? He blasphemeth! Who can.

† 44. See Notes on Matt. viii. 3, 4.

† 4. Eastern beds are light and moveable, con-
sisting of a mattress and two quilts. Dr. Russell tells us, that their beds consist of a mat-
trass laid on the floor, and over this a sheet, (in winter a carpet, or some such woollen
covering,) the other sheet being sewed to the quilt. A divan cushion often serves for
a pillow.

† 45. Lev. xiv. 8, 4, 10; Matt. viii. 4; Luke v. 14
ix. 1; Luke v. 18.

& bringing to him.

7. That

† 45. Luke v. 18.

† 1. Matt.

τῷ πνεύματι αὐτοῦ, ὅτι * [οὕτως] αὐτοὶ διαλο-
to the spirit of himself, that (thus) they rea-
γίζονται ἐν ἑαυτοῖς, εἰπὼν αὐτοῖς· Τί ταῦτα
some among themselves, said to them; Why these (things)
διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 9 Τί
reason you in the hearts of you? Which

ἐστὶν ευκοπιότερον; εἰπεῖν τῷ παραλυτικῷ
is easier? to say to the paralytic,

Ἀφῆνται σου αἱ ἁμαρτίαι; ἢ εἰπὼν· Ἐγείρε,
Are forgiven of thee the sins; or to say, Arise,

ἄρον σου τὸν κραββάτον, καὶ περιπάτει;
take up of thee the bed, and walk?

10 Ἰνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ
That but you may know, that authority has the son of the

ἐν ὁρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας· (λέγει
man on the earth to forgive sins; (he says

τῷ παραλυτικῷ·) 11 Σοὶ λέγω· Ἐγείρε, ἄρον
to the paralytic.) To thee I say; Arise, take up

τὸν κραββάτον σου, καὶ ὑπάγε εἰς τὸν οἶκον
the bed of thee, and go into the house

σου. 12 Καὶ ἠγερθὴ εὐθεὺς, καὶ ἄρας τὸν
of thee. And he was raised immediately, and taking up the

κραββάτον, ἐξηλθεν ἐναντίον πάντων· ὥστε
bed, went out in presence of all; so as

ἐξίστασθαι πάντας, καὶ δοξαζεῖν τὸν θεόν,
to marvel all, and to glorify the God,

λέγοντας· Ὅτι οὐδέποτε οὕτως εἶδομεν.
saying; That never thus we saw.

13 Καὶ ἐξηλθε πάλιν παρα τὴν θάλασσαν·
And he went out again by the sea.

καὶ πᾶς ὁ ὄχλος πρῆχeto πρὸς αὐτόν, καὶ ἐδι-
and all the crowd came to him, and he

δασκεν αὐτούς. 14 Καὶ παραγὼν εἶδε Λευὶ τὸν
taught them. And passing on he saw Levi the

τοῦ Ἀλφαίου, καθήμενον ἐπὶ τοῦ τελωνίου, καὶ
of the Alphaeus, sitting at the custom-house, and

λέγει αὐτῷ· Ἀκολουθεῖ μοι. Καὶ ἀναστὰς
says to him; Follow me. And rising up

ἠκολούθησεν αὐτῷ.
he followed him.

15 Καὶ ἐγένετο ἐν τῇ κατακεισθαι αὐτὸν ἐν
And it happened in the recline at table him in

τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρ-
in a house of him, and many publicans and sin-
τωλὸι συνῆκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς
ners reclined with the Jesus and the disciples

αὐτοῦ· ἦταν γὰρ πολλοί, καὶ ἠκολούθησαν
of him: i. y. were for many, and they followed

αὐτῷ. 16 Καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
him. And the scribes and the Pharisees

ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ
seeing him eating with the publicans and

ἁμαρτωλῶν, λέγουσιν τοῖς μαθηταῖς αὐτοῦ· * [Τί
sinners, said to the disciples of him: [Why]

ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει
that with of the publicans and sinners he eats

ately perceiving in his SPIRIT, that they reason-
ed among themselves, * he
says to them, "Why do
you reason thus in your
HEARTS?

9 † Which is easier? to
say to the PARALYTIC,
'Thy sins are forgiven;'
or to say (with effect.)
'Arise, take Thy couch,
and walk?'

10 But that you may
know That the SON of
MAN has Authority on
EARTH to forgive Sins,"
(he says to the PARA-
LYTIC.)

11 "I say to thee, Arise,
take up thy couch, and
go to thy HOUSE."

12 And he was raised
immediately, and taking
up the couch, went out
in presence of all; so that
they were all amazed, and
glorified God, saying, "We
never say anything like
this!"

13 And he went out
again by the LAKE; and
All the crowd resorted
to him, and he taught
them.

14 † And passing along,
he saw THAT LEVI, who is
the son of ALPHEUS, sit-
ting at the TAX-OFFICE,
and says to him, "Follow
me." And arising, he fol-
lowed him

15 † And it occurred,
while he RECLINED AT
TABLE in his HOUSE,
Many Tribute-takers and
Sinners also reclined with
Jesus and his DISCIPLES;
for they were Many, and
they followed him.

16 And the SCRIBES * of
the PHARISES observing
him eating with the TRIB-
UTE-TAKERS and † Sin-
ners, said to his DISCI-
PLES, "He eats with
TRIBUTE-TAKERS and Sin-
ners!"

* VATICAN MANUSCRIPT.—8. thus—omit.
PHARISEES saw him eat.

16. Why—omit.

8. he says to them.

16. of the

† 16. By *amartoloi*, sinners, the Gentiles or heathen are generally understood in the Gos-
pels, for this was a term the Jews never applied to any of themselves.—*Clarke*.

† 9. Matt. ix. 5.

† 14. Matt. ix. 9; Luke v. 27.

† 15. Matt. ix. 10.

*[και πινει·] 17 Και ακουσας ο Ιησους λεγει
[and drinks?] And hearing the Jesus says
αυτοις· Ου χρειαν εχουσιν οι ισχυοντες
to them; No need have those being well
ιατρον, αλλ' οι κακως εχοντες. Ουκ ηλθον
of a physician, but those sick being. Not I came
καλεσαι δικαιους αλλα αμαρτωλους.
to call just (once) but sinners.

18 Και ησαν οι μαθηται Ιωαννου και οι Φαρι-
And were the disciples of John and the Phari-
σαιοι νηστευοντες· και ερχονται, και λεγουσιν
sees fasting; and they come, and they say
αυτω· Διατι οι μαθηται Ιωαννου και οι των
to him; Why the disciples of John and those of the
Φαρισαιων νηστεουσιν, οι δε σοι μαθηται
Pharisees fast, those but to those disciples
ου νηστεουσιν; 19 Και ειπεν αυτοις ο Ιησους·
not fast? And said to them the Jesus;
Μη δυναται οι υιοι του νυμφωνος, εν ω ο
Not are able the sons of the bride-chamber, in which the
νυμφιος μετ' αυτων εστι, νηστεειν; δσον
bridegroom with them is, to fast? so long
χρονον μεθ' εαυτων εχουσι τον νυμφιον, ου
a time with themselves they have the bridegroom, not
δυναται νηστεειν. 20 Ελευσονται δε ημεραι,
are able to fast. Will come but days,
οταν απαρηθ' απ' αυτων ο νυμφιος, και
when may be taken away from them the bridegroom, and
τοτε νηστεουσιν εν εκεινη τη ημερα. 21 Ουδεις
then they will fast in that the day. No one
επιβλημα ρακους αγναφου επιρραπτει επι
a patch of cloth unsuffled sews on
ιματιν παλαιω· ει δε μη, αιρει το πληρωμα
'o a mantle old; if but not, takes away the patch
αυτου το καινον του παλαιου, και χειρον
of itself the new of the old, and worse
σχισμα γινεται. 22 Και ουδεις βαλλει οινον
a rent becomes. And no one puts wine
νεον εις ασκους παλαιους· ει δε μη, ρησσει ο
new into bottles old; if but not, bursts the
οινος ο * [νεος] τους ασκους, και ο οινος
wine the [new] the bottles, and the wine
εκχειται, και οι ασκοι απολουνται· αλλα οινον
is spilled, and the bottles are lost; but wine
νεον εις ασκους καινους βλητεον.
new into bottles new must be put.

23 Και εγενετο παραπορευεσθαι αυτον εν τοις
And it came to pass to go him in the
σαββασι δια των σποριμων, και ηρξαντο οι
sabbath through the corn-fields, and began the
μαθηται αυτου οδον ποιειν τιλλοντες τους
disciples of him a way so make plucking the
σταχυας. 24 Και οι Φαρισαιοι ελεγον αυτω·
ears of corn. And the Pharisees said to him;
Ιδε, τι ποιουσιν εν τοις σαββατιν, ο ουκ
See, why do they in the sabbath, what not

17 And Jesus having
heard it, says to them;
† "THEY being in ΠΕΛΤΗ
have no Need of a Physi-
cian, but THEY who are
SICK. I came not to call
the Righteous, but Sin-
ners."

18 † Now the DISCIPLES
of John and the PHARI-
SEES were fasting; and
they come and say to
him, "Why do the DIS-
CIPLES of John, * and the
DISCIPLES of the PHARI-
SEES fast, but THINE fast
not?"

19 And Jesus replied,
"Can the BRIDEGROOM fast,
while the BRIDEGROOM is
with them? During the
time they have the BRIDE-
GROOM with them, they
cannot fast.

20 But the Days will
come, when the BRIDE-
GROOM will be taken from
them, and then they will
fast in That DAY.

21 No one sews a Piece
of undressed Cloth on to
an old Garment; if so, the
NEW PIECE of itself takes
away from the OLD, and a
worse Rent is made.

22 And no one puts new
Wine into toll Skins; if
so, the WINE * will burst
the SKINS; and the WINE
will be lost, and the
SKINS; but new Wine
into new Skins."

23 † And it happened,
that he * was passing
through the FIELDS OF
GRAIN on the SABBATH;
and his DISCIPLES began,
as they * made their way,
to pluck the HEADS OF
GRAIN.

24 And the PHARISEES
said to him, "See, why do
they on the SABBATH what
is not lawful?"

* VATICAN MANUSCRIPT.—10. And drinks—omit.
FARISEES fast, but THINE fast not? 22. new—omit.

† 17. See Note on Matt. ix. 17.
† 17. Matt. ix. 12, 13; Luke v. 31, 32.

Matt. xii. 1; Luke vi. 1.

13. and the DISCIPLES of the
22. will burst the SKINS.
23. was
passing through. 23. made their way, to pluck.

† 19. Matt. ix. 14; Luke v. 26

† 23

ἐξέστι: ²⁵ Καὶ αὐτὸς εἶπεν αὐτοῖς· Οὐδεποτε
 is lawful? And he said to them: Never
 ἀνεγνώτε, τι ἐποίησε Δαυὶδ, ὅτε χρεῖαν εἶχε,
 have you known, what did David, when need he had,
 καὶ ἐπεινάσεν, αὐτὸς καὶ οἱ μετ' αὐτοῦ;
 and was hungry, he and those with him;
²⁶ * [Πῶς] εἰσηλθεν εἰς τὸν οἶκον τοῦ θεοῦ,
 [How] he went into the house of the God,
 ἐπὶ Ἀβιαθάρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους
 to Abiathar of the high-priest, and the loaves
 τῆς προθέσεως ἐφάγεν, οὓς οὐκ ἐξέστι φαγεῖν
 of the presence did eat, which not is lawful to eat
 εἰ μὴ τοῖς ἱερευσὶ, καὶ ἔδωκε καὶ τοῖς συν
 if not the priests, and he gave also to those with
 αὐτῷ οὗτοι; ²⁷ Καὶ εἶπεν αὐτοῖς· Τὸ σαβ-
 him being? And he said to them; The sab-
 βατον διὰ τὸν ἀνθρώπον ἐγένετο, οὐχ' ὁ
 bath because of the man was made, not the
 ἀνθρώπος διὰ τὸ σαββατον. ²⁸ Ὡστε κύριος
 man because of the sabbath. So that a lord
 ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββατου.
 is the son of the man even of the sabbath.

ΚΕΦ. γ'. 3.

¹ Καὶ εἰσηλθε πάλιν εἰς τὴν συναγωγὴν·
 And he entered again into the synagogue;
 καὶ ἦν ἐκεῖ ἀνθρώπος ἐξηραμμένην ἔχων τὴν
 and was there a man having been withered having the
 χεῖρα· ² καὶ παρατηροῦν αὐτὸν, εἰ τοῖς σαβ-
 hand; and they closely watched him, if to the sab-
 βασι θεραπεύσει αὐτὸν, ἵνα κατηγορήσωσιν
 bath he will heal him, that they might accuse
 αὐτοῦ. ³ Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμ-
 him. And he says to the man to that having been
 μετὴν ἔχοντι τὴν χεῖρα· Ἐγείρε εἰς τὸ μέσον.
 withered having the hand; Arise in the midst.
⁴ Καὶ λέγει αὐτοῖς· Ἐξεστὶ τοῖς σαββάτιν
 And he says to them; Is it lawful to the sabbath
 ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σῶσαι,
 to do good or to do evil? a life to save,
 ἢ ἀποκτείνειν; Οἱ δὲ ἐσιώπων. ⁵ Καὶ περιβλε-
 or to destroy? They but were silent. And looking
 ψάμενος αὐτοὺς μετ' ὀργῆς, συλλυκόμενος ἐπὶ
 round them with anger, being grieved at
 τῇ πᾶρσσει τῆς καρδίας αὐτῶν, λέγει τῷ
 the hardness of the hearts of them, he says to the
 ἀνθρώπῳ· Ἐκτείνον τὴν χεῖρα σου. Καὶ
 man; Stretch out the hand of thee. And
 ἐξέτεινε· καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.
 he stretched it out; and was restored the hand of him.
⁶ Καὶ ἐξελθόντες οἱ Φαρισαῖοι, εὐθὺς μετὰ τῶν
 And coming out the Pharisees, immediately with the

²⁵ And * he said to them, † "Have you never read what David did, when he had Need, and was hungry, he, and those with him?"

²⁶ How † he went into the TABERNACLE of GOD, to Abiathar (son) of the HIGH-PRIEST, and ate † the LOAVES of the PRESENCE, † which none but the PRIESTS could lawfully eat; and he gave also to those with him."

²⁷ He also said to them, "The SABBATH was made for MAN, and not MAN for the SABBATH;

²⁸ † so that the SON of MAN is Lord even of the SABBATH "

CHAPTER III.

¹ † And again he entered into the SYNAGOGUE, where was a Man who had a Withered HAND.

² And they watched him closely, (to see) if he would cure him on the SABBATH; that they might accuse him.

³ And he says to THAT MAN HAVING the Withered HAND, "Arise in the MIDST."

⁴ And he says to them, "Is it lawful to do good on the SABBATH, or to do evil? to save Life, or to destroy?" But THEY were silent.

⁵ And surveying them with Indignation, being grieved at the HARDNESS of their HEARTS, he says to the MAN, "Stretch out * thine HAND." And he stretched it out, and his HAND was restored.

⁶ † And the PHARISEES going out, immediately * held a Council with † the

* VATICAN MANUSCRIPT.—25. he said.
 † gave Counsel.

26. How—omit.

5. the HAND.

† 26 David went to the house of Abimelech at Nob, with whom the tabernacle then was, and the ephod, and other holy things. See 1 Sam. xxi.
 † 26. These loaves were placed on a table on the north side, and at the right hand of him who entered the tabernacle. Exod. xxv 30; Lev. xxiv. 8, & 9.

† 6. The Herodians were a political party who began to become eminent in the days of Herod the Great, as favoring his claims, and those of his patrons, the Romans, to the sovereignty of Judea.

† 75 1 Sam. xxi. 6.
 xii. 9. Luke vi. 9.

† 26 Exod. xxix. 32, 33.
 † & Matt. xii. 14.

‡ 28. Matt. xii. 8.

‡ 1. Matt

Ἡρωδιανῶν συμβουλευόντων ἐκείνῳ κατ' αὐτόν,
Herodians a council held against him,
ὅπως αὐτόν ἀπολεσώσι.
how him they might destroy.

Ἦ καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ
And the Jesus with the disciples of him
ἀνεχώρησεν εἰς τὴν θάλασσαν· καὶ πολλὴ πλῆ-
withdrew to the sea; and a great multi-
θὸς ἀπὸ τῆς Γαλιλαίας ἠκολούθησάν αὐτῷ· καὶ
tude from the Galilee followed him; and
ἀπὸ τῆς Ἰουδαίας, καὶ ἀπὸ Ἱερουσαλὴμ, καὶ
from the Judea, and from Jerusalem, and
ἀπὸ τῆς Ἰδουμαίας, καὶ περὰ τοῦ Ἰορδάνου, καὶ
from the Idumea, and beyond the Jordan, and
***[οἱ] περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ,**
[those] about Tyre and Sidon, a multitude great,
ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν.
having heard what things he did, came to him.

Ἦ καὶ ἐπεὶ τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοῖον
And he spake to the disciples of him, that a small vessel
σκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ
should attend him, because of the crowd, that not
ὀλιβώσιν αὐτόν. **Ἦ πολλοὺς γὰρ ἐθεράπευσεν,**
they might throng him. Many for he cured,

ὥστε ἐπικίπτεν αὐτῷ, ἵνα αὐτὸν ἅψωνται,
so as to rush to him, that him they might touch,
ὅσοι εἶχον μαστίγας. **Ἦ καὶ τὰ πνεύματα τὰ**
as many as had scourges. And the spirits the

ἀκαθάρτα, ὅταν αὐτὸν ἐθεώρει, προσηύκοντο
unclean, when him gazing on, fell before
αὐτῷ, καὶ ἐκραζέ, λέγοντα· Ὅτι σὺ εἶ ὁ υἱὸς
him, and cried, saying: That thou art the son

τοῦ Θεοῦ. **Ἦ καὶ πολλὰ ἐπέτιμα αὐτοῖς, ἵνα**
of the God. And many times he charged them, that
μὴ φανερόν αὐτὸν ποιήσωσι. **Ἦ καὶ ἀναβάν-**
not known him they should make. And he goes

κει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ᾗθελεν
up into the mountain, and calls whom would
αὐτοὺς· καὶ ἀπῆλθον πρὸς αὐτόν.
he; and they came to him.

Ἦ καὶ ἐποίησε δώδεκα, ἵνα ὥσι μετ' αὐτοῦ,
And he appointed twelve, that they should be with him,
καὶ * [ἵνα] ἀποστείλῃ αὐτοὺς κηρύσσειν, **Ἦ καὶ**
and [that] he might send them to preach, and

εἶχεν ἐξουσίαν * [θεραπεύειν τὰ νοσήσους, καὶ]
to have authority [to cure the diseases, and]
ἐκβάλλειν τὰ δαιμόνια. **Ἦ καὶ ἐπέθηκε τῷ**
to cast out the demonia. And he put on to the

Σίμωνι ὀνόματι Πέτρον· **Ἦ καὶ Ἰακώβον τὸν τοῦ**
Simon a name Peter; and James that of the
Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ
Zebedee, and John the brother of the

Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοαν-
James; and he put on them names Boan-
εργες, ὃ ἐστίν, υἱοὶ βροντῆς· **Ἦ καὶ Ἀνδρέαν,**
erges, that is, sons of thunder; and Andrew, and

Herodians, against him,
how they might destroy him.

7 But Jesus with his
disciples retired to the
LAKE; and a Great Mul-
titude followed him from
GALILEE, † and from JU-
DEA,

8 and from Jerusalem,
and from IDUMEA, and
from beyond the JORDAN;
also a great Company from
about Tyre and Sidon, hav-
ing heard what * he had
done, came to him.

9 And he spake to his
disciples, that * a Small
boat should attend him
because of the crowd,
that they might not press
upon him.

10 For he had cured
Many; so that as many
as had Diseases rushed to-
wards him in order to
touch him.

11 † And the UNPURE
SPIRITS, when they be-
held him, fell before him,
and cried, saying, "Thou
art the son of God."

12 And he repeatedly
charged them, that they
should not make Him
known.

13 † And he ascended
the MOUNTAIN, and called
whom he would; and they
went to him.

14 And he appointed
* twelve, that they should
accompany him, and that
he might send them forth
to proclaim.

15 and to have Author-
ity to exorcise DEMONS.

16 * Now the TWELVE
he appointed, were † SIM-
ON, to whom he gave the
Name of PETER;

17 and THAT James, son
of ZEBEDEE, and John
the brother of James; to
whom he gave the Names
of Bonnerges, that is, Sons
of Thunder;

18 and Andrew, and

* VATICAN MANUSCRIPT.—8, THOSE—omit.

11. twelve, whom also he named Apostles, that.

DISMISSES, and—omit.

named PETER.

† 7. Luke vi. 17.

12; ix. 1.

† 11. Mark i. 32, 34; Luke iv. 41.

† 10. John i. 42.

8. he does.

14. that—omit.

9. Small vessels.

15. to cure

demons.

† 13. Matt. x. 1; Luke vi.

καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον,
and Philip, and Bartholomew, and Matthew,
καὶ Θωμᾶν, καὶ Ἰακώβον τοῦ τοῦ Ἀλφαίου, καὶ
and Thomas, and James that of the Alphaeus, and
Θαδδαίου, καὶ Σίμονα τοῦ κανανίτην, 19 καὶ
Thaddaeus, and Simon the Canaanite, and
Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν.
Judas Iscariot, who even delivered up him.
20 Καὶ ἐρχονται εἰς οἶκον. Καὶ συνέρχεται
And they come into a house. And came together
πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μὴτε
again a crowd, so as not to be able them not even
ἀρτὸν φάγειν. 21 Καὶ ἀκούσαντες οἱ παρ'
bread to eat. And having heard those with
αὐτοῦ, ἐξῆλθον κρατῆσαι αὐτόν· ἐλέγον γὰρ·
him, went out to restrain him; they said for·
'Ὅτι ἐξεστὴ. 22 Καὶ οἱ γραμματεῖς, οἱ ἀπὸ
That he is out of place. And the scribes, those from
'Ιερουσαλὴμ καταβάντες, ἐλέγον· 'Ὅτι Βεελ-
Jerusalem having come down, said; That Beel-
(ζεβουλ ἐχει· καὶ· 'Ὅτι ἐν τῷ ἀρχόντῳ τῶν
zebul he has; also; That by the chief of the
δαίμονων ἐκβάλλει τὰ δαίμονια. 23 Καὶ προσ-
demons he casts out the demons. And having
καλέσας αὐτοὺς, ἐν παραβολαῖς ἐλέγεν
called them, in parables he said
αὐτοῖς· Πῶς δύναται σατὰνας σατάναν ἐκβάλ-
to them; How is able an adversary an adversary to cast
λεῖν; 24 Καὶ ἐὰν βασιλεῖα ἐφ' ἑαυτὴν μερισ-
shall; And if a kingdom against herself should be di-
θῇ, οὐ δύναται σταθῆναι ἡ βασιλεῖα ἐκείνη·
divided, not is able to stand the kingdom that;
25 καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται
and if a house against herself should be divided, not is able
σταθῆναι ἡ οἰκία ἐκείνη· 26 καὶ εἰ ὁ σατὰνας
to stand the house that, and if the adversary
ἀνίστη ἐφ' ἑαυτόν καὶ μεμερισται, οὐ δύναται
has risen up against himself and have been divided, not is able
σταθῆναι, ἀλλὰ τέλος ἐχει. 27 Οὐδεὶς δύναται
to stand, but an end he has. No one is able
τὰ σκευὴ τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν
the household goods of the strong man, entering into the
οἰκίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τοῦ
house of him, to plunder, if not first the
ἰσχυροῦ δῇσῃ· καὶ τότε τὴν οἰκίαν αὐτοῦ
strong man he should bind, and then the house of him
διαρπάσει. 28 Ἀμὲν λέγω ὑμῖν, ὅτι πάντα
he will plunder. Indeed I say to you, that all
ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτη-
will be forgiven to the sons of the men the sins,
ματα, καὶ αἱ βλασφημίας, ὅσας ἀν βλασφημή-
and the evil sayings, whatever they may

Philip, and Bartholomew, and Matthew, and Thomas, and THAT James, son of ALPHEUS, and Thaddeus, and Simon, the CANANITE,

19 and Judas Iscariot, who even delivered him up.

20 † And they went into a House. And the Crowd assembled again, so that they could not even eat Bread.

21 And THOSE with him having heard, went out to restrain him; for they said. "He is transported too far."

22 And THOSE SCRIBES who had come down from Jerusalem said, † "He has Beelzebub," and, "By the RULER of the DEMONS, he expels the DEMONS."

23 † And having called them, he said to them, "How can an Adversary expel an Adversary?"

24 And if a Kingdom is divided against itself, that KINGDOM cannot stand;

25 and if a House is divided against itself, that HOUSE cannot stand;

26 and if the ADVERSARY rises up against himself, and is divided, he cannot stand, but has an end.

27 * But no one can enter the STRONG man's HOUSE, and plunder his GOODS, unless he first bind the STRONG man; and then he may plunder his HOUSE.

28 Indeed, I say to you, That ALL SINS will be forgiven the SONS of MEN, and the BLASPHEMIES with which they may revile;

* VATICAN MANUSCRIPT.—27. but no one.

† 21. Doddridge remarks, "Our manner of rendering these words, *He is besides himself*, or *He is mad*, is very offensive. One can hardly think Christ's friends would speak so contemptibly and impiously of him; and if that sense must necessarily be retained, it would be much more decent to render the clause, *It* (that is, the *multitude*), *is mad*, thus unseasonably to break in upon him." Schotengen contends, that the *multitude*, and not *Christ* is here intended. Christ was in the house; the multitude, *ochlos*, verse 20, went out, *krateesan auton*, to restrain it, (viz. *ochlos*, the multitude,) to prevent them from rushing into the house and disturbing their Master, who was taking some refreshment. This conjecture should not be lightly regarded.—*Clarke*.

‡ 20. Mark vi. 21.

‡ 22. Matt. ix. 34; x. 25; Luke xi. 15; John vii. 30; viii. 48, 50;

x. 22.

‡ 23. Matt. xii. 23.

σωσιν· ²² ὅς δ' ἐν βλασφημῇ εἰς τὸ
 who but ever may speak evil to the
 πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἀφεσιν εἰς τὸν
 spirit the holy, not has forgiveness to the
 αἰῶνα, ἀλλ' ἐνόχος ἐστὶν αἰωνίου κρισεως.
 age, but liable is of age-lasting judgment.
²³ Ὅτι ἐλεγον· Πνεῦμα ἀκαθάρτον ἔχει. ²¹ Ἐρ-
 Because they said; A spirit unclean he has.
 χονται οὖν ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοί
 Comes then the mother of him and the brothers
 αὐτοῦ· καὶ ἐξω ἐστῶτες ἀπέστειλαν πρὸς αὐτόν,
 of him; and without standing they sent to him,
 φωνούντες αὐτόν. ²² Καὶ ἐκάθητο ὄχλος περὶ
 calling him. And sat a crowd about
 αὐτόν· εἶπον δὲ αὐτῷ· Ἰδοὺ, ἡ μήτηρ σου
 him; said and to him; Lo, the mother of thee
 καὶ οἱ ἀδελφοί σου ἐξω ζητοῦσι σε. ²³ Καὶ
 and the brothers of thee without are seeking thee. And
 ἀπεκρίθη αὐτοῖς, λέγων· Τίς ἐστὶν ἡ μήτηρ
 he answered to them, saying; Who is the mother
 μου, ἢ οἱ ἀδελφοί μου; ²⁴ * [Καὶ] περιβλε-
 of me, or the brothers of me? [And] looking
 ψάμενος κυκλῶ τοὺς περὶ αὐτὸν καθήμενους,
 about round those about him sitting,
 λέγει· Ἴδε ἡ μήτηρ μου, καὶ οἱ ἀδελφοί μου.
 he says; Lo the mother of me, and the brothers of me.
²⁵ Ὅς * [γὰρ] ἂν ποιῇ τὸ θέλημα τοῦ θεοῦ,
 Who [for] ever may do the will of the God,
 οὗτος ἀδελφός μου, καὶ ἀδελφὴ * [μου], καὶ
 this a brother of me, and a sister [of me], and
 μήτηρ ἐστί.
 a mother is.

ΚΕΦ. δ'. 4.

· Καὶ πάλιν ᾤρξατο διδάσκειν παρὰ τὴν
 And again he began to teach by the
 θάλασσαν· καὶ συνηχθὲν πρὸς αὐτὸν ὄχλος πολὺς,
 sea, and was assembled to him a crowd great,
 ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον, καθέσθαι
 so as him entering into the ship, to sit
 ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν
 in the sea; and all the crowd by the
 θάλασσαν ἐπὶ τῆς γῆς ἦν. ² Καὶ ἐδίδασκεν
 sea on the land was. And he taught:
 αὐτοὺς ἐν παραβολαῖς πολλὰς, καὶ ἐλέγεν αὐτοῖς
 them in parables many, and said to them
 ἐν τῇ διδαχῇ αὐτοῦ· ³ Ἀκούετε· Ἰδοὺ, ἐξηλθεν
 in the teaching of him; Hear you; Lo, went out
 ὁ σπείρων τοῦ σπείραι. ⁴ Καὶ ἐγένετο ἐν τῷ
 the sower of the (seed) to sow. And it happened in the

²⁹ † but whoever may blaspheme against the HOLY SPIRIT, has no forgiveness to the AGE, but is exposed to Aionian * † Judgment."

³⁰ Because they said, "He has an impure Spirit."

³¹ His MOTHER and BROTHERS then came, and standing without, sent to him, calling him.

³² And a Crowd sat round him, and they said to him, "Behold, thy MOTHER and thy BROTHERS are without seeking thee."

³³ And he answered them, saying, "Who is my MOTHER, or my BROTHERS?"

³⁴ And looking about on THOSE sitting round him, he said, "Behold my MOTHER, and my BROTHERS!"

³⁵ Whoever shall do the WILL of GOD, this is my Brother, and Sister, and Mother."

CHAPTER IV.

¹ † And again he began to teach by the LAKE; and so * very great a Crowd gathered about him, that entering the BOAT, he sat on the LAKE; and All the CROWD was by the LAKE on the LAND.

² And he taught them many things in Parables, and said to them, in his TEACHING;

³ "Hearken! Behold, the SOWER went forth to * sow.

⁴ And it happened, in

* VATICAN MANUSCRIPT.—29. Transgression. 23. my—omit. 1. very. 3. sow.

34. And—omit.

35. For—omit.

† 29. The Vat. MSS. reads *Transgression*, and Griesbach has placed the word *amartematos*, sin, or transgression, in the margin, with his mark of strong probability. Grotius, Mill, and Bengel prefer this reading. It is also the reading of the *Coptic*, *Armenian*, *Gothic*, *Sahag*, and all the *Itala* but two. It is a Hebraism for punishment, the effect of sin. The sin against the Holy Spirit is plainly stated to be, ascribing the miracles of Christ and his apostles to demoniacal agency. They who acted thus, could not be converted to the Christian faith, because they resisted the strongest possible evidence. They remained therefore in the same foolish state in which Christianity found them; which is expressed by the phrase, "he has no forgiveness."

‡ 29. Matt. xii. 31. 29. Luke xii. 10. 1 John v. 13
 § 1. Matt. xiii. 1. Luke viii. 4.

‡ 31. Matt. xiii. 40. Luke xiii. 35.

σπειρειν, ὃ μὲν ἐπέσε παρα τὴν ὁδὸν· καὶ
sowing, this indeed fell on the path: and
ἦλθε τα πετεινα, καὶ κατεφαγεν αὐτο. ⁵ Ἄλλο
came the birds, and ate it. Another
δε ἐπέσεν ἐπὶ τὸ πετρώδες, ὅπου οὐκ εἶχε γῆν
and fell on the rocky ground, where not it had earth
πολλήν· καὶ εὐθὺς ἐξαντεῖλε, διὰ τὸ μὴ
much, and immediately it sprung up, through the not
εἶχειν βάθος γῆς. ⁶ Ἡλίου δὲ ἀνατείλαντος,
to have a depth of earth. Sun and having arisen,
ἐκαυματίσθη, καὶ διὰ τὸ μὴ εἶχειν ῥίζαν, ἐξη-
it was scorched, and through the not to have a root, was
ρανθῆ. ⁷ Καὶ ἄλλο ἐπέσεν εἰς ἀκανθὰς· καὶ
dried up. And another fell into thorns; and
ἀνεβῆσαν αἱ ἀκανθαί, καὶ συνεκνίξαν αὐτο, καὶ
sprang up the thorns, and choked it, and
καρπὸν οὐκ ἔδωκε. ⁸ Καὶ ἄλλο ἐπέσεν εἰς τὴν
fruit not it gave. And another fell into the
γῆν τὴν καλὴν· καὶ ἐδίδου καρπὸν ἀναβαίοντα
ground the good, and it bore fruit springing up
καὶ αὐξανόντα· καὶ ἔφερον ἐν τριακοντα, καὶ
and increasing, and bore one thirty, and
ἐν ἑξήκοντα, καὶ ἐν ἑκατον. ⁹ Καὶ εἶπεν· Ὁ
one sixty, and one a hundred. And he said; He
ἐχὼν ὦτα ἀκουεῖν, ἀκουέτω.
having ears to hear, let him hear.

¹⁰ Ὅτε δὲ ἐγένετο καταμονας, ᾠρώτησαν
When and he was alone, asked
αὐτὸν οἱ περὶ αὐτοῦ, συν τοῖς δώδεκα, τὴν
him those about him, with the twelve, the
παρβολὴν. ¹¹ Καὶ εἶπεν αὐτοῖς· Ὅτιν δέδο-
parable. And he said to them, To you it is
ται γινῶναι τὸ μυστήριον τῆς βασιλείας τοῦ
given to know the secret of the kingdom of the
θεοῦ· ἐκείνοις δὲ τοῖς ἐξω ἐν παραβολαῖς τὰ
God, to them but to those without in parables the
πάντα γίνεται· ¹² ἵνα βλέποντες βλέπωσι,
all (things) are done; that seeing they may see,
καὶ μὴ ἰδῶσι· καὶ ἀκούοντες ἀκουῶσι, καὶ μὴ
and not they may see, and hearing they may hear, and not
συνίωσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ
they may hear, lest they should turn, and should be forgiven
αὐτοῖς τὰ ἁμαρτήματα. ¹³ Καὶ λέγει αὐτοῖς·
to them the man. And he says to them:
Οὐκ οἰδατε τὴν παραβολὴν ταυτήν; καὶ πῶς
Not know you the parable this? and how
πᾶσας τὰς παραβολὰς γινώσκεισθε; ¹⁴ Ὁ σπειρὼν,
all the parables will you know? He sowing,
τὸν λόγον σπείρει. ¹⁵ Οὗτοι δὲ εἰσὶν οἱ παρα-
the word sows. These and are they by
τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν
the path, where is sown the word, and when
ἀκουσώσιν, εὐθὺς ἐρχεται ὁ σατανᾶς, καὶ
they may hear, immediately comes the adversary, and

sowing, some seed fell by the ROAD and the BIRDS came and picked it up.

⁵ And some fell on the ROCKY GROUND, where it had not much Soil; and immediately it vegetated, because it had no Depth of Soil;

⁶ * and the SUN having arisen, it was scorched; and because it HAD no Root, it withered.

⁷ And some fell among THORNS; and the THORNS grew up, and choked it, and it bore no Fruit.

⁸ And some fell on GOOD GROUND, and yielded Fruit, springing up and increasing; and one bore thirty, and one sixty, and one a hundred."

⁹ And he said, * "He HAVING EARS to hear, let him hear."

¹⁰ ‡ And when he had retired, THOSE about him, with the TWELVE, asked him concerning the * PARABLE.

¹¹ And he said to them, * "To you is given the SECRET of the KINGDOM of God; but to ‡ THOSE WITHOUT, ALL things are done in Parables;

¹² ‡ that seeing, they may see, and not perceive; and hearing, they may hear, and not understand: lest they should turn, and * it should be forgiven them."

¹³ And he says to them, "Do you not understand this PARABLE? How then will you know ALL the PARABLES?"

¹⁴ ‡ THE SOWER sows the WORD.

¹⁵ And these are THOSE where the WORD is sown by the ROAD; and when they have heard, the AN-VERSARY comes immediately, and takes away

* Vatican Manuscript.—8. and the sun having arisen. 9. Who has ears.
10. PARABLES. 11. is given the secret. 12. it should be.
† 10. Matt. xiii. 10; Luke viii. 9. ‡ 11. 1 Cor. v. 12; Col. iv. 6; 1 Thess. iv. 12
1 Tim. iii. 7. ‡ 12. Isa vi. 9; Matt. xiii. 14; Luke viii. 10; John xii. 40; Acts
xviii. 28; Rom. xi. 8. ‡ 14. Matt. xiii. 19.

αἶρει τον λογον τον εσπαρμενον εν ταις καρδιαῖς
takes the word that having been sown in the hearts
αὐτων. ¹⁶ Καὶ οὗτοι εἰσιν ὁμοίως οἱ ἐπὶ τα
of them. And these are like those on the

πετρῶδῃ σπειρομενοι, οἱ, ὅταν ακουσῶσι τον
rocky ground being sown, who, when they may hear the
λογον, ευθεως μετα χαρας λαμβανουσιν αυτον
word, immediately with joy they receive it;

¹⁷ καὶ οὐκ εχουσι ριζαν εν ἑαυτοις, ἀλλὰ προσ-
and not they have a root in themselves, but for a
καιροι εἰσιν· εἰτα γενομενης θλιψεως ἡ διωγμου
season they are; then occurring trial or persecution
δια τον λογον, ευθεως σκανδαλιζονται. ¹⁸ Καὶ
through the word, immediately they are offended. And

αλλοι εἰσιν οἱ εἰς τας ακανθας σπειρομενοι·
others are those into the thorns being sown;
οὗτοι εἰσιν οἱ τον λογον ακουοντες, ¹⁷ καὶ αἱ
these are those the word hearing, and the

μεριμναι του αιωνος, καὶ ἡ ἀπατη του πλουτου,
cares of the age, and the delusion of the wealth,
καὶ αἱ περὶ τα λοιπα ἐπιθυμια εἰσπορευομεναι
and the about the other (things) strong desires entering in
συμπνιγουσι τον λογον· καὶ ἀκαρπος γινεται.
choke the word; and unfruitful it becomes.

²⁰ Καὶ οὗτοι εἰσιν οἱ ἐπὶ την γῆν την καλην
And these are those upon the ground the good
σπαρεντες, οἵτινες ακουουσι τον λογον, καὶ
being sown, who hear the word, and
παραδεχονται· καὶ καρποφορουσιν, ἐν τριακοντα,
accept; and bear fruit, one thirty,
καὶ ἐν εξηκοντα, καὶ ἐν ἑκατον. ²¹ Καὶ ελεγειν
and one sixty, and one a hundred. And he said

αυτοις· Μητι ὁ λυχνος ερχεται, ἵνα ὑπο τον
to them; Neither the lamp comes, that under the
μυθιον τεθῇ, ἢ ὑπο την κλινην; οὐχ' ἵνα
measure: it may be placed, or under the couch? not that
ἐπὶ την λυχνίαν ἐπιτηθῇ; ²² Οὐ γὰρ ἐστι
on the lamp-stand it may be placed? Not for is
τι κρυπτον, ὃ εἰ μὴ φανερωθῇ· οὐδὲ
anything hidden, which if not it may be disclosed; nor
ἐγενετο ἀποκρυφον, ἀλλ' ἵνα εἰς φανερον ἐλθῇ.
was stored away, but that into light it may come.

²³ Εἰ τις εχει ὠτα ακουειν, ακουετω. ²⁴ Καὶ
If any one has ears to hear, let him hear. And
ελεγειν αυτοις· Βλεπετε, τι ακουετε. Εὐ φ
he said to them: Consider you, what you hear. In what
μετρῳ μετρεῖτε, μετρηθησεται ὑμιν. ²⁵ Ὅς γὰρ
measure you measure, it shall be measured to you. Who for

THAT WORD which was
SOWN * upon them.

¹⁶ And these in like
manner are THOSE SOWN
on the ROCKY GROUND;
who, when they hear the
WORD, receive it immedi-
ately with Joy;

¹⁷ And having no Root
in themselves, they are
but temporary; then Trial
or Persecution occurring
on account of the WORD,
they instantly fall away.

¹⁸ And others are THOSE
who are SOWN among the
THORNS; * these are THEY
who have HEARD the
WORD;

¹⁹ and the CARES of the
AGE, and the DECEIT-
FULNESS of RICHES, and
the STRONG DESIRES for
OTHER things entering in,
choke the WORD, and ren-
der it unproductive.

²⁰ And * those are THEY,
who are SOWN on the GOOD
GROUND, who hear the
WORD, and accept it, and
bear fruit; one thirty, one
sixty, and one a hundred.

²¹ And he said to them,
† "Is a lamp brought, to
be put under the COCK-
MEASURE, or under the
COUCH? so that it may not
be placed on the LAMP-
STAND?"

²² † For * nothing was
hidden, except that it
should be manifested; nor
was it concealed, but that
it should come to light.

²³ If any one has Ears
to hear, let him hear."

²⁴ And he said to them,
† "Consider what you hear;
by the Measure you dis-
pense, it will be measured
to * you, and shall be ad-
ded to you;

²⁵ † for whoever has, to

* VATICAN MANUSCRIPT.—15. upon them.

the word. 20. those are THEY.

22. nothing was hidden, except that it should be manifested; nor was it concealed, but that it should come to light.

24. you, and shall

† 21. By *klinera* must be understood the couch, (like our sofa,) which, as Grotius observes, had such a cavity as to admit of a *candelabrum* being put under it; nay, it seems, anything much larger; indeed, by the citations adduced by Wetstein, it appears to have been used by the ancients as a common hiding place.—Bloomfield.

† 19. 1 Tim. vi. 9, 17.

21. Matt. v. 15; Luke viii. 16; xi. 33.

† 22. Matt. x.

26. Luke xii. 2.

† 24. Matt. vii. 2; Luke vi. 38.

† 25. Matt. xiii. 12; xiv. 29;

Luke viii. 19; xix. 30.

ἐν ἐχθρῷ, δοθήσεται αὐτῷ· καὶ ὁς οὐκ ἔχει, καὶ
 one may have. It shall be given to him: and who not has, even
 ὁ ἔχει ἀρθθήσεται ἀπ' αὐτοῦ. ²⁶ Καὶ εἶπεν·
 what he has will be taken from him. And he said:
 Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὡς εἰς ἀν-
 Thus in the kingdom of the God, as if a
 ἄνθρωπος βάλην τὸν σπόρον ἐπὶ τῆς γῆς, ²⁷ καὶ
 man should cast the seed on the earth, and
 καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ
 should sleep and wake night and day, and the
 σπόρος βλαστᾷ καὶ μηκυνῆται, ὡς οὐκ οἶδεν
 seed should germinate and grow up, as not knows
 αὐτός. ²⁸ Αυτομάτῃ * [γὰρ] ἡ γῆ καρποφορεῖ,
 he. Of its own accord [for] the earth bears fruit,

πρῶτον, χορτόν, εἰτα σταχύν, εἰτα πληρὴ σίτον
 first, a plant, then an ear, then full grain
 ἐν τῷ σταχυί. ²⁹ Ὅταν δὲ παραθῇ ὁ καρπός,
 in the ear. When but may be ripe the fruit,

εὐθὺς ἀποστελλεῖ τοὺς δρεπανοὺς, ὅτι παρεστῆκεν
 immediately he sends the sickle, for is ready
 ὁ θερισμός. ³⁰ Καὶ εἶπεν· Τινὶ ὁμοιωσώμεν
 the harvest. And he said; To what may we compare

τὴν βασιλείαν τοῦ θεοῦ; ἢ ἐν ποίᾳ παραβολῇ
 the kingdom of the God? or by what parable
 παραβάλωμεν αὐτήν; ³¹ Ὡς κοκκὸν σιναπεως,
 may we compare her? As a grain of mustard,

ὅς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικροτέρος πάν-
 which, when it may be sown on the earth, less of
 τῶν τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς·
 all of the seeds it is of those on the earth:

³² καὶ ὅταν σπαρῇ, ἀναβῆναι καὶ γινέσθαι πάν-
 and when it may be sown, it springs up and becomes of
 τῶν λαχύνων μείζων, καὶ ποιεῖ κλάδους μεγα-
 all herbs greater, and produces branches great,

λους, ὥστε δύνασθαι ὑπὸ τὴν σκίαν αὐτοῦ τα-
 so as to be under the shadow of it the
 πετεῖρα τοῦ οὐρανοῦ κατασκηνοῦν. ³³ Καὶ τοι-
 birds of the heaven to build nests. And such

αὐταῖς παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν
 like parables many he spoke to them the
 λόγον, καθὼς ἠδύνατο ἀκοεῖν. ³⁴ Χωρὶς δὲ
 word, even so they were able to hear. Without but

παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ
 a parable not he spoke to them; privately but
 τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.
 to the disciples of himself he explained all.

³⁵ Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ, οἰίας
 And he says to them in that the day, evening
 γενομένης· Διελθώμεν εἰς τὸ πέραν. ³⁶ Καὶ
 being come, We may pass over to the other side. And

ἀφῆκτες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν, ὡς
 having left the crowd they took him, as

him will be given; and
 he who has not, even what
 he has will be taken from
 him."

²⁶ And he said, † "The
 KINGDOM of GOD is, as
 though a Man should cast
 SEED on the GROUND;

²⁷ and should sleep by
 Night, and wake by Day,
 and the SEED should ger-
 minate, and grow up, he
 knows not how.

²⁸ The EARTH produces
 spontaneously; first the
 Plant, then the Ear, after-
 wards the Perfect Grain in
 the EAR.

²⁹ But when the GRAIN
 is matured, immediately
 he sends the SICKLE. Be-
 cause the HARVEST is
 ready."

³⁰ And he said, † "To
 what may we compare the
 KINGDOM of GOD? or * by
 What Parable may we il-
 lustrate it?

³¹ It resembles a Grain
 of Mustard, which, when
 sown on the EARTH, † is
 the least of All those
 SEEDS that are on the
 EARTH;

³² but when it is sown,
 it grows up, and becomes
 greater than All other
 HERBS, and produces great
 BRANCHES; so that the
 BIRDS of HEAVEN can
 build their nests under the
 SHADOW of it."

³³ † And with many
 Such Parables he spoke
 the word to them, even as
 they were able to under-
 stand.

³⁴ * And without a Para-
 ble he did not address
 them; but privately he
 explained all things to his
 own Disciples.

³⁵ † And on That DAY,
 Evening having come, he
 says to them, "Let us pass
 over to the OTHER SIDE."

³⁶ And having left the
 CROWD, they took him as

* VATICAN MANUSCRIPT.—28. For—omit.
 † 31. See Note on Matt. xiii. 32.

† 26. Matt. xiii. 24. † 30. Matt. xiii. 21; Luke xiii. 18.
 John xvi. 18. † 35. Matt. viii. 18, 23; Luke viii. 22.

† 33. Matt. xiii. 34;

ην εν τη πλοίῳ * [καὶ] ἀλλὰ δε πλοία ἦν
 he was in the ship; [also] other and ships was
 μετ' αὐτον. ³⁷ Καὶ γίνεται λαίλαψ ἀνέμου μεγά-
 with him. And arose a squall of wind great;
 λῆ· τα δε κυματα ἐπεβαλλεν εἰς το πλοιον,
 the and waves dashed into the ship,
 ὥστε αὐτο πῶς γέμεισθαι. ³⁸ Καὶ ἦν αὐτος εν
 so as it now to fill. And was he in
 πῃ κρυμνῇ, ἐπὶ το προσκεφαλαιον καθευδων·
 the 'cain, on the pillow sleeping;
 καὶ διεγείρουσιν αὐτον, καὶ λεγουσιν αὐτῷ·
 and they awoke him, and they said to him,
 Διδασκαλε, οὐ μέλει σοι, ὅτι ἀπολλυμεθα;
 O teacher, not it concerns thee, that we perish?
³⁹ Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε
 And having arisen he rebuked the wind, and said
 τῇ θαλάσῃ· Σιωπα, πεφίμωσο. Καὶ ἐκοπασεν
 to the sea; Be silent, be still. And ceased
 ὁ ἀνεμος, καὶ ἐγένετο γαλήνη μεγάλη. ⁴⁰ Καὶ
 the wind and was a calm great. And
 εἶπεν αὐτοῖς· Τί δειλοὶ ἐστε * [οὕτω·] πῶς
 he said to them; Why timidi are you [so?] how
 οὐκ ἔχετε πίστιν; ⁴¹ Καὶ ἐφοβήθησαν φόβον
 not you have faith? And they feared a fear
 μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους· Τίς ἀρα
 great, and said to one another; Who then
 οὗτος ἐστίν, ὅτι καὶ ὁ ἀνεμος καὶ ἡ θαλάσσα
 this is, for even the wind and the sea
 ὑπακούουσιν αὐτῷ.
 hearken to him.

ΚΕΦ. ε'. 5.

¹ Καὶ ἦλθον εἰς το περαν τῆς θαλάσσης, εἰς
 And they came to the other side of the sea, into
 τὴν χώραν τῶν Γαδαρηνῶν. ² Καὶ ἐξελθοντι
 the country of the Gadarenes. And having come
 αὐτῷ ἐκ τοῦ πλοίου, * [εὐθὺς] ἀπήντησεν αὐτῷ
 to him out of the ship, [immediately] met him
 ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρ-
 out of the tombs a man in spirit unclean,
 τῷ, ³ ὃς τὴν κατοικίαν εἶχεν ἐν τοῖς μνημασι·
 who the dwelling had in the tombs;
 καὶ οὐτε ἄλυσεν οὐδεὶς ἠδύνατο αὐτον δεσσαι,
 and not even with chains no one was able him to bind,
⁴ διὰ το αὐτον πολλάκις πεδαῖς καὶ ἄλυσεν
 for the him many times with fetters and chains
 δεδεσθαι, καὶ διεσπασθαι ὑπ' αὐτου τας
 to have been bound, and to have been burst by him the
 ἄλυσεν, καὶ τας πεδας συντετριφθαι· καὶ οὐδεὶς
 chains, and the fetters to have been broken; and no one

he was in the BOAT. And Other Boats were with him.

³⁷ And there arose a great Gale of Wind, and the WAVES dashed into the BOAT, so that * the BOAT was now full.

³⁸ And he was in the STEEP, asleep on the PILLOW; and they awoke him, and said to him, "Teacher, does it not concern thee That we perish?"

³⁹ And arising, he rebuked the WIND, and said to the SEA, "Be silent! be still!" And the WIND ceased, and there was a great Calm.

⁴⁰ And he said to them, "Why are you afraid? How distrustful you are!"

⁴¹ And they were exceedingly afraid, and said to one another, "Who then is this, That even the WIND and the SEA obey him?"

CHAPTER V.

¹ † And they came to the other side of the LAKE, into the REGION of the * GERASENES.

² And having come out of the BOAT, there met him out of the † TOMBS, a Man with an impure Spirit,

³ who had his HABITATION in the TOMBS; and no one could bind * him any longer with Chains;

⁴ for many times he had been BOUND with Fetters and Chains, and the CHAINS had been wrenched off by him, and the FETTERS broken; and no

* VATICAN MANUSCRIPT.—† 6. also—omit.
 1. GERASENES. 2. immediately—omit.

37. the BOAT WAS. 40. so—omit.

† 2. The sepulchres of the Jews were formerly amongst rocks, mountains, and other unfrequented places, in order that there might be as little danger as possible of that pollution which touching any thing dead produced. They were often as large as a commodious room, and are now often resorted to as places of shelter for the night. Sometimes the wandering Arabs, during the winter season, take up their permanent abode in them. It appears that at a very early period, some of these tombs were used for such a purpose; as Isaiah speaks of some, "who remain among the graves, and lodge in the monuments," chap. lxxv. 4. Burchardt reports, that he found many sepulchres in the rocks, at Um Keis, (supposed to be the ancient Gadara,) showing how naturally the conditions of this narrative could have been fulfilled in that region.

† 1. Matt. viii. 28; Luke viii. 26.

αὐτὸν ἰσχυε δαμασσαι· ⁵ καὶ διαπαντός, νυκτός
him was able to tame; and always, night
καὶ ἡμέρας, ἐν τοῖς μνημασι καὶ ἐν τοῖς ὄρεσιν
and day, in the tombs and in the mountains
ἢν κραζῶν, καὶ κατακοπτῶν ἑαυτὸν λιθοῖς.
he was crying out, and cutting himself with stones.
⁶ Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακροθεν, εδραμε, καὶ
seeing and the Jesus from a distance, he ran, and
προσεκύνησεν αὐτῷ· ⁷ καὶ κραζας φωνῇ μεγάλῃ,
prostrated to him; and crying out with a voice great,
εἶπε, τι ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ
and, what to me and to thee, Jesus, Uson of the God of the
ὑψίστου; ὀρκίζω σε τὸν θεόν, μὴ με βασανί-
hastest? I will adjure thee the God, not me thou mayest
σῃς. ⁸ (Ἐλεγε γὰρ αὐτῷ· Ἐξέλθε το πνεῦμα το
torment. (He had said for to him; Come out the spirit the
ἀκαθάρτου ἐκ τοῦ ἀνθρώπου.) ⁹ Καὶ ἐπηρώτα
unclean out of the man.) ⁹ And he asked
αὐτὸν· Τι σοὶ ὄνομα; καὶ λέγει αὐτῷ· Λεγεών
him: What thy name? and he says to him; Legion
ὄνομα μοι· ὅτι πολλοὶ ἐσμεν. ¹⁰ Καὶ παρεκάλει
name to me, for many we are. And he brought
αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἐξω
him many times, that not them he would send out
τῆς χώρας. ¹¹ Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγελῇ
of the country. Was and there near to the mountain a herd
χοίρων μεγάλη βοσκομένη. ¹² Καὶ παρεκάλεσαν
of swine great feeding. And brought
αὐτοὶ οἱ δαίμονες, λέγοντες· Πέμψον ἡμᾶς εἰς
him the demons, saying, Dismiss us into
τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσελθῶμεν. ¹³ Καὶ
the swine, that into them we may go. And
ἐπετρέψεν αὐτοῖς εὐθὺς ὁ Ἰησοῦς. Καὶ ἐξέλ-
gave leave to them immediately the Jesus. And having
θόστα τὰ πνεύματα τὰ ἀκαθάρτα εἰσηλθόντες εἰς
came out the spirits the unclean entered into
τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγελὴ κατὰ τοῦ
the swine; and rushed the herd down the
κρημνιστοῦ εἰς τὴν θάλασσαν· * [ἦσαν δὲ ὡς διὰ
precipice into the sea; [they were and about: two
χιλίοι·] καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ. ¹⁴ Οἱ
thousand; and were choked in the sea. Those
δὲ βοσκοῦντες αὐτοὺς ἐφυγον, καὶ ἀπηγγείλαν
and feeding them fled, and reported
εἰς τὴν πόλιν, καὶ εἰς τοὺς ἀγρούς. Καὶ ἐξηλ-
to the city, and to the villages. And they came
θον ἰδεῖν, τί ἐστὶ το γεγονός. ¹⁵ Καὶ ἐρχονται
out to see, what is that having been done. And they come
πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαιμονιζόμε-
to the Jesus, and they behold the being demonized
νον καθήμενον * [καὶ ἱματισμένον, καὶ σωφρο-
sitting [and] having been clothed, and being of
φροντα, τὸν ἐσχηκότα τὸν λεγόμενον· καὶ
one mind, the having been possessed by the legion; and
ἐφοβήθησαν. ¹⁶ Καὶ διηγήσαντο αὐτοῖς οἱ ἰδο-
they were afraid. And related to them those having

one was able to subdue him.

⁵ And he was always, Night and Day, in the SEPULCHRES and in the MOUNTAINS, crying out, and cutting himself with Stones.

⁶ And seeing JESUS at a distance, he ran and prostrated to him,

⁷ and crying out with a loud Voice, * said, "What hast thou to do with me, Jesus.—O Son of GOD—the HIGHEST? I implore thee—GOD,—torment Me not."

⁸ (For he had said to him, "IMPURE SPIRIT, Come out of the MAN.")

⁹ And he asked him, "What is thy Name?" And he says to him, "My Name is Legion; For we are Many."

¹⁰ And he earnestly entreated him, that he would not send them out of the COUNTRY.

¹¹ Now there was by the MOUNTAIN, a great Herd of Swine feeding.

¹² And *the DEMONS besought him, saying, "Dismiss us to the SWINE, that we may go into them."

¹³ And *he gave them leave. And the IMPURE SPIRITS having come out went into the SWINE; and the HERD rushed down the PRECIPICE into the LAKE, and were drowned in the LAKE.

¹⁴ Then the SWINE-HERDS fled, and reported it in the CITY, and in the villages. And they came out to see what THAT was which had been DONE.

¹⁵ And they came to JESUS, and beheld the DEMONIAK, HIM HAVING HAD the LEGION, sitting down, clothed, and in his right mind; and they were afraid.

¹⁶ And THOSE SEEING it, related to them what

* VATICAN MANUSCRIPT.—7. says.

11. and they were about Two Thousand—omit.

† 11. See Note on Matt. viii. 32.

12. they besought.

13. he gave them

15. and—omit.

τες, πως εγενετο τῷ δαιμονιζομενῳ, και περι
seen, how it happened to the one being demonized, and about
τον χοιρων. ¹⁷ Και ηρξαντο παρακαλειν αυτον

the swine. And they began to entreat him
απελθειν απο των οριων αυτων. ¹⁸ Και εμβα-
to depart from the coasts of them. And entering

τος αυτου εις το πλοιον, παρεκαλει αυτον ο
of him into the ship, brought him he
δαιμονισθεις, ινα η μετ' αυτου. ¹⁹ Και
having been demonized, that he might be with him. And

ουκ αφηκεν αυτον, αλλα λεγει αυτῳ· "Γραγε
not he suffered him, but he says to him; Go

εις τον οικον σου προς τους σους, και αναγγει-
into the house of thee to the friends, and relate
λον αυτοις, οσα σοι ο κυριος πεποιηκε, και
to them, how much to thee the Lord has done, and

ηλεησε σε. ²⁰ Και απηλθε, και ηρξατο κηρυσ-
has pitied thee. And he went, and began to pub-
σειν εν τῷ Δεκαπολει, οσα εποιησεν αυτῷ ο
lish in the Decapolis, how much had done to him the

Ιησους· και παντες εθαυλασιν.
Jesus; and all were astonished.

²¹ Και διαπετρασαντος του Ιησου εν τῷ πλοιῳ
And having passed over the Jesus in the ship

παλιν εις το περαν, συνηχθη οχλος πολυς επ'
again to the other side, were gathered a crowd great to
αυτον· και ην παρα την θαλασσαν. ²² Και
him, and he was by the sea. And

*[ιδου,] ερχεται εις των αρχισυναγωνων, ονο-
[he,] comes one of the synagogue-rulers, by

ματι Ιαιρος· και ιδων αυτον, πιπτει προς τους
name Jairus; and seeing him, he fell to the

ποδας αυτου, ²³ και περεκαλει αυτον πολλα,
feet of him, and brought him much,

λεγων· "Οτι το θυγατριον μου εσχρατως εχει·
saying; That the little-daughter of me last end is,

ινα ελθων επιθης αυτη τας χειρας, οπως
that coming thou mayest put to her the hands, so that

σωθῃ· και ζησεται. ²⁴ Και απηλθε μετ'
she may be saved; and she shall live. And he went with

αυτου· και ηκολουθει αυτῳ οχλος πολυς, και
him; and followed him a crowd great, and

συνεθλιβον αυτον. ²⁵ Και γυνη *[tis] ουσα
pressed on him. And a woman [certain] being

εν ρυσει αιματος ετη δωδεκα, ²⁶ και πολλα
in a flow of blood years twelve, and many things

παθουσα υπο πολλων ιατρων, και δαπανησασα
having suffered under many physicians, and having spent

τα παρ' αυτης παντα, και μηδεν ωφελη-
the things of her all, and nothing having been

θεισα, αλλα μαλλον εις το χειρον ελθουσα,
benefited, but rather into the worse state having come,

²⁷ ακουσασα περι του Ιησου, ελθουσα εν τῷ
having heard about the Jesus, having come in the

had happened to the DEMO-
NIAC, and concerning the
SWINE.

¹⁷ ‡ And they began to
entreat him to depart from
their borders.

¹⁸ And he having en-
tered the BOAT, ‡ HE who
had been a DEMONIAC, en-
treated him that he might
be with him;

¹⁹ And yet he did not
permit him, but says to
him, "Go HOME to thy
FRIENDS, and tell them
how much the LORD has
done for thee, and has had
pity on thee."

²⁰ And he went away,
and began to proclaim in
DECAPOLIS, how much JE-
SUS had done for him; and
all were astonished.

²¹ ‡ And JESUS having
again pas-sed over in *a
boat to the OTHER SIDE,
a great CROWD gathered to
him, and he was by the
LAKE.

²² ‡ And one of the SYN-
AGOGUE-RULERS, named
Jairus, came, and seeing
him, he fell at his FEET,

²³ and earnestly en-
treated him, saying, "My
LITTLE DAUGHTER is at
the point of death; come,
and put thy HANDS on her
that she may be restored,
and she will live."

²⁴ And he went with
him, and a great CROWD
followed him, and pressed
on him.

²⁵ And a Woman, ‡ hav-
ing had a Hemorrhage
for twelve Years,

²⁶ and having suffered
much under Many Physi-
cians, and having expen-
ded ALL her property,
and not being benefited,
but had rather become
WORSE,

²⁷ having heard *the
things concerning JESUS,
came in the CROWD be-

* VATICAN MANUSCRIPT.—21. a Boat—omit
27. the things concerning JESUS.

21 lo—omit.

25. certain—omit.

‡ 17. Matt. viii. 34; Acts xvi. 17.

‡ 18. Luke viii. 37.

‡ 21. Matt. ix. 1; Luke

viii. 40.

‡ 22. Matt. ix. 18; Luke vi. 18.

‡ 25. Lev. xv. 25; Matt. ix. 20.

οχλῷ ὀπίσθεν, ἥψατο τοῦ ἱματίου αὐτοῦ.
crowd behind, touched the mantle of him.
22 (Ελεγε γὰρ ὅτι καὶ τῶν ἱματίων αὐτοῦ
She said for; That even if the clothes of him
 ἄψωμαι, σωθήσομαι.) **23** Καὶ εὐθὺς ἐξηρανθῆ
I may touch, I shall be saved.) And immediately was dried up
 ἡ πηγή τοῦ αἱματός αὐτῆς· καὶ ἐγνώ τῇ
the source of the blood of her; and knew to the
 σωματί, ὅτι ἰαται ἀπο τῆς μαστίγος. **24** Καὶ
body, that was saved from the scourge.
 εὐθὺς ὁ Ἰησοῦς ἐκινῶν ἐν ἑαυτῷ τὴν ἐξ
immediately the Jesus knowing in himself the out of
 αὐτοῦ δύναμιν ἐξελθούσαν, ἐπιστραφεὶς ἐν τῷ
himself power having gone out, having turned round in the
 οχλῷ, ελεγε· Τίς μου ἥψατο τῶν ἱματίων;
crowd, said; Who of me touched the clothes?
25 Καὶ ελεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· Βλέπεις
And said to him the disciples of him; Thou seest
 τὸν οχλὸν συνθλίβοντα σε· καὶ λεγεις· Τίς μου
the crowd pressing on thee; and sayest thou; Who me
 ἥψατο; **26** Καὶ περιεβλεπετο ἰδεῖν τὴν τοῦτο
touched? And he was looking round to see the (woman) this
 ποιήσασαν. **27** Ἡ δὲ γυνὴ, φοβηθεῖσα καὶ τρέμ
having done. The but woman, fearing and trem
 οῦσα, ἰδούσα ὃ γινόμενον ἐκ' αὐτῆς, ἦλθε καὶ
bling, having known what was done on her, came and
 προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν
fell down to him, and told to him all the
 ἀληθειάν. **28** Ὁ δὲ εἶπεν αὐτῇ· Θυγάτερ, ἡ
truth. He but said to her; Daughter, the
 πίστις σου σέσωκε σε· ὕπαγε εἰς εἰρήνην, καὶ
faith of thee has saved thee; go in peace, and
 ἰσθὶ ὑγιὲς ἀπο τῆς μαστίγος σου. **29** Ἐτι αὐτοῦ
be thou well from the scourge of thee. While of him
 λαλοῦντος, ἐρχονται ἀπὸ τοῦ ἀρχισυναγωγῶ,·
speaking, they came from the synagogue-ruler's,
 λεγόντες· Ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί
saying; That the daughter of thee is dead; why
 ἐτι σκυλλεῖς τὸν διδάσκαλον; **30** Ὁ δὲ Ἰησοῦς
yet troublest thou the teacher? The but Jesus
 εὐθὺς, ἀκούσας τὸν λόγον λαλούμενον, λεγει
immediately having heard the word being spoken, says
 τῷ ἀρχισυναγωγῷ· Μὴ φοβοῦ, μόνον πιστεύε.
to the synagogue-ruler: Not fear, only believe thou.
31 Καὶ οὐκ ἀφῆκεν οὐδὲνα αὐτῷ συνακολουθεῖν,
And not he suffered no one him to follow,
 εἰ μὴ Πέτρον, καὶ Ἰακώβον, καὶ Ἰωάννην τὸν
except Peter, and James, and John the
 ἀδελφὸν Ἰακώβου. **32** Καὶ ἐρχεται εἰς τὸν οἶκον
brother of James. And he comes into the house
 τοῦ ἀρχισυναγωγῶ, καὶ θεωρεῖ θορυβόν, καὶ
of the synagogue-ruler, and he sees a tumult, and
 κλαίοντας καὶ ἀλαλοῦντας πολλὰ. **33** Καὶ
weeping and wailing much. And
 εἰσελθὼν λεγει αὐτοῖς· Τί θορυβεῖσθε καὶ
having entered he says to them: Why are you troubled and

hind, and touched his
 MANTLE.

28 For she said, "If I
 can but touch his GAR-
 MENTS, I shall be cured."

29 And immediately her
 FLOW OF BLOOD was dried
 up; and she felt in her
 Body That she was cured
 of that SCOURGE.

30 And immediately,
 Jesus knowing in himself
 † the POWER proceeding
 from him, having turned
 round in the crowd, said,
 "Who touched My GAR-
 MENTS?"

31 And his DISCIPLES
 said to him, "Thou seest
 the CROWD pressing on
 thee, and dost thou say,
 'Who touched Me?'"

32 And he was looking
 round to see HER who had
 DONE this.

33 Then the WOMAN,
 being conscious of what
 was wrought upon her,
 fearing and trembling,
 came and fell down before
 him, and told him All the
 TRUTH.

34 And HE said to her,
 † "Daughter, thy FAITH
 has cured thee; go in
 peace, and be entirely free
 from thy DISEASE."

35 While he was still
 speaking, some came from
 the SYNAGOGUE-RULER'S
 house, who said, "Thy
 DAUGHTER is dead; why
 trouble the TEACHER?"

36 * But JESUS, having
 heard the word that was
 spoken, immediately said
 to the SYNAGOGUE-RULER,
 "Fear not; only believe."

37 And he permitted no
 one to accompany * him,
 except Peter, and James,
 and John the BROTHER of
 James.

38 And * they come to
 the HOUSE of the SYNA-
 GOGUE-RULER, and he sees
 the Confusion, and much
 weeping and lamenting.

39 And having entered,
 he says to them, "Why do

* VATICAN MANUSCRIPT.—36. But JESUS, neglect'ing to hear the word which was spo-
 ken, says. 37. with him. 38. they come to.

‡ 30. Luke vi. 19; viii. 40.

‡ 34. Matt. ix. 22; Mark x. 52; Acts xiv. 9.

κλαίετε; το παιδίον ουκ απεθανεν, αλλα καθευδει.
do you weep? the child not is dead, but sleeps.

40 Και κατενελων αυτου. 'Οδε, εκβαλων παντας,
And they derided him. He but, having sent out all,

παλαμβανει τον πατερα του παιδιου, και την
he takes the father of the child, and the

μητερα, και τους μετ' αυτου, και εισπορευεται,
mother, and those with him, and goes in.

δπου ην το παιδιον. 41 Και κρατησας της χειρος
where was the child. And having grasped the hand

του παιδιου, λεγει αυτη· Ταλιθα, κουμι· ὁ εστι
of the child. he says to her; Talitha, cumi; which is

μεθιερηνευομενον· Το κορασιον, σοι λεγω,
being translated; The girl, to thee I say,

εγειρε. 42 Και ευθως ανεστη το κορασιον, και
arise. And immediately arose the girl, and

περιεπατει· ην γαρ ετων δωδεκα. Και εξε-
walked about; she was for years twelve. And they were

τσαν εκστασει μεγαλη. 43 Και διεστείλατο
astonished with an astonishment great. And he charged

αυτοις πολλα, ινα μηδεις γνη τουτο· και
them much, that no one might know this; and

ειπε δοθηναι αυτη φαγειν.

said to be given to her to eat.

ΚΕΦ. 5. 6.

Και εξηλθεν εκειθεν, και ηλθεν εις την πατ-

And he went out thence, and came into the country

ριδα αυτου· και ακολουθουσιν αυτω οί μαθηται
of himself; and follow him the disciples

αυτου· 2 Και γενομενον σαββατου, ηρξατο εν
of him. And being come sabbath, he began in

τη συναγωγη διδασκειν. Και πολλοι ακουοντες
the synagogue to teach. And many hearing,

εξεπλησσοντο, λεγοντες· Ποθεν τουτω ταυτα;
were astonished, saying; Whence to this these things?

και τις ἡ σοφια ἡ δοθεισα αυτω; και δυναμεις
and what the wisdom that being given to him? and miracles

τοιανται δια των χειρων αυτου γινονται.
so great through the hands of him are done.

3 Ουχ ουτος εστιν ὁ τεκτων, ὁ υἱος Μαρίας,
Not this is the carpenter, the son of Mary,

αδελφος δε Ιακωβου, και Ιωση, και Ιουδα, και
brother and of James, and Joseph, and Juda, and

you weep and make confusion? the CHILD is not dead, but sleeps."

40 And they derided him. But putting them all out, he takes the FATHER and the MOTHER of the CHILD, and THOSE with him, and goes in where the CHILD was.

41 And having grasped the HAND of the CHILD, he says to her, "Talitha, cumi," which, being translated, signifies, "YOUNG MAIDEN, I say to thee, arise."

42 And immediately the YOUNG MAIDEN arose and walked about, for she was twelve years old. And they were exceedingly astonished.

43 And he strictly charged them that no one should know this thing; and directed to give her food.

CHAPTER VI.

1 And he departed thence, and comes into his OWN COUNTRY; and his DISCIPLES follow him.

2 And the Sabbath having come, he began to teach in the SYNAGOGUE, and MANY hearing, were astonished, and said, "Whence has this man these things? and What is THAT WISDOM which is imparted to him? and how are such MIRACLES performed through his HANDS?"

3 Is not this the CARPENTER? the SON of MARY, and Brother of JAMES, and JESUS, and JU-

* VATICAN MANUSCRIPT.—40. he takes. 1. comes into. him? and such MIRACLES.

2. MANY.

2. to

† 40 The persons or crowd here spoken of, were probably a set of people usually hired on these occasions to attend the funeral, and follow the procession with their lamentations. This custom prevailed East. These are the mourning women mentioned by Jeremiah, chapter ix. 17-21; and by Amos, chapter v. 16. They were called *Præcæ* by the Romans, because they presided over, and began, the funeral dirge. But men seem to have attended amongst them, as well as women. Dr. Shaw mentions this custom to be still continued in the East; and observes, that the women employed on these occasions, perform their parts with such proper sounds, gestures, and motions, that they rarely fail to work up the assembly to an extraordinary pitch of thoughtfulness and sorrow.—Wakefield.

† 37. John xi. 11.

† 40. Acts ix. 40.

† 43. Matt. viii. 4; ix. 30; xii. 16; xvii.

9; Mark iii. 12; Luke v. 14.

† 1. Matt. xiii. 35; Luke iv. 16.

† 2. John vi. 42.

† 3. Matt. xii. 40; Gal. i. 19.

Σίμων; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε
Simon and not are the sisters of him here
πρὸς ἡμᾶς; Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.
with us? And they were stumbled in him.

Ἐλεγε δὲ αὐτοῖς ὁ Ἰησοῦς· Ὅτι οὐκ ἐστὶ προ-
Said but to them the Jesus; That not is a pro-
φήτης ἀτιμὸς, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ,
phet without honor, except in the country of himself,
καὶ ἐν τοῖς συγγενεσὶ, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.
and among the relatives, and in the house of himself.

Ἔκει οὐκ ἦδυνάτο ἐκεῖ οὐδεμίαν δυνάμιν ποιη-
And not was able there no one miracle to
σαι, εἰ μὴ ὀλίγοις ἀρρώστοις ἐκίβη· τὰς χεῖρας,
do, except a few sick having put on the hands,
ἐθεράπευσε. Ἐκεῖ θαυμάζε δια τὴν ἀπιστίαν
were cured. And he wondered because of the unbelief
αὐτῶν.
of them.

Καὶ περιήγε τὰς κώμας κυκλῶ, διδασκῶν.
And he went round the villages round about, teaching.

Ἐκεῖ καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἡξάτο
And he calls the twelve, and he began
αὐτοὺς ἀποστέλλειν δύο δύο· καὶ ἐδίδου αὐτοῖς
them to send [two two], and he gave to them
ἐξουσίαν τῶν πνευματῶν τῶν ἀκαθάρτων, καὶ
authority of the spirits of the unclean, and
παρηγγέλλειν αὐτοῖς, ἵνα μὴδὲν αἰρῶσιν εἰς
he charged them, that nothing they should take for
ὄδον, εἰ μὴ ράβδον μόνον· μὴ κῆραν, μὴ ἄρτον,
a way, except a staff only; no bag, no bread,
μὴ εἰς τὴν ζώνην χαλκόν· ἅλλ' ὑποδεδεμένους
not into the belt copper money; but having been shod
σαῦδα· καὶ μὴ ἐνδύσῃτε δύο χιτῶνας. Καὶ
sandals; and not you may put on two coats. And

ἔλεγεν αὐτοῖς· Ὅπου ἐὰν εἰσελθῆτε εἰς οἰκίαν,
he said to them; Where if you may enter into a house,
ἐκεῖ μένετε ἕως ἂν ἐξελθῆτε ἐκεῖθεν. Καὶ
there remain till you may go away from thence. And
ὅσοι ἀν μὴ δεξνῶνται ὑμᾶς, μὴδὲ ἀκουσῶσιν ὑμῶν,
whoever not may receive you, nor hear you,
ἐκπορευόμενοι ἐκεῖθεν, ἐκτιναξάτε τὸν χεῖν τὸν
going away from thence, shake out the dust that
ὑποκατῶ τῶν ποδῶν ὑμῶν, εἰς μάρτυριον αὐτοῖς.
under the feet of you, for a witness to them.

Καὶ ἐξελθόντες ἐκηρύσσον, ἵνα μετανοήσωσι·
And having gone out they published, that they should reform;

καὶ δαιμόνια πολλὰ ἐξεβάλλον, καὶ ἡλείφον
and demons many they cast out, and anointed
ἐλαίῳ πολλοὺς ἀρρώστους, καὶ ἐθεράπευον.
with oil many sick ones, and they were cured.

Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, (φανερὸν
And heard the king Herod, (well-known
γὰρ ἐγενετο τὸ ὄνομα αὐτοῦ,) καὶ ἔλεγεν· Ὅτι
for was the name of him,) and he said; That

das, and Simon? and are not his sisters here with us? And they were perplexed with him.

4 But Jesus said to them, "A Prophet is not without honor, except in his own country, and among his relatives, and in his own family."

5 And he was unwilling to do any miracles there, except a Few Sick persons he cured by laying his hands on them.

6 And he was surprised on account of their UNBELIEF. And he went round the VILLAGES teaching.

7 And he called the TWELVE, and sent Them forth in pairs; and gave them Authority over the IMPURE SPIRITS;

8 and he charged them, that they should take Nothing for the Journey, except a single Staff; no Bread, no Traveling Bag, no Copper in the GIRDLE;

9 but to wear SANDALS, and not put on Two Coats.

10 And he said to them; "Whatever house you enter, there remain, till you leave the place.

11 And whatever Place will not receive you, nor hear you, in departing thence, shake off that dust which is UNDER your FEET, for a Testimony to them.

12 And having gone forth, they proclaimed that men should reform.

13 And they expelled many Demons, and anointed many sick persons with Oil, and cured them.

14 And Herod the KING heard, (for Jesus had become well-known,) and he said, "John the

* VATICAN MANUSCRIPT.—8. no Bread, no traveling Bag. will not.

14. they said.

† 11. An emblematical action, signifying a renunciation of all further concern with them. It was very usual among the people of the East to express their intentions by external acts. Many singular examples of this species of language occur both in Old and New Testaments. See 1 Kings xi. 20; xii. 11; 2 Kings xiii. 15.

‡ 4. Matt. xiii. 57; John iv. 44.

§ 5. Matt. xiii. 58; Mark ix. 22.

|| 6. Matt.

ix. 35; Luke xiii. 22.

¶ 7. Matt. x. 1; Mark iii. 14, 15; Luke ix. 1.

|| 11. Acts

xiii. 41; xviii. 7.

‡ 12. James v. 14.

§ 14. Matt. xiv. 1; Luke x. 10.

Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἡγέρθη, καὶ
 John he baptizing out of dead has been raised, and
 δια τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.
 through this work the mighty powers in him.
 15 Ἄλλοι ἐλέγον· Ὅτι Ἠλίας ἐστίν· Ἄλλοι δὲ
 Others said: That Elias he is; Others and
 ἐλέγον· Ὅτι προφήτης ἐστίν, ὡς εἰς τῶν προ-
 said: That a prophet he is, like one of the pro-
 φητῶν. 16 Ἀκούσας δὲ ὁ Ἡρώδης, εἶπεν· Ὅτι
 pheta. Having heard but the Herod, said; That
 ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἡγέρθη
 whom I beheaded John, he is raised.
 * [ἐκ νεκρῶν.] 17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποσ-
 [from dead.] Himself for the Herod send-
 τείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἐδήσεν αὐτὸν
 ing seized the John, and bound him
 ἐν φυλακῇ, διὰ Ἡρώδιαζα, τὴν γυναῖκα Φιλίπ-
 in prison, through Herodias, the wife of Philip
 ππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν.
 of the brother of himself, for her he had married.
 18 Ἐλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ· Ὅτι οὐκ ἐξ-
 Said for the John to the Herod; That not it is
 ἔστι σοι εἶναι τὴν γυναῖκα τοῦ ἀδελφοῦ σου.
 lawful to thee to have the wife of the brother of thee.
 19 Ἡ δὲ Ἡρώδιας ἐνεῖχεν αὐτὸν καὶ ᾔθελεν
 The and Herodias had a grudge against him and wished
 αὐτὸν ἀποκτείνειν· καὶ οὐκ ἤδυνάτο. 20 Ὁ γὰρ
 him to destroy, and not was able. The for
 Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἀν-
 Herod feared the John, knowing him a
 δρᾶ δίκαιον καὶ ἅγιον· καὶ συνέτηρει αὐτὸν· καὶ
 man just and holy; and protected him; and
 ἀκούσας αὐτοῦ, πολλὰ ἐποίησεν, καὶ ἡδυνάτο
 hearing him, many things he did, and gladly him
 ἡκοῦε. 21 Καὶ γενομένης ἡμέρας ευκαιρίου, ὅτε
 he heard. And having come a day convenient, when
 Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίησεν
 Herod to the birthday of himself a feast he made
 τοῖς μεγίστασιν αὐτοῦ, καὶ τοῖς χιλιάρχοις, καὶ
 to the nobles of himself, and to the commanders, and
 τοῖς πρωτοῖς τῆς Γαλιλαίας· 22 καὶ εἰσελθούσης
 to the chiefs of the Galilee, and having entered
 τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιαδος, καὶ ὀρχη-
 of the daughter of her of the Herodias, and danc-
 σαμένης, καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς
 ing, and having pleased the Herod and those
 συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ·
 reclining at table, said the king to the little girl;
 Αἰτήσον με, ὃ ἐὰν θέλῃς, καὶ δώσω σοι.
 Ask me, whatever thou wilt, and I will give to thee.
 23 Καὶ ὠμοσεν αὐτῇ· Ὅτι ὃ ἐὰν με αἰτήσῃς,
 And he swore to her; That whatever me thou mayst ask,
 δώσω σοι, ἕως ἡμιστοῦ τῆς βασιλείας μου.
 I will give to thee, till half of the kingdom of me.

IMMERSE *has risen from the Dead, and therefore MIRACLES are performed by him."

15 Others said, † "He is Elijah;" and others said, "He is a Prophet, like one of the PROPHETS."

16 † But HEROD having heard, said, "That John, whom I beheaded; he is raised."

17 For HEROD himself had sent and seized JOHN, and bound him in Prison, on account of Herodias, the wife of Philip his BROTHER; for he had married Her.

18 For JOHN had said to HEROD, † "It is not lawful for thee to have thy BROTHER'S WIFE."

19 Therefore HERODIAS was incensed against him, and wished to kill him, and could not.

20 For HEROD † feared JOHN, knowing that he was a just and holy Man; and protected him; and having heard him, he * did many things, and heard him gladly.

21 And a convenient Day having come, when Herod, on his BIRTH-DAY, made a Feast for his NOBLES, and for the COMMANDERS and CHIEF MEN OF GALILEE;

22 * the DAUGHTER of this HERODIAS having entered, and danced, * she pleased HEROD and the GUESTS, * and the KING said to the GIRL, "Ask me whatever thou wilt, and I will give it to thee."

23 And he swore to her, † "Whatever thou mayst ask Me, I will give to thee, even to the Half of my KINGDOM."

* VATICAN MANUSCRIPT.—14. has arisen. 16. from the dead—omit. 20. was much perplexed, and heard. 22. his DAUGHTER Herodias. 23. she pleased.

15. Matt. xvi. 14; Mark viii. 28. 16. Matt. xiv. 2; Luke xiv. 10. 17. Matt. xiv. 5; xxi. 6. 18. Matt. xiv. 2; Luke xiv. 10. 19. Matt. xiv. 5; xxi. 6. 20. Matt. xiv. 2; Luke xiv. 10. 21. Matt. xiv. 5; xxi. 6. 22. Matt. xiv. 2; Luke xiv. 10. 23. Matt. xiv. 5; xxi. 6.

† 21. The custom of celebrating stated solemnities, and the anniversary of the birth-day in particular, was very general in the East, and might be transferred from them to the Greeks and Romans. The solemnization of the birth-day by a festival is frequently mentioned, or alluded to, in ancient authors.—Wakefield.

† 15. Matt. xvi. 14; Mark viii. 28. † 16. Matt. xiv. 2; Luke xiv. 10. † 17. Matt. xiv. 5; xxi. 6. † 18. Matt. xiv. 2; Luke xiv. 10. † 19. Matt. xiv. 5; xxi. 6. † 20. Matt. xiv. 2; Luke xiv. 10. † 21. Matt. xiv. 5; xxi. 6. † 22. Matt. xiv. 2; Luke xiv. 10. † 23. Matt. xiv. 5; xxi. 6.

24 Ἡ δὲ ἐξελθούσα, εἶπε τῇ μητρὶ αὐτῆς· Τι αἰτήσομαι; Ἡ δὲ εἶπε· Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. Καὶ cισελθούσα εὐθεὺς μετὰ στυλῆς πρὸς τὸν βασιλεῖα, ῥητῶσα, λεγούσα· Θέλω ἵνα μοι δῷς ἐξ αὐτῆς ἐπὶ πινάκι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 25 Καὶ περι- αὐτοῦ γενομένου ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς συναγαγείμενους οὐκ ἠθέλησεν αὐτὴν ἀεῖσθαι. 26 Καὶ εὐθεὺς ἀποστείλας ὁ βασιλεὺς σκεκρυτάτωρα, ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. Ὁ δὲ ἀπελθὼν ἀπεκεφαλίσεν αὐτὸν ἐν τῇ φυλακῇ. 27 Καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πινάκι, καὶ ἔδωκεν αὐτὴν τῇ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. 28 Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ, ἦλθον, καὶ ᾤοντο τὸ πῶμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

29 Καὶ συνήχοντο οἱ ἀποστολοὶ πρὸς τὸν Ἰησοῦν, καὶ ἀπηγγέλλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν, καὶ ὅσα ἐδίδασκαν. 31 Καὶ εἶπεν αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἐρημὸν τόπον, καὶ ἀναπαύεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι

24 And SHE going out, said to her MOTHER, "What shall I ask?" And she said, "THE HEAD of John the IMMERSER."

25 And coming in immediately with haste to the KING, she asked, saying "I desire that thou wouldst give me instantly, on a Platter, the HEAD of John the IMMERSER."

26 † And the KING, being extremely sorry on account of the OATHS and the GUESTS, would not refuse her.

27 And the KING, immediately sending one of † his Guards, ordered his HEAD to be brought. And HE having gone forth beheaded him in the PRISON;

28 † and brought his HEAD on a Platter, and gave it to the GIRL; and the GIRL gave it to her MOTHER.

29 And his disciples having heard, came and carried off the DEAD-BODY, and placed it in a Tomb.

30 † And the APOSTLES were assembled to Jesus, and related to him all things, both what they had done, and what they had taught.

31 And he said to them, † "Come you, retire by yourselves into a Desert Place, and rest a little;" † for many were those who were COMING and GO-

* VATICAN MANUSCRIPT.—31. says,

† 27. The term, *spekoulatores* from the Latin *speculator*, denotes one of the body-guards, who were so called, because their principal duty was that of *sentinels*. They had, however, other confidential duties, and among these, that of acting, like Turkish soldiers of the present day, as executioners.

† 28. Note here, that very remarkable seems the providence of God, in avenging the death of this holy man upon Herod, Herodias, and her daughter. For 1st, As the war between Herod and Aretas king of Petra was caused by Herod's wicked contract with Herodias to reject the daughter of Aretas, his lawful wife, and to marry with Herodias, his brother Philip's wife; so Josephus declares that the Jews looked upon the putting John to death, as the cause of the miscarriage of Herod's army; "God being angry with him for the death of John the Baptist." 2dly, Herodias envying the glory of king Agrippa, who had that honour given him by Caius, prevailed with her husband to go to Rome, and accuse Agrippa; whereupon Caius deprived Herod of his government, and her of her money; and gave them both to Agrippa, banishing Herod and Herodias to Lyons in France: "which" (says Josephus) "was done in punishment of her envy, and of his readiness to hearken to her solicitations." And 3dly, of her daughter it is related, that she going over the ice in winter, the ice broke, and she slipped in to the head, which at last was severed from her body by the sharpness of the ice, God requiring her head for that of the Baptist's she desired; which, if true, was a wonderful providence.—*Whitby*.

† 28. Matt. xiv. 9.

† 34. Luke ix. 10.

† 31. Matt. xiv. 13; John vi. 1, 2

† 31. Mark iii. 20.

καὶ οἱ ὑπαγοντες πολλοὶ· καὶ οὐδε φαγεῖν ἠκαί-
and those going many; and not even to eat they had
ρου. ³² Καὶ ἀπῆλθον εἰς ἐρημον τοπον τῇ
leisure. And they went into a desert place to the
πλοῖψ κατ' ἰδιαν. ³³ Καὶ εἶδον αὐτοὺς ὑπαγοντας·
ship privately. And they saw them going away;
καὶ ἐγέγνωσαν πολλοὶ· καὶ περὶ ἀπὸ πάντων
and knew many; and on foot from all
τῶν πόλεων συνεδραμον ἐκεῖ. ³⁴ Καὶ ἐξελθὼν
of the cities they ran together there.
εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνισθὴ ἐπ'
he saw great a crowd, and was moved with pity towards
αὐτοῖς, ὅτι ᾔσαν ὡς πρόβατα, μὴ ἐχόντα ποι-
them, for they were as sheep, not having a
μένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλὰ.
shepherd; and he began to teach them many things.
³⁵ Καὶ ᾔδη ὥρα πολλὴ γενομένη, προσελθὼν·
And already time much having gone, coming
τες αὐτῷ οἱ μαθηταὶ αὐτοῦ, λεγούσιν· Ὅτι ἐρη-
to him the disciples of him, they say; That a
μος ἐστὶν ὁ τοπος, καὶ ᾔδη ὥρα πολλή· ³⁶ ἀπο-
desert is the place, and already time much: dismiss
λυσθὲν αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ
them, that going into the surrounding
ἀγροὺς καὶ κώμας, ἀγοράσωσιν ἑαυτοῖς ἄρτους·
country and villages, they may buy themselves loaves;
τι γὰρ φαγώσιν οὐκ ἐχούσιν. ³⁷ Ὁ δὲ ἀποκρι-
any for they might eat not they have. He but answering
θεὶς εἶπεν αὐτοῖς· Δότε αὐτοῖς ὑμεῖς φαγεῖν.
said to them; Give to them you to eat.
Καὶ λεγούσιν αὐτῷ· Ἀπελθόντες ἀγοράσωμεν
And they say to him; Going may we buy
δηνარიῶν διακοσίων ἄρτους, καὶ δώμεν αὐτοῖς
denarii two hundred loaves, and give to them
φαγεῖν; ³⁸ Ὁ δὲ λέγει αὐτοῖς· Ποσους ἄρτους
to eat? He but says to them; How many loaves
ἐχετε; ὑπάγετε καὶ ἴδετε. Καὶ γνόντες,
have you? go you and see you. And having ascertained,
λέγουσιν· Πεντε, καὶ δύο ἰχθυας. ³⁹ Καὶ ἐπε-
they say; Five, and two fishes. And he com-
ταξεν αὐτοῖς ἀνακλίνειν πάντας, συνποσία
dered them to make recline all, company
συνποσία, ἐπὶ τῇ χλωρῇ χορτῷ. ⁴⁰ Καὶ ἀνε-
company, on the green grass. And they
πέσαν πρᾶσαι πρᾶσαι, ἀνα ἑκατόν, καὶ ἀνα
reclined squares, by a hundred, and
πεντήκοντα. ⁴¹ Καὶ λαβὼν τοὺς πεντε ἄρτους
by fifty. And taking the five loaves
καὶ τοὺς δύο ἰχθυας, ἀναβλέψας εἰς τὸν οὐρανόν,
and the two fishes, looking up to the heaven,
εὐλόγησε, καὶ κατέκλασε τοὺς ἄρτους, καὶ
he gave praise, and broke the loaves, and
ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν
gave to the disciples of him, that they might set before
αὐτοῖς· καὶ τοὺς δύο ἰχθυας ἐμερίσε πασί.
them; and the two fishes he divided to all.

ing, and they had no lei-
sure, not even to eat.

³³ And they went away,
by the BOAT, into a Desert
Place, † to be by them-
selves.

³⁴ But they saw them
departing, and many knew
them; and they ran to-
gether there on foot from all
the CITIES.

³⁵ † And coming out, he
saw a Great Crowd; and he
deeply pitied them, Be-
cause they were like Sheep
having no Shepherd; and
† he taught them many
things.

³⁶ † And much Time
having already gone, his
DISCIPLES coming to him,
say, * "The PLACE is a
Desert, and now much
Time has passed;

³⁷ † And he said to them, "You
supply them." And they say
to him, * "The PLACE is a
Desert, and now much
Time has passed;

³⁸ And he said to them,
"How Many Loaves have
you? Go and see." And
having ascertained, they
say, † "Five, and Two
Fishes."

³⁹ And he commanded
them to make all recline in
Companies on the GREEN
Grass.

⁴⁰ And they lay down
in Squares, by Hundreds
and by Fifties.

⁴¹ And taking the FIVE
Loaves and the TWO Fish-
es, and looking towards
HEAVEN, he praised God,
and broke the LOAVES,
and gave to * the DISCI-
PLES to set before them;
and the TWO Fishes he
distributed to all.

* VATICAN MANUSCRIPT.—35. The PLACE is a Desert.
But HE. 41. THE DISCIPLES.

36. what they should eat.

† 32. Matt. xiv. 13.
Matt. xiv. 13; Luke ix. 13.

† 34. Matt. ix. 30; xiv. 14.
† 38. Matt. xiv. 17; Luke ix. 13; John vi. 9.

† 34. Luke ix. 11.

† 35.

42 Καὶ ἔφαγον πάντες, καὶ ἐχορτασθῆσαν.
And they ate all, and were filled.

43 Καὶ ἦραν κλασματῶν δωδεκά κοφίνους πλη-
And they took up of fragments twelve baskets full,
reis, καὶ ἀπο τῶν ἰχθύων. 44 Καὶ ἦσαν οἱ φα-
and of the fishes. And were those having

γοντες τοὺς ἄρτους, πεντακισχίλιοι ἄνδρες.
entre the loaves, five thousand men.

45 Καὶ εὐθὺς ἠναγκάσε τοὺς μαθητὰς αὐτοῦ
And immediately he urged the disciples of himself

ἐμβῆναι εἰς τὸ πλοῖον, καὶ προαγεῖν εἰς τὸ πε-
to step into the ship, and to go before to the other
ραν πρὸς Βηθσαιδαν, ἕως αὐτοῦ ἀπολυστὸν
side to Bethsaida, while he should dismiss the

οχλόν. 46 Καὶ ἀποταξάμενος αὐτοῖς, ἀπῆλθεν
crowd. And having sent away them, he went

εἰς τὸ ὄρος προτεύεσθαι. 47 Καὶ ὀψίας γενο-
into the mountain to pray. And evening having

μένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης·
came, was the ship in middle of the sea;

καὶ αὐτοῦ μόνος ἐπὶ τῆς γῆς. 48 Καὶ εἶδεν
and he alone upon the land. And he saw

αὐτοὺς βασανιζομένους ἐν τῇ ἐλαυνεῖν· ἦν γὰρ
them tormented in the rowing; was for

ὁ ἀνέμος ἐναντίος αὐτοῖς. Καὶ περὶ τετάρτην
the wind opposite to them. And about fourth

φυλακὴν τῆς νυκτὸς ἐρχεται πρὸς αὐτοὺς, περι-
watch of the night comes towards them, walk-

κῶν ἐπὶ τῆς θαλάσσης· καὶ ἠθέλε παρελθεῖν
ing on the sea; and wished to pass

αὐτοῦς. 49 Οἱ δὲ, ἰδόντες αὐτὸν περιπαύοντα
them. They but, seeing him walking

ἐπὶ τῆς θαλάσσης, ἐδοξάν φαντάσμα εἶναι, καὶ
on the sea, they thought a phantom to be, and

ἀνεκράξαν. 50 Πάντες γὰρ αὐτὸν εἶδον, καὶ
they cried out. All for him saw, and

ἐταραχίσαν. Καὶ εὐθὺς ἐλάλησε μετ' αὐτῶν,
were terrified. And immediately he spoke with them,

καὶ λέγει αὐτοῖς· Θαρσείτε· ἐγὼ εἰμι, μὴ φο-
and says to them; Take courage; I am, not be

βείσθε. 51 Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον·
afraid. And he went up to them into the boat:

καὶ ἐκόπασεν ὁ ἀνέμος. Καὶ λίαν * [ἐκ τε-
and ceased the wind. And greatly [out of men-

ρισσοῦ] ἐν ἑαυτοῖς ἐξίσταντο, * [καὶ θαυμάζον.]
saw] in themselves they were amazed [and wondered.]

52 Οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ
Not for they understood about the loaves; was for the

καρδία αὐτῶν πεπρωμένη.
heart of them having been stupefied.

53 Καὶ διαπεραπαντες ἦλθον ἐπὶ τὴν γῆν Γεν-
And having passed over they came to the land Gen-

νητάρη· καὶ προσωρμίσθησαν. 54 Καὶ ἐξελθόν-
nassar: and drew to the shore. And coming out

τῶν αὐτῶν ἐκ τοῦ πλοίου, εὐθὺς ἐπίγινοντες
of them out of the ship, immediately knowing

αὐτὸν, 55 περιδραμοντες ὅλην τὴν περιχώρον
him, running about whole the adjacent country

42 And they all ate and were satisfied.

43 And they took up Twelve Baskets full of Fragments [of the Bread,] and of the FISHES.

44 Now THOSE who ATE of the LOAVES were Five thousand Men.

45 † And immediately he constrained his DISCIPLES to go into the BOAT, and precede him to the OTHER SIDE, towards Bethsaida, while he should send away the CROWD.

46 And having dismissed them, he retired to the MOUNTAIN to pray.

47 And Evening having come, the BOAT was in the Midst of the LAKE, and he was alone on the LAND.

48 And he saw them toiling at the OAR; for the WIND was against them; and about the † Fourth Watch of the NIGHT, he comes towards them walking on the LAKE, and wished to pass by them.

49 But seeing him walking on the LAKE, they thought it was an Apparition, and they cried out;

50 For they all saw him, and were terrified. And immediately he spoke with them, saying, "Take courage, it is I; be not afraid."

51 And he went up to them into the BOAT; and the WIND ceased; and they were exceedingly amazed in themselves.

52 For † they understood not about the LOAVES; because their HEART was stupefied.

53 And having passed over, they came to the LAND of Gennesaret, and put to the shore.

54 And coming out of the BOAT, immediately they recognized him,

55 And running through that Whole SURROUNDING

* VATICAN MANUSCRIPT.—51. out of measure—omit.

† R. See Notes on Matt. xiv. 23, 26.

; G. Matt. xiv. 22; John vi. 17.

51. and wondered—omit.

; 52. Mark viii. 17, 18.

ΕΚΕΙΝΗΝ, ηρξαντο επι τοις κραββατοις τους
that, they began on the couches those
κακως εχοντας περιφερειν, οπου ηκουον, οτι
sickness having to carry about, where they heard, that
εκει εστι. ⁵⁶ Και οπου αν εισεπορευετο εις
there he is. And wherever he entered into
κωμας, η πολεις, η αγρους, εν ταις αγοραις
towns, or cities, or villages, in the markets
ετιθουν τους ασθενουντας, και παρεκαλουν
they placed those being sick, and they besought
αυτον, ινα καν του κρασπεδου του ιματιου
him, that if even the tuft of the mantle
αυτου αψωνται· και οσοι αν ηπταντο αυτου,
of him they might touch; and whoever touched him,
εσωζοντο.
were saved.

ΚΕΦ. Ζ. 7.

¹ Και συναγονται προς αυτον οι Φαρισαιοι,
And were gathered to him the Pharisees,
και τινες των γραμματεων, ελθοντες απο Ιερο-
and some of the scribes, having come from Jeru-
σολυμων· ² και ιδοντες τινας των μαθητων
salem; and seeing some of the disciples
αυτου κοιναις χειρσι, τουτ' εστιν ανιπτοις,
of him with common hands, that is unwashed,
εσθιοντας αρτους· ³ (οι γαρ Φαρισαιοι και παν-
eating loaves; (the for Pharisees and all
τες οι Ιουδαιοι, εαν μη πυγμη νιψωνται τας
the Jews, if not with fist they may wash the
χειρας, ουκ εσθιουσι, κρατουντες την παραδοσιν
hands, not they eat, holding the tradition
των πρεσβυτερων· ⁴ και απο αγορας, εαν μη
of the elders: and from a market, if not
βαπτισωνται, ουκ εσθιουσι· και αλλα πολλα
they might dip, not they eat; and other many things
εστιν, α παρελαβον κρατειν, βαπτισμους ποτη-
is, which they received to hold, dipping of
ριων, και ξεστων, και χαλκιων, * [και κλινων·]
cups, and of pots, and of copper vessels, {and of couches;})
⁵ επειτα επερωτωσιν αυτον οι Φαρισαιοι και οι
then asked him the Pharisees and the
γραμματεις· Διατι οι μαθηται σου ου περιπα-
scribes: Why the disciples of thee not walk
τουσι κατα την παραδοσιν των πρεσβυτερων,
according to the tradition of the elders,
αλλα κοιναις χειρσιν εσθιουσι τον αρτον; ⁶· Ο
but with common hands they eat the loaf? He
* [δε αποκριθεις] ειπεν αυτοις· Οτι καλως προ-
[but answering] said to them: That well pro-
φητευσεν Ησαιας περι υμων των υποκριτων, ως
phased Isaiah about you the hypocrites, as
γεγραπται· “Ουτος ο λαος τοις χειλεσι με
it is written: “This the people with the lips me

REGION, carried about the SICK ON COUCHES; to where they heard he was.

⁵⁶ And wherever he entered, into Towns, or Cities, or Villages, they placed the SICK in the MARKETS, and implored him, † that they might but touch the TUFT of his MANTLE; and as many as touched him were cured.

CHAPTER VII.

1 † And the PHARISEES, and some of the SCRIBES, having come from Jerusalem, resorted to him.

2 And observing some of his DISCIPLES eating BREAD with common, that is, with Unwashed Hands;

3 (for the PHARISEES, and All the JEWS holding the TRADITION of the ELDERS, eat not, unless they wash their HANDS with the Fist;·

4 and coming from a Market, unless they * immerse themselves, they eat not. And many other things there are which they have received to maintain,—Immersion of Cups, and of Pots, and of Copper vessels;)

5 * both the PHARISEES and the SCRIBES asked him, “Why do not thy DISCIPLES walk according to the TRADITION of the ELDERS, but eat BREAD with common Hands?”

6 He said to them, “Well did Isaiah prophesy concerning you, HYPOCRITES, as it is written, † This PEOPLE honor me with their LIPS, but their

* VATICAN MANUSCRIPT.—5. besprinkle themselves, they eat not. 6. both the PHARISEES.

† 3. The Pharisees, (says Josephus,) delivered many doctrines of the people as belonging to the law, which were handed down by the fathers, but not written in the law of Moses; and for this reason, the sect of the Sadducees rejects them; maintaining that those things which are written, ought to be accounted parts of the law, and that such as are only received by tradition from the fathers ought not to be observed.—Ant. xlii. 18.

1 56. Matt. ix. 20; Mark v. 27, 28; Acts xix. 12.

† 1. Matt. xv. 1.

‡ 6. Isa. xxix. 12.

ταρα. ἡ δὲ καρδία αὐτῶν πόρῳ ἀπέχει ἀπ' ἑμοῦ. Ἰ Ματθὴν δὲ σεβονται με, διδασκόντες με. Ἰα ναὶ ἀλλὰ οὕτως προσκυνεῖς με, διδασκόντες με. διδασκαλίας, ἐντολὰς ἀνθρώπων." Ὁ ἀφέντες

* [γὰρ] τὴν ἐντολὴν τοῦ θεοῦ, κρατεῖτε τὴν παραδοσιν τῶν ἀνθρώπων, * [βαπτισμούς] ξέστῳν

καὶ κύπελλων· καὶ ἄλλα παρομοία τοιαῦτα πολλὰ ποιεῖτε. Ὁ καὶ εἶπεν αὐτοῖς. Καλὸς ἀθετεῖτε

τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παραδοσιν ὑμῶν τηρήσῃτε. Ὁ Μωσὴς γὰρ εἶπε. "Τίμα τὸν

πατέρα σου καὶ τὴν μητέρα σου." καὶ "Ὁ καταλογίζων πατέρα ἢ μητέρα, θάνατον τελευ-

τάτω." Ὁ "Ὑμεῖς δὲ λέγετε. Ἐὰν εἴπῃ ἄνθρωπος πρὸς τὸν πατέρα ἢ τὴν μητέρα, Κορβαν (ὃ ἐστίν,

δῶρον,) ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇται. Ὁ οὐκ ἐπιφέρει αὐτὸν οὐδὲν ποιῆσαι πρὸς τὸν πατέρα

[αὐτοῦ], ἢ τὴν μητέρα * [αὐτοῦ], ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τὴν παραδοσιν ὑμῶν, ἢ

παραδύκατε· καὶ παρομοία τοιαῦτα πολλὰ ποιεῖτε. Ὁ καὶ προσκαλεσάμενος πάντα τὸν

ὄχλον, εἶπεν αὐτοῖς· Ἀκούετε μου πάντες, καὶ συνίετε. Ὁ οὐδὲν ἐστὶν ἐξώθεν τοῦ ἀνθρώπου,

ἐκ τοῦ ἐνὸς τοῦ ἀνθρώπου, ἐκ τοῦ ἐνὸς τοῦ ἀνθρώπου. Ὁ εἰ

τις ἐσθίουσιν καὶ πίνουσιν ἀπὸ τῶν κοινῶν τῶν ἀνθρώπων, ὁ κενὸς ἐστί· ὁ

HEART is far removed from me.

7 But in vain do they worship me, teaching as Doctrines, the Precepts of Men.

8 Laying aside the COMMANDMENT of GOD, you retain the TRADITION of MEN.

9 And he said to them, "Well do you annul the COMMANDMENT of GOD, that you may keep your own TRADITION."

10 For Moses said, †Honor thy FATHER and thy MOTHER; and ‡He who REVILES Father or Mother, let him be punished with Death.

11 But you assert, 'If a man say to FATHER or MOTHER, ‡Be that Corban, that is, an Offering, †by which thou mightest derive assistance from me;

12 you no more permit him to do any thing for FATHER or MOTHER:

13 making void the WORD of GOD by your TRADITION, which you have delivered; and many such like Things you do."

14 †And having *again called All of the CROWD, he said to them, "Let all listen to me, and be instructed."

15 There is nothing from without the MAN, which entering in *POLLUTES him; but the THINGS proceeding from *the MAN, are the THINGS which POLLUTE him.

16 *†[If any one has

* VATICAN MANUSCRIPT.—8. For—omit. 11. his—omit. 12. again called. 13. POLLUTES him. 14. If any one has Ears to hear, let him hear—omit.

8. dippings of Pots and of Cups; and 12. And—omit. 12. his—omit. 13. POLLUTES him. 15. the MAN, are the

† 11. A piece of history, delivered in the Talmud, will illustrate this subject, and at the same time exhibit in a clear light the profligacy, superstition, and casuistry of the Jews. A man of Beth-Horon had made a vow, and declared that his father should reap no benefit from his property. Afterwards, on the occasion of his son's marriage, he wished to invite his father to the entertainment; and, to evade the obligation of his vow, he transferred his right of property in the room and feast to a friend, who was engaged to invite his father. This, however, was judged to be unlawful, unless he had transferred entirely and truly this part of his property to his friend, without interposing any condition with respect to the invitation of his father, whom he was bound by all means not to profit. How can we be surprised at the severity with which our Savior rebuked such vile casuistry, such want of natural affection, and such abominable hypocrisy?—Walsford.

† 12. Exod. xx. 13; Deut. v. 16; Matt. xv. 4. † 11. Matt. xv. 6; xiii. 12.

† 10. Exod. xxi. 17; Lev. xx. 9; Prov. † 14. Matt. xv. 10. † 15. Matt. xi. 15.

ΤΙΣ ΕΧΕΙ ὤΤΑ ΑΚΟΥΕΙΝ, ΑΚΟΥΕΤΩ.] ¹⁷ Καὶ

ὅτε εἰσῆλθεν εἰς οἶκον ἀπο τοῦ ὄχλου,

ἐπρώτων αὐτοῦ οἱ μαθηταὶ αὐτοῦ περὶ τῆς

παραβολῆς. ¹⁸ Καὶ λέγει αὐτοῖς· Ὅτι οὐκ

εἰσπορεύονται εἰς τὸν ἄνθρωπον, οὐ

δύναται αὐτὸν κοινῶσαι· ¹⁹ ὅτι οὐκ εἰσπο-

ρεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοι-

λίαν· καὶ εἰς τὸν ἀφ᾽ ὧν ἐκπορεύεται,

καθαρίζον πάντα τὰ βρώματα. ²⁰ Ἐλεγε δέ·

Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνον

κοινῶν τὸν ἄνθρωπον· ²¹ Ἐσῶθεν γὰρ ἐκ τῆς

καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ

ἐκπορεύονται· μοιχεῖαι, πορνεῖαι, φόνοι,

²² κλέπται, πλεονεξίαι, πονηρίαι, δόλος, ἀσελγείαι,

οφθαλμὸς πονηρὸς, βλασφημία, ὑπερηφάνια,

ἀφροσύνη· ²³ πάντα ταῦτα τὰ πονηρὰ ἐσῶθεν

ἐκπορεύεται, καὶ κοινῶν τὸν ἄνθρωπον.

²⁴ Καὶ ἐκείθεν ἀναστὰς, ἀπῆλθεν εἰς τὰ μεθ-

ορία Τύρου καὶ Σιδῶνος· καὶ εἰσελθὼν εἰς τὴν

οἰκίαν, οὐδεὶς ᾔθελε γνῶναι· καὶ οὐκ ᾔδυνθη

λαθεῖν. ²⁵ Ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἣς

εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκαθάρτον,

ἐλθούσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ·

²⁶ (ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συροφινικίσσα τῆς

γενεῆς) καὶ ᾤκτω αὐτόν, ἵνα τὸ δαίμονιον ἐκ-

βάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. ²⁷ Ὁ δὲ Ἰησοῦς

εἶπεν αὐτῇ· Ἀφ᾽ ἑωυτοῦ χορτάσθῃναι τὰ τέκνα,

οὐ γὰρ καλὸν ἐστὶ, λαβεῖν τὸν ἄρτον τῶν τέκ-

νων, καὶ βαλεῖν τοῖς κυνάρσις. ²⁸ Ἡ δὲ

Ears to hear, let him hear.]

¹⁷ And when he went from the crowd into a

house, his DISCIPLES asked him concerning the

PARABLE.

¹⁸ And he says to them, "Are you also so destitute

of understanding? Do you not perceive, that nothing

from without, ENTERING INTO the MAN, can pollute

him?

¹⁹ because it enters not into the HEART, but into the BELLY, and passes into

he sink, purifying All the food."

²⁰ And he said, "THAT which PROCEEDS OUT of the MAN, that pollutes the

MAN.

²¹ For from within, out of the HEART of MEN, emanate EVIL PURPOSES;

—Adulteries, Fornications, Murders,

²² Thefts, Covetousness, Villanies, Deceit, Intemperance, Envy, Calumnies,

Pride, and Folly;

²³ All These EVIL things emanate from within, and pollute the MAN."

²⁴ And arising thence, he retired into the CONFINES of Tyre and Sidon;

and having entered into the house, he desired no

one to know it; but he could not be concealed.

²⁵ For a Woman, whose LITTLE DAUGHTER had an unclean Spirit,* im-

mediately heard of him; and having come fell down at

his FEET;

²⁶ (now the WOMAN was an Hellenist, a NATIVE of Syrophenicia)

and she entreated him to expel the DEMON from her

DAUGHTER.

²⁷ * And he said to her, "Let the CHILDREN first

be satisfied: for it is not proper to take the CHILDREN'S BREAD, and throw

it to the DOGS."

* VATICAN MANUSCRIPT.—25. Immediately heard.

27. And he said.

† 26. One who spoke the Greek language.

‡ 17 Matt. xv. 15

‡ 21 Gen. vi. 5; viii. 21; Matt. xv. 10.

‡ 24. Matt. xv. 31.

ἀπεκρίθη, καὶ λέγει αὐτῷ· Ναι, κυριε· καὶ γὰρ
answered, and says to him; Yes, sir; even for
τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίει ἀπὸ
the dogs under the table eatest from
τῶν ψιχίων τῶν παιδίων. ²⁹ Καὶ εἶπεν αὐτῇ·
of the crumbs of the children. And he said to her;
Διὰ τούτου τὸν λόγον ὑπάγε· ἐξεληλυθε τὸ
Through this the word go; has come out the
δαίμονιον ἐκ τῆς θυγατρὸς σου. ³⁰ Καὶ ἀπελ-
demon from the daughter of thee. And having
θουσα εἰς τὸν οἶκον αὐτῆς, εὔρε το δαίμονιον
gone into the house of her, she found the demon
ἐξεληλυθός, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ
having gone out, and the daughter having been laid upon
τῆς κλίνης.
the bed.

³¹ Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τυροῦ καὶ
And again coming out from the borders of Tyre and
Σιδῶνος, ἦλθεν εἰς τὴν θαλάσσαν τῆς Γαλιλαίας,
Sidon, he came to the sea of the Galilee,
ἀνα μέσον τῶν ὁρίων Δεκαπολεως. ³² Καὶ φερ-
through midst of the borders of Decapolis. And they
ουσιν αὐτῷ κῶφον μογιλάλον, καὶ παρακαλου-
bring to him a deaf man a stammerer, and they entreat
σιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. ³³ Καὶ
him that he might place to him the hand. And
ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ οἴλου κατ' ἰδίαν,
having taken him from the crowd privately,
ἐβάλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ,
he put the fingers of himself into the ears of him,
καὶ πτυσας ἤψατο τῆς γλῶσσης αὐτοῦ. ³⁴ καὶ
and spitting he touched the tongue of him; and
ἀναβλέψας εἰς τὸν οὐρανὸν, ἐστεναξέ, καὶ
looking up to the heaven, he groaned, and
λέγει αὐτῷ· Ἐφφαθα, ὃ ἐστὶ, διανοιχθήτι.
says to him; Ephphatha, that is, be opened.

³⁵ Καὶ ² [εὐθὺς] διηνοιχθήσαν αὐτοῦ αἱ ἀκοαί·
And [immediately] were opened of him the ears.
καὶ ἐλύθη ὁ δεσμός τῆς γλῶσσης αὐτοῦ, καὶ
and was loosed the bond of the tongue of him, and
ἐλάλει ὀρθῶς. ³⁶ Καὶ διεστείλατό αὐτοῖς, ἵνα
he spoke plainly. And he charged them, that
μὴδεὶ εἰπωσιν ὅσα ὁ αὐτὸς αὐτοῖς διεστει-
no one they should tell, what but he to them charged
λετο, μάλλον περισσώτερον ἐκηρύσσον. ³⁷ Καὶ
more abundantly they published. And
ὑπερπερισσῶς ἐξηγήσαντο, λέγοντες· Καλῶς
beyond measure they were astonished, saying; Well
πάντα πεποίηκε· καὶ τοὺς κῶφους ποιεῖ ἀκου-
all things he has done; and the dumb he makes to
εῖν, καὶ τοὺς ἀλαλοῦν λαλεῖν.
hear, and the dumb ones to speak.

28 But she answered, and says to him, "True, Sir; yet even the DOGS under the TABLE eat of the CHILDREN'S CRUMBS."

29 And he said to her, "For This REMARK, go; the DEMON has departed from thy DAUGHTER."

30 And departing to her HOUSE, she found * her DAUGHTER laid upon the BED, and the DEMON expelled.

31 † And again leaving the CONFINES of Tyre, * he came by Sidon to the LAKE of GALILEE, through the MIDST of the BORDERS of Decapolis.

32 † And they bring to him a deaf man who stammered, and they entreat him to place his HAND on him.

33 And having privately taken him from the CROWD, † he put his FINGERS into his EARS, and spitting, touched his TONGUE;

34 and looking up to HEAVEN, he groaned, and says to him, "Ephphatha," that is, Be opened.

35 And His EARS were opened, and the CORD of his TONGUE was loosed, and he spoke plainly.

36 † And he charged them that they should tell no one; but the more * he charged them, the more abundantly * they published it.

37 And they were astonished beyond measure, saying, "He has done all things well; he makes both the DEAF to hear, and the * Dumb to speak."

* VATICAN MANUSCRIPT.—30. her DAUGHTER laid upon the BED, and the DEMON expelled.
31. he came by Sidon to. 35. immediately—omit. 36. he charged. 36. they published 37. Dumb.

† 33. Doddridge well observes about this miracle, "If any should ask Why our Lord used these actions, when a word alone would have been sufficient; and such means (if they can be called means) could in themselves do nothing at all to answer the end,—I frankly confess I cannot tell, nor am I at all concerned to know. . . . Had Christ's patients, like Naaman, (2 Kings v. 11, 12,) been too nice in their exceptions on these occasions, I fear they would have lost their cure, and the indulgence of a curious, or a petulant mind, would have been but a poor equivalent for such a loss."

‡ 31. Matt. xv. 22.

‡ 32. Matt. ix. 32; Luke xl. 14.

‡ 36. Mark v. 43; viii. 26,

ΚΕΦ. ٨. 8.

¹ **Εν** **ἐκεῖναις** **ταῖς** **ἡμέραις**, **παμπολλοῦ** **οὐλοῦ**
In those the days, very great crowd
οὗτος, **καὶ** **μη** **εχόντων** **τι** **φαγῶσι**, **προσ-**
being, and not having any thing they could eat, having
καλεσάμενος **τοὺς** **μαθητάς** **αὐτοῦ** **λεγει** **αὐτοῖς**·
called the disciples of himself he says to them;
² **Σπλαγχνίζομαι** **ἐπὶ** **τοῦ** **οὐλοῦ**· **ὅτι** **ἤδη** **ἡμέραι**
I have pity on the crowd, because now days
τρεις, **προσμένονσι** * **[μοί,** **]** **καὶ** **οὐκ** **εχουσι** **τι**
three, they continue [with me,] and not they have anything
φαγῶσι. ³ **Καὶ** **εάν** **ἀπολύσω** **αὐτοὺς** **νηστεῖς**
they can eat. And if I dismiss them fasting
εἰς **οἶκον** **αὐτῶν**, **ἐκλυθησονται** **ἐν** **τῇ** **ὁδῷ**· **τινές**
into house of themselves, they will faint on the way; some
γὰρ **αὐτῶν** **μακροθεν** **ἤκουσι**. ⁴ **Καὶ** **ἀπεκριθὼν** **πρὸς**
for of them a great distance have come. And answered
αὐτῷ **οἱ** **μαθηταὶ** **αὐτοῦ**· **Πῦθεν** **τούτους** **δυνήσε-**
to him the disciples of him; Whence these will be able
ται **τις** **ὧδε** **χορτάσασθαι** **ἄρτων** **ἐπ'** **ἐρημίας**; ⁵ **Καὶ**
any one here to satisfy of loaves in a desert place? And
ἐπηρώτα **αὐτοὺς**· **Πόσους** **εχετε** **ἄρτους**; **Οἱ** **δε**
he asked them; How many have you loaves? They and
εἶπον· **Ἑπτὰ**. ⁶ **Καὶ** **παρηγγέει** **τῷ** **οὐλῷ** **ἀνα-**
said, Seven. And he gave orders to the crowd to
πέσειν **ἐπὶ** **τῆς** **γῆς**· **καὶ** **λαβὼν** **τοὺς** **ἑπτὰ**
come upon the ground; and taking the seven
ἄρτους, **εὐχαριστήσας** **ἐκλόσσε**, **καὶ** **ἐδίδου** **τοῖς**
loaves, giving thanks he broke, and gave to the
μαθηταῖς **αὐτοῦ**, **ἵνα** **παραθῶσι**· **καὶ** **παρεθῆκαν**
disciples of himself, that they might set before; and they set before
τῷ **οὐλῷ**. ⁷ **Καὶ** **εἶχον** **ἰχθυῖδια** **ὀλίγα**· **καὶ** **εὐλό-**
the crowd. And they had small fishes a few; and giving
γῆσας, **εἶπε** **παραθεῖναι** **καὶ** **αὐτὰ**. ⁸ **Ἐφαγόν** **δε**,
praise, he said place before also them. They ate and
καὶ **ἐχορτάσθησαν**· **καὶ** **ἦσαν** **περίσσευματα**
were filled; and they took up over and above
κλάσματα, **ἑπτὰ** **σπυρίδια**. ⁹ **Ἦσαν** **δε** **οἱ** **φα-**
offragments, seven large baskets. Were and those hav-
γόντες, **ὥς** **τετρακισχίλιοι**· **καὶ** **ἀπέλυεν**
ing eaten, about four thousand; and he dismissed
αὐτοὺς.
them.

¹⁰ **Καὶ** **εὐθεὺς** **εἰσβὰς** **εἰς** **τὸ** **πλοῖον** **μετὰ** **τῶν**
And immediately entering into the ship with the
μαθητῶν **αὐτοῦ**, **ἦλθεν** **εἰς** **τὰ** **μέρη** **Δαλιμανουθα**.
disciples of himself, he came into the parts of Dalmanutha.
¹¹ **Καὶ** **ἐξηλθον** **οἱ** **Φαρισαῖοι**, **καὶ** **ἤρξαντο** **συζη-**
And came forth the Pharisees, and began to
τεῖν **αὐτῷ**, **ζητούντες** **παρ'** **αὐτοῦ** **σημεῖον** **ἀπο**
argue with him, seeking of him a sign from

CHAPTER VIII.

¹ † In Those DAYS the
Crowd * again being great,
and having nothing to eat,
calling his DISCIPLES, he
says to them,
² † "I have compassion
on the CROWD, because
now they have continued
three Days, and have no-
thing to eat;
³ and if I dismiss them
fasting to their Houses,
they will faint on the
ROAD; for some of them
have come from a great
distance."
⁴ And his DISCIPLES
answered him, "Whence
will any one be able to
satisfy These with Bread
here in a Desert place?"
⁵ † And he asked them,
"How Many Loaves have
you?" And THEY said,
"Seven."
⁶ And he commanded
the CROWD to recline on
the GROUND; and taking
the SEVEN LOAVES, † and
having given thanks, he
broke them, and gave them
to his DISCIPLES for dis-
tribution, and they placed
them before the CROWD.
⁷ And they had a few
Small fishes; and having
offered praise for them, he
said, "Place * These also
before them."
⁸ Thus they ate, and
were satisfied; and they
took up of the remaining
Fragments SEVEN large
Baskets full.
⁹ And * they were about
Four thousand; and he
dismissed them.
¹⁰ † And immediately
* he entered into the BOAT
with his DISCIPLES, and
came into the REGION of
† Dalmanutha.
¹¹ † And the PHARISEES
came forth, and began to
argue with him, seeking

* VATICAN MANUSCRIPT. 1. again being great.
were about. 10. he entered.

† 10. The same as Magdala; see Matt. xv. 39.

1. Matt. xv. 32. † 5. Matt. xv. 34; Mark vi. 33. † 6. Matt. xiv. 19; Mark
vi. 41. † 10. Matt. xv. 33. † 11. Matt. xii. 38; xvi. 1; John vi. 30.

του ουρανου, πειραζοντες αυτον. ¹² Και ανα-
the heavens, tempting him. And groan-
στενάζας τῷ πνεύματι αὐτου, λεγει· Τι ἡ γενεα
ing deeply in the spirit of himself, he says: Why the generation
αὕτη σημειον ἐπιζητει; Ἀμην λεγω * [ὑμιν,] εἰ
this sign seeks? Indeed I say [to you,] if
δοθησεται τη γενεᾳ ταυτη σημειον.
shall be given to the generation this a sign.

¹³ Και ἀφεις αὐτους, ἐμβας παλιν * [εἰς το
And leaving them, entering again [into the
πλοιον,] ἀπηλθεν εἰς το περαν. ¹⁴ Και ἐπελα-
ship,] departed to the other side. And they
ὄντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ
for, at taking loaves, and except one loaf not
εἶχον μὲθ' ἑαυτων ἐν τῷ πλοίῳ. ¹⁵ Και διεσ-
they had with themselves in the ship. And he
τελλετο αὐτοῖς, λεγων· Ὁρατε, βλέπετε ἀπο
charged them, saying; Look you, beware you of
της ὑμης τῶν Φαρισαίων, καὶ της ὑμης Ἑρω-
the leaven of the Pharisees, and of the leaven of He-
δου. ¹⁶ Και διελογίζοντο πρὸς ἀλλήλους, * [λε-
rod. And they reasoned with one another, [say-
γοντες·] Ὅτι ἄρτους οὐκ ἐχομεν. ¹⁷ Και γινους
ing,] Because loaves not we have. And knowing
ὁ Ἰησοῦς, λεγει αὐτοῖς· Τι διαλογίζεσθε, ὅτι
the Jesus, he says to them, why reason you, because
ἄρτους οὐκ ἐχετε; Οὐκ ὤρεστε, οὐδὲ
loaves not you have? Not yet perceive you, neither
συνιετε; * [εἰτι] πεπρωμένῃν ἐχετε τὴν καρ-
understand you? [yet] having been stupidified have you the heart
διὰ ὑμῶν; ¹⁸ Ὁφθαλμοὺς ἐχόντες οὐ βλέπετε;
of you? Eyes having not see you?
καὶ ὠτα ἐχόντες οὐκ ἀκούετε; καὶ οὐ μνημόν-
and ears having not hear you? and not remember
εἰτε; ¹⁹ Ὅτε τοὺς πέντε ἄρτους ἐκλάσα εἰς
you? When the five loaves I broke to
τοὺς πεντακισχιλίους, πόσους κοφίνους πλη-
the five thousand, how many baskets full
ρεις κλασμάτων ἤρατε; Λέγουσιν αὐτῷ·
of fragments took you up? They say to him;
Δωδεκά. ²⁰ Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρα-
Twelve. When and the seven to the four
κισχιλίους, πόσων σφυρίδων πληρώματα κλασ-
thousand, how many large baskets full of
μάτων ἤρατε; Οἱ δὲ εἶπον· Ἑπτὰ. ²¹ Και
fragments took you up? They and said; Seven. And
εἶλεν αὐτοῖς· Πῶς οὐ συνιετε;
he said to them; How is it not you understand?
²² Και ἐρχεται εἰς Βηθσαιδαν. Και φέρουσιν
And he comes to Bethsaida. And they bring

of him a Sign from HEA-
VEN, trying him.

¹² And groaning deeply
in his SPIRIT, he says,
"Why does this GENERA-
TION seek a Sign? Indeed,
I say to you, no Sign shall
be given to this GENERA-
TION."

¹³ And leaving them,
re-embarking, he passed to
the OTHER SIDE.

¹⁴ ‡ New they forgot to
take Bread, and had but
One Loaf with them in
the BOAT.

¹⁵ † And he charged
them, saying, "Observe!
Beware of the † LEAVEN of
the PHARISEES and of the
LEAVEN of Herod."

¹⁶ And they reasoned
with one another, * Be-
cause they had no Bread.

¹⁷ And * he knew it,
and says to them, "Why
do ye reason, Because
you have no Bread? † Do
you not yet perceive, nor
understand? Is your
HEART stupified?"

¹⁸ Having Eyes, do you
not see? and having Ears,
do you not hear? and do
you not recollect?

¹⁹ ‡ When I broke the
FIVE Loaves among the
FIVE THOUSAND, How
many Baskets full of Frag-
ments took you up? They
say to him, "Twelve."

²⁰ † "And when the
SEVEN among the FOUR
THOUSAND, How many
large Baskets full of
Fragments took you up?"
And * they say to him,
"Seven."

²¹ And he said to them,
"How is it you do not
understand?"

²² And * they come to
Bethsaida; and they bring

* VATICAN MANUSCRIPT.—12. to you. 13. into the boat—omit. 16. say, ing—omit. 16. Because they. And Bread. 17. he knew it, and says 17. yet—omit. 20. they say to him. 21. they come.

† 19. Matthew joins the Sadducees with the Pharisees, and makes no mention of Herod. But there is a discrepancy, since Herod and the Herodians (i. e. his adherents and courtiers) were in doubt, Sadducees, anathematized every reason to think that their doctrines and moral laws such as to justify the emperor of our Lord. Summe, by a striking metaphor, denotes the infection of false doctrines, (so Matt. xvi. 12,) as well as corrupt morals.—Bloom- field.

‡ 14. Matt. xvi. 8. † 15. Matt. xvi. 6; Luke xii. 1. ‡ 17. Mark vi. 82. ; 19. Matt. xiv. 20; Mark vi. 43; Luke ix. 17; John vi. 18. ‡ 20. Matt. xv. 37; Mark viii. 8

αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτόν, ἵνα
to him a blind man and beseech him, that
αὐτοῦ ἄψῃται. ²³ Καὶ ἐπιλαβομένου τῆς
him he would touch. And having taken the
χειρὸς τοῦ τυφλοῦ, ἐξηγάγεन αὐτόν ἐξω τῆς
hand of the blind man, he led him outside of the
κωμῆς· καὶ πτύσας εἰς τὰ ὀμματα αὐτοῦ, ἐπι-
village; and having spit into the eyes of him, having
θεῖς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτόν, εἰ
placed the hands to him, he asked him, if
τι βλέπει. ²⁴ Καὶ ἀναβλέψας εἶπε· Βλέπω
anything he sees. And looking up he says; I see
τοὺς ἀνθρώπους, ὡς δένδρα, περιπατοῦντας.
the men, like trees, walking.
²⁵ Εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς
Then again he placed the hands upon the
ὀφθαλμούς αὐτοῦ, καὶ ἐποίησεν αὐτῷ ἀνα-
eyes of him, and he made him look
βλεψαί· καὶ ἀποκατεστάθῃ, καὶ ἐνεβλέψε
up; and he was restored, and he saw
τῆλαυγῶς ἅπαντας. ²⁶ Καὶ ἐπέστειλεν αὐτόν
plainly every one. And he sent him
εἰς οἶκόν αὐτοῦ, λέγων· Μὴδε εἰς τὴν κωμὴν
to house of him, saying; Neither into the village
εἰσελθῆς, * [μὴδε εἶπες τινὶ ἐν τῇ κωμῇ.]
mayest thou enter, [nor mayest thou tell any one in the village.]
²⁷ Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ
And departed the Jesus and the disciples of him
εἰς τὰς κωμὰς Καισαρείας τῆς Πιλιπποῦ.
into the villages of Caesarea of the Philip.
καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων
on the way he asked the disciples of himself, saying
αὐτοῖς· Τίνα με λεγουσὶν οἱ ἄνθρωποι εἶναι;
to them; Who me they say the men to be?
²⁸ Οἱ δὲ ἀπεκρίθησαν· Ἰωάννην τὸν βαπτιστὴν·
They and answered; John the dipper;
καὶ ἄλλοι, Ἠλίαν· ἄλλοι δὲ, ἓνα τῶν προφητῶν.
and others, Elias; others and, one of the prophets.
²⁹ Καὶ αὐτὸς λέγει αὐτοῖς· Τίμεῖς δὲ τίνα με
And he says to them; You but who me
λεγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει
you say to be? Answering and the Peter says
αὐτῷ· Σὺ εἶ ὁ Χριστός. ³⁰ Καὶ ἐπετιμήμεν
to him; Thou art the Anointed. And he strictly charged
αὐτοῖς, ἵνα μὴδενὶ λεγῶσι περὶ αὐτοῦ. ³¹ Καὶ
them, that no one they should tell about him. And
ἤρξατο διδάσκειν αὐτούς, ὅτι δεῖ τὸν υἱὸν τοῦ
began to teach them, that must the son of the
ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι
man many things to suffer, and to be rejected
ἀπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ
of the elders and of the high-priests and
τῶν γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ
of the scribes, and to be killed, and after
τρεις ἡμέρας ἀναστῆναι· ³² καὶ παρῆρσι τὸν
three days to stand up; and plainly the

a Blind man to him, and beseech him to touch Him.

²³ And taking the HAND of the BLIND man, he conducted him out of the VILLAGE; and having spit on his EYES, and placed his HANDS on him, he asked him whether he saw any thing.

²⁴ And looking up, he said, "I see MEN as Trees, walking."

²⁵ Then he placed his HANDS on his EYES again, and * he saw plainly, and was restored, and saw every object clearly.

²⁶ And he sent him away to his * House, saying, "Go not into the VILLAGE."

²⁷ † And Jesus and his DISCIPLES went out to the VILLAGES of Caesarea PHILIPPI; and, on the ROAD, he asked his DISCIPLES, saying to them, "Who do MEN say that I am?"

²⁸ And THEY * spoke to him, saying, † "John the IMMERSER; and others, Elijah; and others, One of the PROPHETS."

²⁹ And he * asked them, "Who sayest thou that I am?" And PETER answering, says to him, † "Thou art the CHRIST."

³⁰ † And he strictly charged them that they should tell no one concerning him.

³¹ And † he began to inform them that the SON of MAN must suffer many things, and be rejected by the ELDERS, and the HIGH-PRIESTS, and the SCRIBES, and be put to death, and after Three Days to rise up.

³² And he spoke thus

* VATICAN MANUSCRIPT.—²³. he saw plainly, and was restored, and saw every object clearly. ²⁶. House, saying, "Go not into." ²⁶. nor mayest thou tell any one in the village—omit. ²⁸. spoke to him, saying, "John the IMMERSER." ²⁹. asked them, saying, "Who say."

† ²³ Mark vii. 33. † ²⁷. Matt. xvi. 13; Luke ix. 18. † ²⁸. Matt. xiv. 2. † ²⁹ Matt. xvi. 6; John vi. 69; xi. 87. † ³⁰. Matt. xvi. 20. † ³¹. Matt. xvi. 21. v. 15; Luke ix. 22.

λογον ελαλει. Και προσλαβομενος αυτον ο Πε-
 τρος, ηρξατο επιτιμω αυτον. 23 'Ο δε επιστρα-
 φεις, και ιδων τους μαθητας αυτου, επετιμησε
 τω Πέτρω, λεγων· Υπαγε οπισω μου, σατανα·
 οτι ου φρονεις τα του θεου, αλλα τα
 των ανθρωπων. 24 Και προσκαλεσαμενος τον
 οχλον συν τοις μαθηταις αυτου, ειπεν αυτοις·
 'Οστις θελει οπισω μου ακολουθειν, απαρνησας-
 θω εαυτον, και αρατω τον σταυρον αυτου, και
 ακολουθειτω μοι. 25 'Ος γαρ αν θελη την ψυχην
 αυτου σωσαι, απολεσει αυτην· ος δ' αν απολεση
 την εαυτου ψυχην ενεκεν εμου και του ευαγ-
 γελιου, σωσει αυτην. 26 (Τι γαρ ωφελησει
 ανθρωπον, εαν κερδηση τον κοσμον ολον, και
 ζημιωθη την ψυχην αυτου; 27 η τι δωσει
 ανθρωπος ανταλλαγμα της ψυχης αυτου;) 28
 'Ος γαρ αν επαισχυνη με και τους εμους
 λογους εν τη γενεα ταυτη τη μοιχαλιδι και
 αμαρτωλῃ, και ο υιος του ανθρωπου επαισχυ-
 νηται αυτον, οταν ελθῃ εν τη δοξη του
 πατρος αυτου μετα των αγγελων των αγιων.
 ΚΕΦ. Θ'. 9. 1 Και ελεγεν αυτοις· Αμην λεγω
 υμιν, οτι ειτι τινες των υδε εστηκοτων, οιτινες
 ου μη γευσωται θανατον, εως αν ιδωσι την
 βασιλειαν του θεου εληλυθειαν εν δυναμει.
 royal majesty of the God having come in power.

2 Και μεθ' ημερας εξ παραλαμβανει ο Ιησους
 τον Πέτρον, και τον Ιακωβον, και Ιωαννην, και
 αναφερε αυτους εις ορος υψηλον κατ' ιδιαν

word so plainly, that Pe-
 ter, taking him aside, be-
 gan to remonstrate with
 him.

33 But he, turning
 round and looking on his
 disciples, rebuked * Pe-
 ter, and says, "Get be-
 hind me, Adversary; for
 thou regardest not the
 things of God, but those
 of MEN."

34 And having called the
 crowd with his disci-
 ples, he said, * † "If any
 one wish to come after me,
 let him renounce himself,
 and take up his cross, and
 follow me."

35 For ‡ whoever would
 save his LIFE shall lose it;
 but whoever may lose his
 LIFE on my account, and
 that of the GLAD TIDINGS,
 shall save it.

36 For what * does it
 profit a Man to gain the
 whole world, and forfeit
 his LIFE?

37 * For what could a
 MAN give to Redeem his
 LIFE?

38 † If, therefore, any
 one shall be ashamed of
 me, and of these MY
 Words, among this ADUL-
 TEROUS and sinful GENE-
 RATION; the SON of MAN
 will also be ashamed of
 him, when he comes in the
 GLORY of his FATHER,
 with the HOLY ANGELS."

CHAPTER IX.

1 And he said to them,
 † "Indeed I say to you,
 That there are some of
 THOSE STANDING here,
 who will not taste of Death,
 till they see God's ROYAL
 MAJESTY having come
 with power.

2 † And after six Days,
 JESUS takes PETER, and
 JAMES, and John, and pri-
 vately conducts them, by
 themselves, to a lofty

* VATICAN MANUSCRIPT.—33. Peter, and says.
 It profits a Man to gain.

37. For what could a MAN give.

‡ 24. Matt. x. 28 xvi. 26; Luke ix. 25; xiv. 27.
 † 25. Luke ix. 27 xii. 9 Rom. i. 16 2 Tim. i. 8; II. 12.
 ‡ 2. Matt. xvii. 1; Luke ix. 28.

34. If any one wish.

36. does

† 35. John xii. 25. † 36. Math.
 ‡ 1. Math. xvi. 28; Luke ix.

μορους· και μεταμορφωθη εμπροσθεν αυτων.
alone; and he was transfigured in the presence of them.

³Και τα ιματια αυτου εγενετο στιλβοντα, λευκα
And the garments of him became glittering, white

λιαν * [ὡς χιων,] οἷα γναχευς ἐπὶ τῆς γῆς οὐ
extremely [as snow,] such as a fuller upon the earth not
δυναται λευκναι. ⁴Και ὤφθη αυτοις Ηλιας
is able to make white. And appeared to them Elias

συν Μωσει· και ησαν συλλαλουντες τῷ Ἰησῳ.
with Moses; and were talking with the Jesus.

⁵Και ἀποκριθεις ὁ Πέτρος λέγει τῷ Ἰησῳ·
And answering the Peter says to the Jesus.

Ῥαββι, καλον ἐστιν ἡμας ὥδε εἶναι· και ποιη-
Rabbi, good it is us here to be; and we may

σωμεν σκηνας τρεις, σοι μιαν, και Μωσει μιαν,
make tents three, to thee one, and Moses one,

και Ηλια μιαν. ⁶Οὐ γαρ ᾔδει τι λαλήσῃ·
and Elias one. Not for he knew anything he might say;

ησαν γαρ ἐκφοβοι. ⁷Και εγενετο νεφελη ἐπι-
they were for terrified. And there came a cloud over-

σκιαζουσα αυτοις· και ἠλθε φωνη ἐκ τῆς νεφελῆς·
shadowing them; and came a voice out of the cloud;

Οὗτος ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αυτου
This is the son of me the beloved, him

ακουετε. ⁸Και ἐξαπνα περιβλεψαμενοι, οὐκετι
hear you. And suddenly looking round, no longer

οὐδενα εἶδον, ἀλλα τον Ἰησῳ μονον μεθ' ἑαυ-
no one the saw but the Jesus alone with them-

των. ⁹Καταβαινοντων γε αυτων ἀπο τοῦ ορους,
selves. Coming down and of them from the mountain,

διεστείλατο αυτοις, ἵνα μηδενι διηγησωνται α
he charged them, that to no one they should relate what

εἶδον, εἰ μη ὅταν ὁ υἱός του ἀνθρώπου ἐκ νεκρῶν
they saw, except when the son of the man out of dead ones

ἀναστῇ. ¹⁰Και τον λογον ἐκρατησαν πρὸς
should be raised. And the word they kept to

ἑαυτοις, συζητουντες, τι ἐστι το ἐκ νεκρῶν
themselves, arguing, what is that out of dead ones

ἀναστῆναι. ¹¹Και ἐτηρωτων αυτον, λεγοντες·
to be raised. As they asked him, say'ng;

† Ὅτι λεγουσιν οἱ γραμματεῖς, ὅτι Ηλιας δεῖ
That say the scribes, that Elias must

ελθειν πρῶτον; ¹²Ὁ δε ἀποκριθεις εἰπεν αυτοις·
come first; He and answering said to them;

Ελιας μεν ελθων πρῶτον, ἀποκαθιστᾷ παντα·
Elias indeed coming first, restores all things;

και πως γεγραπται ἐπὶ τον υἱόν του ἀνθρώπου,
and how it is written about the son of the man,

Mountain; and he was transformed in their presence.

3 And his GARMENTS became glittering, exceedingly white; such as no Fuller on the EARTH is able * thus to make white.

4 And there appeared to them Elijah, with MoSES; and they were conversing with JESUS.

5 And PETER answering says to JESUS, "Rabbi, it is good for us to be here; and let us make * Three Booths; one for thee, and one for MoSES, and one for Elijah."

6 For he knew not what to * say; for they were terrified.

7 And there came a Cloud, covering them; and * there was a Voice came out of the CLOUD. "This is my BELOVED SON; hear him."

8 And suddenly looking round, they saw no one * any longer with themselves, except Jesus only.

9 † And as they were descending from the MOUNTAIN, he commanded them that they should relate to no one what they had seen, till the SON of MAN should have risen from the Dead.

10 And they kept the MATTER to themselves, anxiously inquiring, what THE RISING FROM THE DEAD could mean.

11 And they asked him, saying, "Why do the SCRIBES say, That Elijah must first come?"

12 And HE * said to them, "Elijah, indeed, is coming first * to restore all things: † and (as it is written of the SON of

* VATICAN MANUSCRIPT.—3, as snow—omit.

3, thus to make white.

3, Three

Booths, 6, answer; for.

7, there was a Voice.

8, any longer with them-

selves, except Jesus only

12, said to them.

12, to restore.

† 11. It is conjectured by Bloomfield that *auti* ought to be separated, and to read *hoi*. He has thus edited his text.

† 12. There is considerable ambiguity about the reading of this and following verse, as it stands in the Greek. The critics have all been puzzled, and some have suggested an amendment of the text. If read, however, with the parenthetical clauses, and the transposition of the last clause of verse 13, the passage makes good sense, and agrees with the account in Matthew xvi.

† 9. Matt. xvi. 9.

ἵνα πολλὰ παθῇ, καὶ ἐξουδενωθῇ. ¹³ Ἀλλὰ
that many things he should suffer, and should be despised. But
λέγω ὑμῖν, ὅτι καὶ Ἠλίας ἐληλυθε, καὶ ἐποίησαν
I say to you, that both Elias has come, and they have done
αὐτῷ ὅσα θηέλυσαν, καθὼς γεγραπταὶ ἐπ'
to him whatever they wished, even as it is written about
αὐτὸν. ¹⁴ Καὶ ἐλθὼν πρὸς τοὺς μαθητάς, εἶδεν
him. And coming to the disciples, he saw
ὄχλον πᾶν περὶ αὐτοὺς, καὶ γραμματεῖς συζη-
a crowd great about them, and scribes dis-
τοῦνται αὐτοῖς. ¹⁵ Καὶ εὐθεὺς πᾶς ὁ ὄχλος,
putting with them; And immediately all the crowd,
ἰδὼν αὐτὸν, ἐξεθαμβήθη, καὶ προστρέχοντες
seeing him, were awestruck, and running to
ᾤκασον αὐτὸν. ¹⁶ Καὶ ἐπηρώτησεν αὐτοὺς·
asked him. And he asked them;
Τί συζητεῖτε πρὸς αὐτούς; ¹⁷ Καὶ ἀποκριθεὶς εἰς
What dispute you with them? And answering one
ἐκ τοῦ ὄχλου εἶπε· Διδασκαλε, ἤνεγκά τον
out of the crowd said; O Teacher, I brought the
υἱόν μου πρὸς σέ, ἐχόντα πνεῦμα ἀλαλόν. ¹⁸ Καὶ
son of me to thee, having a spirit dumb. And
ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτὸν καὶ
whenever him it may seize, it convulses him; and
ἀφρίζει, καὶ τρίβει τοὺς ὀδόντας αὐτοῦ, καὶ
he foams, and grinds the teeth of him, and
ἐξαιρείται. Καὶ εἶπον τοῖς μαθηταῖς σου, ἵνα
pursue away. And I spoke to the disciples of thee, that
αὐτὸ ἐκβάλωσι, καὶ οὐκ ἰσχύσαν. ¹⁹ Ὁ δὲ
as they might cast out, and not they had power. He said
ἀποκριθεὶς αὐτοῖς λέγει· Ὁ γένεα ἀπίστος, ἕως
answering them says; O generation without faith, till
ποτε πρὸς ὑμᾶς εἰσομαί; ἕως ποτε ἀνεξομαί
when with you shall I be? till when shall I hear
ὑμῶν; φέρετε αὐτὸν πρὸς με. ²⁰ Καὶ ἤνεγκαν
you? Bring you him to me. And they brought
αὐτὸν πρὸς αὐτὸν. Καὶ ἰδὼν αὐτὸν, εὐθεὺς τὸ
him to him. And seeing him, immediately the
πνεῦμα ἐσπαραξεν αὐτὸν· καὶ πεσὼν ἐπὶ τῆς
spirit convulsed him; and falling upon the
γῆς, ἐκυλιέτο, ἀφρίζων. ²¹ Καὶ ἐπηρώτησε τὸν
ground, he rolled, foaming. And he asked the
πατέρα αὐτοῦ· Πόσος χρόνος ἐστίν, ὥς τοῦτο
father of him; How long a time is it, since this
γεγονεν αὐτῷ; Ὁ δὲ εἶπε· Παιδιοθεν· καὶ
happened to him? He said; From a child; and
πολλὰκις αὐτὸν καὶ εἰς πυρ ἐβάλε καὶ εἰς ὕδατα,
often him both into fire has cast and into waters,
ἵνα ἀπολεσθῇ αὐτὸν· ἀλλ', εἰ τι δύνασαι,
that it might destroy him, but if any thing thou canst do,
βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς.
give aid to us, having pity on us.

MAN,) that he must suffer much, and be despised.

¹³ But I say to you, † That Elijah has even come, (as it is written of him,) and they have done to him whatever they pleased."

¹⁴ † And * coming to the DISCIPLES, * they saw a great Crowd about them, and the Scribes disputing with them.

¹⁵ And immediately All the crowd seeing him, were struck with awe, and running to him, saluted him.

¹⁶ And he asked them, "About what are you disputing with them?"

¹⁷ And one of the crowd * answered him, "Teacher, I have brought to thee my son, who has † a dumb Spirit.

¹⁸ And wherever it seizes Him it convulses him; and he foams, and grinds * his TEETH, and becomes emaciated. And I spoke to thy DISCIPLES to expel it, and they could not."

¹⁹ And HE answering, says to them, "O unbelieving Generation! how long must I be with you? how long must I endure you? bring him to me."

²⁰ And they brought him to him; and seeing him, † the SPIRIT immediately convulsed him; and falling on the GROUND, he rolled about, foaming.

²¹ And he asked his FATHER, "How long a time is it since this befell him?" And HE said, "From childhood.

²² And often it has thrown Him into Fire and into Waters to destroy him; but if thou canst do any thing, have pity on us, and help us."

* VATICAN MANUSCRIPT.—14. they came. 15. the TEETH.

14. they saw.

17. answered him.

† 17. The child was subject to epileptic fits, which were supposed to be brought on by the power of demons.—See Farmer on Demonology, p. 107. The particulars described in verses 18, 19 and 21 are, indeed, all symptomatic of epilepsy. But if we even should suppose the man was an epileptic, it would not follow that the disorder was not induced by demoniacal influences.—See above.

‡ 14. Matt. xvii. 16; Luke ix. 27.

‡ 20. Luke ix. 42.

23 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Το, εἰ δύνασαι πιστεῦσαι· πάντα δυνάτα τῷ πιστευόντι.

24 * [Καὶ] εὐθὺς κρᾶζας ὁ πατὴρ τοῦ παιδίου, * [μετὰ δακρῶν] εἶλεγε· Πιστεῦω βοηθεῖ μου τῇ ἀπιστίᾳ.

25 Ἰδὼν δὲ ὁ Ἰησοῦς, ὅτι ἐπισυν- τρεχεῖ ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκα- θάρτῳ, λέγων αὐτῷ· Το πνεῦμα το ἀλαλὸν καὶ κῶφον, ἐγὼ σοὶ ἐπιτάσσω· Ἐξέλθε ἐξ αὐτοῦ,

καὶ μηκέτι εἰσελθῆς εἰς αὐτόν. 26 Καὶ κρᾶζαν, καὶ πολλὰ σπαραζας, ἐξῆλθε. Καὶ ἐγενετο ὥστε νεκρός, ὥστε πολλοὺς λέγειν, ὅτι ἀπέθανεν.

27 Ὁ δὲ Ἰησοῦς κρατῆσας αὐτὸν τῆς χειρὸς, ἤγειρεν αὐτόν· καὶ ἀνέστη.

28 Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτόν κατ' ἰδίαν· Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; 29 Καὶ εἶπεν αὐτοῖς· Τοῦτο το γένος ἐν οὐδενὶ δύναται ἐξελ- θεῖν, εἰ μὴ ἐν προσεινῇ * [καὶ νηστειᾷ].

30 Καὶ ἐκείθεν ἐξελθόντες, παρεπορευόντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ᾔδειεν, ἵνα τις γνῷ.

31 Ἐδίδασκε γὰρ τοὺς μαθητάς αὐτοῖ, καὶ ἐλεγ- ἐν * [αὐτοῖς]· Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παρα- δίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀνα- στήσεται.

32 Οἱ δὲ ἠγνοοῦν το ῥήμα, καὶ ἐφοβούντο αὐτὸν ἐπερωτῆσαι.

33 Καὶ ἦλθεν εἰς Καπερναοὺμ· καὶ ἐν τῇ οἰκίᾳ

23 And Jesus said to him, "If thou canst? All things can for the believing."

24 The father of the child immediately ex- claiming, said, "I do be- lieve; help My UNBE- LIEF."

25 And Jesus perceiv- ing That the Crowd was running together, he re- buked the IMPURE SPIRIT, saying to it, "DUMB and 'DEAF SPIRIT, I command thee; come out of him, and enter him no more."

26 And crying out, and greatly convulsing him, it came out; and he became like one dead, so that many said, "He is dead."

27 But Jesus taking 'his HAND, raised him, and he stood up.

28 † And having entered a House, his DISCIPLES asked him privately, "Why could not we cast it out?"

29 And he said to them, "This KIND can go out by nothing, except by Prayer."

30 And departing from that place, they passed through GALILEE, and he desired that no one should know it;

31 for he taught his DISCIPLES; and he said to them, † "The SON of MAN is † being delivered into the Hands of Men, and they will kill him; and having been put to death, * after Three Days he will rise."

32 But THEY did not understand the WORD, and were afraid to ask Him.

33 And he came to Ca- pernaum; and being in the

23 And Jesus said to him, "If thou canst? All things can for the believing."

24 The father of the child immediately ex- claiming, said, "I do be- lieve; help My UNBE- LIEF."

25 And Jesus perceiv- ing That the Crowd was running together, he re- buked the IMPURE SPIRIT, saying to it, "DUMB and 'DEAF SPIRIT, I command thee; come out of him, and enter him no more."

26 And crying out, and greatly convulsing him, it came out; and he became like one dead, so that many said, "He is dead."

27 But Jesus taking 'his HAND, raised him, and he stood up.

28 † And having entered a House, his DISCIPLES asked him privately, "Why could not we cast it out?"

29 And he said to them, "This KIND can go out by nothing, except by Prayer."

30 And departing from that place, they passed through GALILEE, and he desired that no one should know it;

31 for he taught his DISCIPLES; and he said to them, † "The SON of MAN is † being delivered into the Hands of Men, and they will kill him; and having been put to death, * after Three Days he will rise."

32 But THEY did not understand the WORD, and were afraid to ask Him.

33 And he came to Ca- pernaum; and being in the

* VATICAN MANUSCRIPT.—23. "IF THOU CANST? All things."

24. with tears—omit.

31. to him—omit.

25. and DEAF. 27. his HAND.

31. after Three Days he will rise.

24. And—omit.

20. and Fasting.—omit.

† 31. The parallel passage in Matt. xvii. 22, reads—"The son of man is about to be delivered into the Hands of Men."

† 23. Matt. xvii. 20; Mark xi. 23. Luke xvii. 6; John xi. 40.

† 31. Matt. xvii. 22; Luke ix. 44.

† 23. Matt xvii. 19.

γενομενος. επηρωτα αυτους· Τι εν τη ὁδῳ
being. he asked them. What on the way
² [προς ἑαυτους] διελογιζεσθε; ³⁴ Οἱ δε εἰω-
[among yourselves] were you disputing? They but were
 πων προς ἀλλήλους γὰρ διελεχθησαν εν τη
about, with one another for they had disputed on the
 ὁδῳ, τις μείζων. ³⁵ Καὶ καθίσας, εἰρησέ-
who greater. And sitting down, he called
 τους δωδεκα, καὶ λέγει αυτοῖς· Εἰ τις θέλει
the twelve, and says to them; If any one desires
 πρῶτος εἶναι, ἔσται πάντων ἐσχατος, καὶ παν-
first to be, he will be of all last, and of
 τῶν διακονος. ³⁶ Καὶ λαβὼν παιδίον, ἐστήσεν
all a servant. And taking a little child, he placed
 αὐτο εν μεσῳ αὐτῶν, καὶ ἐγκαλίσσαμενος
it in midst of them, and embracing in his arms
 αὐτο, εἶπεν αυτοῖς· ³⁷ Ὅς εἰεν ἐν τῶν τοιούτων
it, he said to them; Whoever one of the such
 παιδιῶν δεξεται ἐπὶ τῇ ὀνοματί μου, ἐμε δεχέ-
little children may receive in the name of me, me receives
 ται· καὶ ὅς εἰεν ἐμε δεξεται, οὐκ ἐμε δεχεται,
and whoever me may receive, not me receives,
 ἀλλὰ τὸν ἀποστείλατά με. ³⁸ Ἀπεκριθὼν δὲ
but the having sent me. Answered and
 αὐτῷ Ἰωάννης, λέγων· Διδασκαλε, εἶδομεν τινα
to him John, saying: O teacher, I saw one
 τῇ ὀνοματί σου ἐκβαλλόντα δαιμονία· καὶ ἐκώ-
to the name of thee casting out demons: and we
 λυσάμεν αὐτον, ὅτι οὐκ ἀκολουθεῖ ἡμῖν. ³⁹ Ὅ
forbad him, because not he follows us. He
 δὲ Ἰησοῦς εἶπε· Μὴ κωλύετε αὐτον. Οὐδεὶς γὰρ
but Jesus said: Not do you forbid him. No one for
 ἐστίν, ὃς ποιήσει δύναμιν ἐπὶ τῇ ὀνοματί μου,
in, who will do a mighty work in the name of me,
 καὶ δυνησεται ταχὺ κακολογήσαι με. ⁴⁰ Ὅς
and will be able readily to speak evil of me. Who
 γὰρ οὐκ ἐστὶ καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστίν. ⁴¹ Ὅς
for not is against you, for you in. Who
 γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος, ἐν
for ever may give drink to you a cup of water, in
 ὀνοματί, ὅτι χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν, οὐ
name, because of Christ's you are, indeed I say to you, not
 μὴ ἀπολέσῃ τὸν μισθόν αὐτοῦ. ⁴² Καὶ ὅς εἰεν
not he may lose the reward of himself. And whoever
 σκανδαλίσῃ ἓνα τῶν μικρῶν, τῶν πιστευόντων
may insnare one of the little ones, of the believing
 εἰς ἐμε, καλὸν ἐστὶν αὐτῷ μᾶλλον, εἰ περικεῖται
into me, good little to him rather, if hang
 λίθος μυλικὸς περὶ τὸν τραχήλον αὐτοῦ, καὶ
a stone of a mill around the neck of him, and
 βεβληται εἰς τὴν θάλασσαν. ⁴³ Καὶ εἰεν σκαν-
has been cast into the sea. And if may
 δαλίσῃ σε ἡ χεὶρ σου, ἀποκοψὸν αὐτήν· καλὸν
insnare thee the hand of thee, cut thou off her: good

HOUSE, he asked them,
 † "What did you dispute
 about on the ROAD?"

34 But THEY were si-
 lent; for they had disputed
 with each other, on the
 ROAD, as to who would be
 greatest.

35 And sitting down, he
 called the TWELVE, and
 says to them; † If any one
 desires to be first, he will
 be last of all, and a Ser-
 vant of all."

36 And † taking a little
 Child, he placed it in the
 Midst of them, and em-
 bracing it in his arms, he
 said to them,

37 "Whoever may re-
 ceive one SUCH little
 Child in my NAME, re-
 ceives Me; † and whoever
 * receives Me, receives not
 Me, but HIM who SENT
 me."

38 † And John * spoke
 to him, saying, "Teacher,
 we saw one expelling De-
 mons in thy NAME, and
 we forbid him, Because
 he does not follow us."

39 But Jesus said, "To
 not forbid him; † for there
 is no one who will do a
 Miracle in my NAME, and
 be able rashly to reproach
 me."

40 For he who is not
 against you, is for you.

41 † For whoever may
 give you a Cup of Water
 to drink in * the NAME,
 That you are CHRIST'S,
 indeed I say to you, He
 shall by no means lose his
 REWARD.

42 † And whoever may
 insnare one of * THESE
 LITTLE-ONES BELIEVING
 in me, it would be better
 for him if a Millstone
 should be fastened to his
 NECK, and he should be
 thrown into the SEA.

43 † And if thy HAND
 insnare thee, cut it off; it

* VATICAN MANUSCRIPT.—33. among themselves—omit.
 28. spoke to him. 41. the NAME, That you are CHRIST'S.

† 23. Matt. xviii. 1; Luke ix. 46; xxii. 24.
 † 28. Matt. xx. 26, 27; Mark x. 43.
 † 36. Matt. x. 40; Luke ix. 47.
 † 37. Matt. x. 40; Luke ix. 47.
 † 42. Matt. xviii. 6; Luke xvii. 1.
 † 43. Dec. xii. 6; Matt. v. 29; xviii. 8.

37. receives Me.
 42. THESE LITTLE-ONES.

† 28. Matt. xx. 26, 27; Mark x. 43.
 † 36. Luke ix. 47.
 † 42. Matt. xviii. 6; Luke xvii. 1.

σοι ἐστὶ κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς
to thee it is crippled into the life to enter, than the
δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν,
two hands having to go into the Gehenna,
εἰς τὸ πῦρ τὸ ἀσβεστόν, ⁴⁴* [οὐκοῦν ὁ σκώληξ
into the fire the unextinguishable, {where the worm

αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβεννύται.]
of them not dies, and the fire not is quenched.]

⁴⁵ Καὶ εἰάν τις ποῦς σου σκάνδαλίζῃ σε, ἀποκοψόν
And if the foot of thee may ensnare thee, cut thou off

αὐτόν· καλὸν ἐστὶ σοὶ εἰσελθεῖν εἰς τὴν ζωὴν
him; good it is to thee to enter into the life

χωλόν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς
lame, than the two feet having to be cast into

τὴν γέενναν, ^{*} [εἰς τὸ πῦρ τὸ ἀσβεστόν, ⁴⁶ οὐκοῦν
the Gehenna, {into the fire the unextinguishable, where

ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ
the worm of them not dies, and the fire not

σβεννύται.] ⁴⁷ Καὶ εἰάν τις ὀφθαλμός σου σκα-
is quenched.] And if the eye of thee may

δαλίζῃ σε, ἐκβάλε αὐτόν· καλὸν σοὶ ἐστὶ μονο-
ensnare thee, cast thou out him; good to thee it is one-

φθαλμόν εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ,
eyed to enter into the kingdom of the God,

ἢ δύο ὀφθαλμούς ἔχοντα βληθῆναι εἰς τὴν γέ-
than two eyes having to be cast into the Ge-

ενναν ^{*} [τοῦ πυρός,] ⁴⁸ οὐκοῦν ὁ σκώληξ αὐτῶν
henan {of the fire,} where the worm of them

οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβεννύται. ⁴⁹ Πᾶς
not dies, and the fire not is quenched. Every one

γὰρ πυρὶ ἀλισθῆσεται· ^{*} [καὶ πᾶσα θυσία
for with fire shall be salted; {and every sacrifice

ἀλὶ ἀλισθῆσεται.] ⁵⁰ Καλὸν τὸ ἅλας· εἰ δὲ
with salt shall be salted.] Good the salt; if but

τὸ ἅλας ἀναλὸν γένηται, ἐν τίνι αὐτο ἀρτυ-
the salt without taste may become, with what it will you

σετε; Ἐχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε
season? Have you in yourselves salt, and be you at peace

ἐν ἀλλήλοις.
with one another.

ΚΕΦ. Ι. 10.

¹ Καὶ ἐκείθεν ἀναστὰς ἐρχεται εἰς τὰ ὅρια
And from thence arising he comes into the borders

τῆς Ἰουδαίας, δια τοῦ περὰν τοῦ Ἰορδάνου· καὶ
of the Judea, by the otherside of the Jordan; and

συμπορευοῦνται πάλιν ὄχλοι πρὸς αὐτόν· καὶ,
come together again crowds to him; and,

ὥς εἰωθεῖ, πάλιν ἐδίδασκεν αὐτούς. ² Καὶ
as he had been accustomed, again he taught them. And

προσελθόντες Φαρισαῖοι ἐπηρώτησαν αὐτόν· Εἰ
approaching Pharisees asked him; If

ἐξεστὶν ἀνδρὶ γυναῖκα ἀπολῦσαι; πειράζοντες
it is lawful for a man a wife to release? trying

* VATICAN MANUSCRIPT.—44. where the worm dies not, and the fire is not quenched—omit. 45 & 46. into the UNEXTINGUISHABLE FIRE; where their worm dies not, and the fire is not quenched—omit. 47. Gehenna. 48. of fire—omit. 49. and every Sacrifice shall be seasoned with Salt—omit. 1. even beyond the JORDAN.

† 45. A Hebrew term, meaning the valley of the son of Hinnom. For further remarks see Appendix. † 46, 47, 48, 49. The clauses bracketed in these verses, are not found in the Vatican. They are marked as doubtful by Griesbach, and are expunged by Tischendorf.

‡ 48. Isa. lvi. 14. † 50. Matt. v. 13; Luke xiv. 34. § 1. Matt. xix. 1; John x. 400 vi. 7. ‡ 2. Matt. xix. 3.

is better for thee to enter LIFE crippled, than having TWO Hands to depart to † GEHENNA, into THAT IN-EXTINGUISHABLE FIRE;

44 † {where the WORM dies not, and the FIRE is not quenched.}

45 And if thy FOOT in-ensnare thee, cut it off; it is better for thee to enter lame into LIFE, than having TWO Feet, to be cast into GEHENNA, † into the UNQUENCHABLE FIRE;

46 where the WORM dies not, and the FIRE is not quenched.]

47 And if thine EYE in-ensnare thee, pluck it out; it is better for thee to enter one-eyed into the KINGDOM of GOD, than having TWO Eyes to be cast into † Gehenna;

48 † where their WORM dies not, and the FIRE is not quenched.

49 For every one shall be salted with fire; † and every Sacrifice shall be seasoned with Salt.]

50 † SALT is good; but if the SALT become tasteless, how will you restore its saltness? Have Salt in yourselves, and be at peace with one another."

CHAPTER X.

1 † And arising from thence, he comes into the CONFINES OF JUDÆA, † even beyond the JORDAN; and again Crowds come together to him, and again, as he had been accustomed, he taught them.

2 † And Pharisees approaching, asked him, to try him, "Is it lawful for a Man to dismiss his Wife?"

αὐτον. ³ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Τι
him. He and answering said to them; What
ὑμῖν ἐντείλατο Μωσῆς; ⁴ Οἱ δὲ εἶπον· Μωσῆς
to you did enjoin Moses? They and said; Moses
ἐπέτρεψε βιβλίον ἀποστασίου γραφαί, καὶ ἀπο-
allowed a scroll of separation to be written, and to re-
λῦσαι. ⁵ Καὶ * [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν
Jesse. And [answering] the Jesus said
αὐτοῖς· Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐγράψεν
to them; For the hardness of heart of you he wrote
ὑμῖν τὴν ἐντολὴν ταυτην. ⁶ Ἀπο δὲ ἀρχῆς
to you the commandment this. From but a beginning
κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ θεός.
of creation a male and a female he made them the God.
⁷ Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν
"On account of this shall leave a man the
πατέρα αὐτοῦ καὶ τὴν μητέρα, * [καὶ προσκολ-
father of himself and the mother, {and shall be closely
ληθῆσεται πρὸς τὴν γυναῖκα αὐτοῦ} ⁸ Καὶ
united to the wife of himself, and
ἑσονται οἱ δύο εἰς σάρκα μιαν." Ὅστε οὐκέτι
shall be the two into flesh one." So that no longer
εἰσὶ δύο, ἀλλὰ μία σὰρξ. ⁹ Ὁ οὖν ὁ θεὸς συνε-
they are two, but one flesh. What then the God has join-
ξεν, ἄνθρωπος μὴ χωρίζτω. ¹⁰ Καὶ ἐν τῇ
ed together, a man not dissimiles. And in the
οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ
house again the disciples of him concerning of the
αὐτοῦ ἐπηρώτησαν αὐτόν. ¹¹ Καὶ λέγει
him asked him. And he say-
αὐτοῖς· Ὅς εἰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,
to them; Whoever may release the w. e o a bond
καὶ γαμήσῃ ἄλλην, μοιχάται ἐπ' αὐτήν.
and may marry another, commits adultery with her.
¹² Καὶ εἰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς, καὶ
And if a woman may release the husband of herself, and
γαμήσῃ ἄλλω, μοιχάται. ¹³ Καὶ προσφέρουν
may be married to another, commits adultery. And they brought
αὐτῇ παῖδια, ἵνα ἅψεται αὐτῶν· οἱ δὲ μαθηταὶ
to him little children, that he might touch them; the but disciples
ἐπέτιμων τοῖς προσφεροῦσιν. ¹⁴ Ἰδὼν δὲ ὁ
rebuked those bringing. Seeing but the
Ἰησοῦς ἠντιπαύτησε, καὶ εἶπεν αὐτοῖς· Ἀφετε
Jesus was displeased, and said to them; Allow
τὰ παῖδια ἐρχέσθαι πρὸς με, μὴ κωλύετε αὐτά·
the little children to come to me, not hinder them;
τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
of the for such like is the kingdom of the God.
¹⁵ Ἀμὲν λέγω ὑμῖν, ὅς εἰν μὴ δεῖται τὴν βασιλ-
Indeed I say to you, whoever not may receive the king-

3 And HE answering said to them, "What did Moses command You?"

4 And THEY said, "Moses permitted a Writ of Divorce to be written, and to dismiss her."

5 And JESUS said to them, "Because of your STUBBORN DISPOSITION he wrote you this COMMAND."

6 But from the Beginning of Creation, * he made them Male and Female.

7 † On account of this a Man shall leave his FATHER and MOTHER, * and adhere to his WIFE;

8 and the two shall become one Flesh; so that they are no longer Two, but One Flesh.

9 What God, then, has united, let no Man sever."

10 And, in the house, * the DISCIPLES again asked him * concerning this.

11 And he says to them,

† "Whoever shall dismiss his WIFE, and marry another, commits adultery with her.

12 And if * she who † dismisses her HUSBAND, shall marry another, she commits adultery.

13 † And they brought little Children to him, that he might touch them; and the DISCIPLES rebuked * them.

14 But JESUS seeing it, was displeased, and said to them, "Allow the LITTLE CHILDREN to come to me, and forbid them not; for to such like belongs the KINGDOM of God.

15 Indeed I say to you, Whoever does not receive the KINGDOM of God, like

* VATICAN MANUSCRIPT.—8. answering—omit. adhere to his wife—omit. 10. the DISCIPLES. who dismisses her husband, shall marry another.

6. he made them. 10. concerning this. 13. them. But.

7. and 12. she

† 12. Strictly speaking, a Jewish wife could not divorce her husband; therefore, *apologues* may be considered as used with some license, and perhaps, too, with reference to the customs of the Gentiles rather than the Jews, and intended as a rule to the Apostles for general application, and which should put both sexes on the same footing.

† 4. Deut. xxi. 1. Matt. v. 31; xix. 7.

† 11. Matt. v. 32; xix. 9; Luke xvi. 13; Rom. vii. 3; 1 Cor. vii. 10, 11

† 1 Cor. vi. 16; Eph. v. 31. † 13. Matt. xix.

13. Luke xviii. 15.

λειαν του θεου ὡς παιδιον, ου μη εισελθῇ εἰς
dom of the God like a little child, not not may enter into
αὐτήν· ¹⁶ Καὶ ἐναγκαλισάμενος αὐτὰ, τιθεὶς
her. And embracing in his arms them, having placed
τὰς χεῖρας ἐπ' αὐτὰ, ἡλογοῖ αὐτὰ.
the hands upon them, he blessed them.

¹⁷ Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσ-
And going out of him into a way, run-
δραμὼν εἰς, καὶ γονυκετήσας αὐτόν, ἐπηρώτα
ning up one, and kneeling before him, he asked
αὐτόν· Διδασκαλε ἀγαθε, τί ποιήσω, ἵνα ζῶν
him; O teacher good, what must I do, that life
αἰώνιον κληρονομήσω; ¹⁸ Ὁ δὲ Ἰησοῦς εἶπεν
age-lasting I may inherit? The and Jesus said
αὐτῷ· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ
to him; Why me callest thou good? no one good, if
μη εἰς, ὁ θεός. ¹⁹ Τὰς ἐντολάς οἶδας· “Μη
not one, the God. The commandments thou knowest; “Not
μοιχεύεσθαι· Μη φονεύεσθαι· Μη κλεψῆσαι·
thou must commit adultery; Not thou must kill; Not thou must steal.
Μη ψευδομαρτυρῆσαι· * [Μη ἀποστέρησθαι·]
Not thou must testify falsely; [Not thou must defraud·]
Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα.” ²⁰ Ὁ
Honor the father of thee, and the mother.” He
δὲ * [ἀποκριθεὶς] εἶπεν αὐτῷ· Διδασκαλε, ταῦτα
but [answering] said to him, O teacher, these

πάντα ἐφύλαξα ἀπὸ τοῦ νεότητος μου. ²¹ Ὁ δὲ
all I kept from childhood of me. He but
Ἰησοῦς ἐμβλέψας αὐτῷ, ἡγάπησεν αὐτόν, καὶ
Jesus looking on him, loved him, and
εἶπεν αὐτῷ· Ἐν σοὶ ὑστερεῖ· ὕπαγε, ὅσα
said to him: One to thee lacketh: go, whatever
ἔχεις πώλησον, καὶ δὸς τοῖς πτωχοῖς· καὶ
thou hast sell, and give to the poor: and
ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολ-
thou shalt have treasure in heaven: and hither, fol-
λουθὲ μοι, * [ἀρας τὸν σταυρόν.] ²² Ὁ δὲ στυγ-
low me, [taking up the cross.] He but looking
νάσας ἐπὶ τῷ λόγῳ, ἀπῆλθε λυπούμενος· ἦν
sad at the word, went away sorrowing: he was
γὰρ ἔχων κτήματα πολλὰ. ²³ Καὶ περιβλεψά-
for having possessions many. And looking
μενος ὁ Ἰησοῦς, λέγει τοῖς μαθηταῖς αὐτοῦ·
round the Jesus, says to the disciples of himself.

Πῶς δυσκόλως οἱ τὰ χρημάτων ἔχοντες εἰς τὴν
How hardly those the riches having into the
βασιλείαν τοῦ θεοῦ εἰσελεύσονται. ²⁴ Οἱ δὲ
kingdom of the God shall enter. They and
μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ
disciples were astonished at the words of him. The
δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· Τέκνα,
I. Jesus again answering says to them: Children,
ὁ δὲ δυσκόλῳ ἐστὶ * [τοὺς πεποιθότας ἐπὶ τοῖς
how difficult it is [those having confidence in the
χρημασίν,] εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.
riches,] into the kingdom of the God to enter.

a little Child, he will by no means enter it.”

¹⁶ And taking them in his arms, and placing his hands on them, he blessed them.

¹⁷ † And going out into the Road, one running up, and kneeling before him, asked him, “Good Teacher! what must I do, that I may inherit aicnial Life.”

¹⁸ And Jesus said to him, Why dost thou call Me good? No one is good, except one, God.

¹⁹ Thou knowest the COMMANDMENTS; † Do not commit murder; Do not commit adultery; Do not steal; Do not testify falsely· Honor thy FATHER and MOTHER.”

²⁰ And HE said to him, “Teacher, all these have I kept from my Childhood.”

²¹ And Jesus looking on him, loved him, and said to him, “One thing thou lackest; go, sell whatever thou hast, and give to the * Poor, and thou shalt have † Treasure in heaven; and come, follow me.”

²² But HE was grieved at the word, and went away sorrowing; for he had great Possessions.”

²³ Then Jesus looking round, says to his DISCIPLES, † “With what difficulty will those HAVING RICHES enter the KINGDOM of GOD.”

²⁴ And the DISCIPLES were astonished at his words. But JESUS again answering, says to them, † “Children, how difficult it is to enter the KINGDOM of GOD.

* VATICAN MANUSCRIPT.—10. Do not commit murder; Do not commit adultery. 19. Do not defraud—omit. 20. answering—omit. 21. Poor. 22. taking up the cross—omit. 24. those having confidence in riches—omit.

† 17. Matt. xix. 16; Luke xviii. 18. † 18. Exod. xx. 13. Rom. xiii. 9. † 21. Matt. vi. 19; xix. 21; Luke xxi. 33; xvi. 9. † 23. Matt. xix. 23; Luke xviii. 24. † 24. Job xxi. 24, 25; Psa. lxxvii. 7; xlii. 10; 1 Tim. vi. 17.

25 **Ευκολότερον ἐστὶ κάμηλον δια τῆς τρυμα-**
Easier it is a camel through the hole
λίας τῆς ραφίδος διελθεῖν, ἢ πλουσίον εἰς τὴν
of the needle to pass, than a rich man into the
Βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. 26 **Οἱ δὲ περισ-**
kingdom of the God to enter. They and greatly
σως ἐξέπλησσοντο, λέγοντες πρὸς ἑαυτοὺς
were amazed, saying among themselves,
Καὶ τίς δύναται σωθῆναι; 27 **Εμβλέψας δὲ**
And who is able to be saved? Looking on and
αὐτοῖς ὁ Ἰησοῦς, λέγει· Πὰρ ἀνθρώποις ἀδυνα-
them the Jesus, says; With men impossi-
τον ἀλλ' οὐ παρὰ τῷ Θεῷ· πάντα γὰρ δύναται
ble but not with the God: all for possible
ἐστὶ παρὰ τῷ Θεῷ. 28 **Ἦρξάτο ὁ Πέτρος λέγειν**
is with the God. Began the Peter to say
αὐτῷ· Ἰδού ἡμεῖς ἀφηκάμεν πάντα, καὶ ἠκολο-
to him: Lo, we left all, and fol-
υθησάμεν σοί. 29 ***[Ἀποκριθεὶς] ὁ Ἰησοῦς**
lowed, these. [Answering] the Jesus
εἶπεν· Ἀμὲν λέγω ὑμῖν, οὐδεὶς ἐστίν, ὃς ἀφη-
said: Indeed I say to you, no one is, who has
κέν οικίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ
left houses, or brothers, or sisters, or father, or
μητέρα, * [ἢ γυναῖκα,] ἢ τέκνα, ἢ ἀγροὺς,
mother, [or wife,] or children, or fields,
ἐνεκεν ἐμοῦ καὶ ἐνεκεν τοῦ ευαγγελίου, 30 **εἰς**
on account of me and on account of the glad tidings, if
μὴ λαβῇ ἑκατόντα πλάσιον, νῦν ἐν τῷ
not he may receive a hundred fold, now in the
καιρῷ τούτῳ, οἰκίας, καὶ ἀδελφούς, καὶ ἀδελ-
times this, houses, and brothers, and sis-
φάς, καὶ μητέρας, καὶ τέκνα, καὶ ἀγροὺς, μετὰ
ters, and mothers, and children, and fields, with
διωγμῶν, καὶ ἐν τῷ αἰωνί τῷ ἐρχομένῳ ζωὴν
persecutions, and in the age to come, life
αἰώνιον. 31 **Πολλοὶ δὲ ἐσονται πρῶτοι, ἐσχά-**
age-lasting. Many but shall be first, last;
τοι· καὶ ἐσχάτοι, πρῶτοι. 32 **Ἦσαν δὲ ἐν τῇ**
and last, first. They were and in the
ὁδῷ ἀναβαίνοντες εἰς Ἱερουσόλυμα· καὶ ἦν
way going up to Jerusalem: and was
πρῶτον αὐτοὺς ὁ Ἰησοῦς· καὶ ἐθαμβοῦντο,
going before them the Jesus: and they were amazed,
καὶ ἀκολουθοῦντες φοβούμενοι. Καὶ παραλαβὼν
and following they were afraid. And taking aside
ταλιν τοὺς δώδεκα, ἤρξατο αὐτοῖς λέγειν τὰ
again the twelve, he began to them to tell the things
μέλλοντα αὐτῷ συμβαίνειν· 33 **Ὅτι ἰδοὺ, ἀνα-**
being about to him to happen: For lo, we
βαίνομεν εἰς Ἱερουσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώ-
go up to Jerusalem, and the son of the man
που παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ τοῖς
will be delivered up to the high-priests and to the
γραμματεῦσι· καὶ κατακρίνουσιν αὐτὸν θάνατον,
scribes: and they will condemn him to death,
καὶ παραδώσουσιν αὐτὸν τοῖς ἐθνεσιν, 34 **καὶ**
and they will deliver up him to the Gentiles, and

25 It is easier for a Camel to pass through the NEEDLE'S EYE, than for a Rich man to enter the KINGDOM of God."

26 And they were exceedingly astonished, saying *to him, "Who then can be saved?"

27 And Jesus looking on them, says, "With Men it may be impossible, but not with God; for with * God everything is possible."

28 † PETER began to say to him, "Behold, we have forsaken all, and followed thee."

29 Jesus said, "Indeed I say to you, There is no one who has left House, or Brothers, or Sisters, or Father, or Mother, * or Wife, or Children, or Lands, on my account, and on account of the GLAD TIDINGS,

30 who will not receive † a hundred-fold, now, in this TIME,—Houses, and Brothers, and Sisters, and Mothers, and Children, and Lands,—but with Persecutions; and in the AGE to come, aionian Life.

31 † But many will be first, who are last; and last, who are first."

32 † And they were on the ROAD going up to Jerusalem; and Jesus was preceding them; and they were * amazed. And THEY who FOLLOWED him were afraid as † he took aside again the TWELVE, and began to tell them the THINGS BEING ABOUT to befall him.

33 "Behold, we are going up to Jerusalem, and the SON of MAN will be delivered up to the HIGH-PRIESTS, and to the SCRIBES; and they will condemn him to death, and will deliver him up to the GENTILES;

* VATICAN MANUSCRIPT.—28. to him, "Who."

29. or Wife—omit.

† 28. Matt. xix. 27; Luke xviii. 28.

† 30. Luke xviii. 30.

† 31. Matt. xix. 30; Luke xix. 30.

† 32. Matt. xx. 17; Luke xviii. 30.

† 33. Matt. xix. 30; Luke ix. 23; xviii. 31.

27. God.

29. answering—omit.

And THEY who FOLLOWED him were afraid, as he took.

† 31. Matt. xix. 30;

† 32. Mark viii. 31; ix. 31;

† 33. Mark viii. 31; ix. 31;

† 34. Mark viii. 31; ix. 31;

† 35. Mark viii. 31; ix. 31;

† 36. Mark viii. 31; ix. 31;

† 37. Mark viii. 31; ix. 31;

† 38. Mark viii. 31; ix. 31;

† 39. Mark viii. 31; ix. 31;

† 40. Mark viii. 31; ix. 31;

† 41. Mark viii. 31; ix. 31;

† 42. Mark viii. 31; ix. 31;

† 43. Mark viii. 31; ix. 31;

† 44. Mark viii. 31; ix. 31;

† 45. Mark viii. 31; ix. 31;

† 46. Mark viii. 31; ix. 31;

† 47. Mark viii. 31; ix. 31;

† 48. Mark viii. 31; ix. 31;

† 49. Mark viii. 31; ix. 31;

† 50. Mark viii. 31; ix. 31;

† 51. Mark viii. 31; ix. 31;

† 52. Mark viii. 31; ix. 31;

† 53. Mark viii. 31; ix. 31;

† 54. Mark viii. 31; ix. 31;

† 55. Mark viii. 31; ix. 31;

† 56. Mark viii. 31; ix. 31;

† 57. Mark viii. 31; ix. 31;

† 58. Mark viii. 31; ix. 31;

† 59. Mark viii. 31; ix. 31;

† 60. Mark viii. 31; ix. 31;

† 61. Mark viii. 31; ix. 31;

† 62. Mark viii. 31; ix. 31;

† 63. Mark viii. 31; ix. 31;

† 64. Mark viii. 31; ix. 31;

† 65. Mark viii. 31; ix. 31;

† 66. Mark viii. 31; ix. 31;

† 67. Mark viii. 31; ix. 31;

† 68. Mark viii. 31; ix. 31;

† 69. Mark viii. 31; ix. 31;

† 70. Mark viii. 31; ix. 31;

† 71. Mark viii. 31; ix. 31;

† 72. Mark viii. 31; ix. 31;

† 73. Mark viii. 31; ix. 31;

† 74. Mark viii. 31; ix. 31;

† 75. Mark viii. 31; ix. 31;

† 76. Mark viii. 31; ix. 31;

† 77. Mark viii. 31; ix. 31;

† 78. Mark viii. 31; ix. 31;

† 79. Mark viii. 31; ix. 31;

† 80. Mark viii. 31; ix. 31;

† 81. Mark viii. 31; ix. 31;

† 82. Mark viii. 31; ix. 31;

† 83. Mark viii. 31; ix. 31;

† 84. Mark viii. 31; ix. 31;

† 85. Mark viii. 31; ix. 31;

† 86. Mark viii. 31; ix. 31;

† 87. Mark viii. 31; ix. 31;

† 88. Mark viii. 31; ix. 31;

† 89. Mark viii. 31; ix. 31;

† 90. Mark viii. 31; ix. 31;

† 91. Mark viii. 31; ix. 31;

† 92. Mark viii. 31; ix. 31;

† 93. Mark viii. 31; ix. 31;

† 94. Mark viii. 31; ix. 31;

† 95. Mark viii. 31; ix. 31;

† 96. Mark viii. 31; ix. 31;

† 97. Mark viii. 31; ix. 31;

† 98. Mark viii. 31; ix. 31;

† 99. Mark viii. 31; ix. 31;

† 100. Mark viii. 31; ix. 31;

† 101. Mark viii. 31; ix. 31;

† 102. Mark viii. 31; ix. 31;

† 103. Mark viii. 31; ix. 31;

† 104. Mark viii. 31; ix. 31;

† 105. Mark viii. 31; ix. 31;

† 106. Mark viii. 31; ix. 31;

† 107. Mark viii. 31; ix. 31;

† 108. Mark viii. 31; ix. 31;

† 109. Mark viii. 31; ix. 31;

† 110. Mark viii. 31; ix. 31;

† 111. Mark viii. 31; ix. 31;

† 112. Mark viii. 31; ix. 31;

† 113. Mark viii. 31; ix. 31;

† 114. Mark viii. 31; ix. 31;

† 115. Mark viii. 31; ix. 31;

† 116. Mark viii. 31; ix. 31;

† 117. Mark viii. 31; ix. 31;

† 118. Mark viii. 31; ix. 31;

† 119. Mark viii. 31; ix. 31;

† 120. Mark viii. 31; ix. 31;

† 121. Mark viii. 31; ix. 31;

† 122. Mark viii. 31; ix. 31;

† 123. Mark viii. 31; ix. 31;

† 124. Mark viii. 31; ix. 31;

† 125. Mark viii. 31; ix. 31;

† 126. Mark viii. 31; ix. 31;

† 127. Mark viii. 31; ix. 31;

† 128. Mark viii. 31; ix. 31;

† 129. Mark viii. 31; ix. 31;

† 130. Mark viii. 31; ix. 31;

† 131. Mark viii. 31; ix. 31;

† 132. Mark viii. 31; ix. 31;

† 133. Mark viii. 31; ix. 31;

† 134. Mark viii. 31; ix. 31;

† 135. Mark viii. 31; ix. 31;

† 136. Mark viii. 31; ix. 31;

† 137. Mark viii. 31; ix. 31;

† 138. Mark viii. 31; ix. 31;

† 139. Mark viii. 31; ix. 31;

† 140. Mark viii. 31; ix. 31;

† 141. Mark viii. 31; ix. 31;

† 142. Mark viii. 31; ix. 31;

† 143. Mark viii. 31; ix. 31;

† 144. Mark viii. 31; ix. 31;

† 145. Mark viii. 31; ix. 31;

† 146. Mark viii. 31; ix. 31;

† 147. Mark viii. 31; ix. 31;

† 148. Mark viii. 31; ix. 31;

† 149. Mark viii. 31; ix. 31;

† 150. Mark viii. 31; ix. 31;

† 151. Mark viii. 31; ix. 31;

† 152. Mark viii. 31; ix. 31;

† 153. Mark viii. 31; ix. 31;

† 154. Mark viii. 31; ix. 31;

† 155. Mark viii. 31; ix. 31;

† 156. Mark viii. 31; ix. 31;

† 157. Mark viii. 31; ix. 31;

† 158. Mark viii. 31; ix. 31;

† 159. Mark viii. 31; ix. 31;

† 160. Mark viii. 31; ix. 31;

† 161. Mark viii. 31; ix. 31;

† 162. Mark viii. 31; ix. 31;

† 163. Mark viii. 31; ix. 31;

† 164. Mark viii. 31; ix. 31;

† 165. Mark viii. 31; ix. 31;

† 166. Mark viii. 31; ix. 31;

† 167. Mark viii. 31; ix. 31;

† 168. Mark viii. 31; ix. 31;

† 169. Mark viii. 31; ix. 31;

† 170. Mark viii. 31; ix. 31;

† 171. Mark viii. 31; ix. 31;

† 172. Mark viii. 31; ix. 31;

† 173. Mark viii. 31; ix. 31;

† 174. Mark viii. 31; ix. 31;

† 175. Mark viii. 31; ix. 31;

† 176. Mark viii. 31; ix. 31;

† 177. Mark viii. 31; ix. 31;

† 178. Mark viii. 31; ix. 31;

† 179. Mark viii. 31; ix. 31;

† 180. Mark viii. 31; ix. 31;

† 181. Mark viii. 31; ix. 31;

† 182. Mark viii. 31; ix. 31;

† 183. Mark viii. 31; ix. 31;

† 184. Mark viii. 31; ix. 31;

† 185. Mark viii. 31; ix. 31;

† 186. Mark viii. 31; ix. 31;

† 187. Mark viii. 31; ix. 31;

† 188. Mark viii. 31; ix. 31;

† 189. Mark viii. 31; ix. 31;

† 190. Mark viii. 31; ix. 31;

† 191. Mark viii. 31; ix. 31;

† 192. Mark viii. 31; ix. 31;

† 193. Mark viii. 31; ix. 31;

† 194. Mark

ἐμπαίζουσιν αὐτὴν, καὶ μαστιγώσουσιν αὐτόν,
they will mock him, and they will scourge him,
καὶ ἐμπύσουσιν αὐτὴν, καὶ ἀποκτενοῦσιν αὐτόν·
and they will spit upon him, and they will kill him;
καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. ³⁵ Καὶ προσ-
and the third day he will stand up. And come
πορεύονται αὐτῷ Ἰακώβος καὶ Ἰωάννης, οἱ υἱοὶ
to him James and John, the sons
Ζεβεδαίου, λέγοντες· Διδασκαλε, θέλομεν, ἵνα
of Zebedee, saying; O teacher, we wish, that
ὅ ἐάν αἰτήσωμεν, ποιήσῃς ἡμῖν. ³⁵ Ὁ δὲ εἶπεν
whatever we may ask, thou mayest do for us. He but said
αὐτοῖς· Τί θέλετε ποιήσοι με ὑμῖν; Οἱ δὲ
to them; What do you wish to do for you? They an-
εἶπον αὐτῷ· Δός ἡμῖν, ἵνα εἰς ἐκ δεξιῶν σου.
said to him; Give to us, that one at right of thee,
καὶ εἰς ἐξ ἐνανυμῶν σου καθίσωμεν ἐν τῇ δόξῃ
and one at left of thee we may sit in the glory
σου. ³⁵ Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκοῦν οἴδατε,
of thee. The and Jesus said to them; Not you know,
τί αἰτεῖσθε. Δυνασθε πίνειν τὸ ποτήριον, ὃ
what you ask. Are you able to drink the cup, which
ἐγὼ πίνω, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι,
I drink, and the dipping, which I am dipped,
βαπτισθῆναι; ³⁹ Οἱ δὲ εἶπον αὐτῷ· Δυναμέθα.
to be dipped? They and said to him; We are able.
Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Τοῦ * [μεν] ποτή-
The and Jesus said to them; The [indeed] cup,
ριον, ὃ ἐγὼ πίνω, πῖσθε· καὶ τὸ βάπτισμα,
which I drink, you will drink; and the dipping,
ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε. ⁴⁰ τὸ δὲ
which I am dipped, you will be dipped; he but
καθίσει ἐκ δεξιῶν μου καὶ ἐξ ἐνανυμῶν, οὐκ ἐσ-
to sit at right of me and at left, not it
τίν ἐμεν δοῦναι, ἀλλ' οἷς ἡτοιμασται.
is mine to give, but to whom it has been prepared.
⁴¹ Καὶ ἀκούσαντες οἱ δέκα, ᾤοντο ἀνανακτεῖν
And having heard the ten, they began to be angry
περὶ Ἰακώβου καὶ Ἰωάννου. ⁴² Ὁ δὲ Ἰησοῦς
about James and John. The but Jesus
προσκαλεσάμενος αὐτοὺς, λέγει αὐτοῖς· Οἴδα-
having called them, he says to them; You know,
τε, ὅτι οἱ δοκουντες ἀρχεῖν τῶν ἐθνῶν, κατακυ-
that those presuming to rule the nations, lord it
ριενοῦσιν αὐτῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξου-
over them, and the great of them exercise
σιαζοῦσιν αὐτῶν. ⁴³ Οὐχ οὕτω δε εἶσται ἐν
authority over them. Not so but it shall be among
ὑμῖν· ἀλλ' ὅς ἐάν θελῇ γενεσθαι μέγας ἐν
you; but whoever may wish to become great among
ὑμῖν, εἶσται ὑμῶν διακονός· ⁴⁴ καὶ ὅς ἐάν θελῇ
you, shall be of you a servant; and whoever may wish

34 and they will mock him, and *spit on him, and scourge him, and put him to death, and *after Three Days he will rise."

35 And James and John, the *two Sons of Zebedee, come to him, *saying to him, "O Teacher, we wish that thou wouldst do for us whatever we may *ask thee."

36 And HE said to them, "What do you desire me to do for you?"

37 And THEY said to him, "Grant to us that we may sit, one at *thy Right hand, and the other at *thy Left, in thy GLORY."

38 But JESUS said to them, "You know not what you ask. Can you drink the cup which I drink? *or undergo the IMMERSION with which I am being overwhelmed!"

39 And THEY said to him, "We can." And JESUS said to them, You will drink the cup which I drink, and undergo the IMMERSION with which I am being overwhelmed;

40 but to sit at my Right hand, *or at the Left, is not mine to give, except for whom it is prepared."

41 † And the TEN, having heard, were indignant against James and John.

42 * And Jesus, having called them, he says to them, † "You know That those presuming to rule the NATIONS domineer over them, and therefore, for ones exercise authority over them."

43 † But *it is not so among you; but whoever may desire to become great among you, shall be Your Servant;

44 and whoever *among you may desire to become

* VATICAN MANUSCRIPT.—34. spit on him, and scourge him.

he. 35. two Sons.

35. saying to him, "O Teacher."

35. ask thee.

light. 37. the Left.

38. or.

39. indeed—omit.

37. the

42. And Jesus. 43. It is not so among you.

44. among you.

† 35. Matt. xx. 20. † 41. Matt. xx. 24.

† 42. Luke xxii. 28.

† 43. Matt.

xx. 20, 28; Mark ix. 33; Luke ix. 48.

ἵνα γενεσθαι πρῶτος, ἐστὶ πάντων δούλος·
 of you to become first, shall be of all a slave;
 45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακον-
 and for the son of the man ngt came to be
 ᾗσθαι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν
 servd, but to serve, and to give the life
 αὐτοῦ λύτρον ἀντὶ πολλῶν.
 of himself a ransom for many.

46 Καὶ ἐρχονται εἰς Ἱερὶχώ· καὶ ἐκπορευόμενον
 And they come into Jericho; and going out
 αὐτοῦ ἀπὸ Ἱερὶχώ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ
 of him from Jericho, and the disciples of him, and
 ὄχλου ἱκανοῦ, υἱὸς Τιμαίου, Βαρτιμαῖος ὁ τυφ-
 a crowd great, a son of Timeus, Bartimeus the blind,
 λος, ἐκαθίστο παρα τὴν ὁδὸν προσαίτων. 47 Καὶ
 sat by the way begging. And

ἐκούσας, ὅτι Ἰησοῦς ὁ Ναζωραῖος ἐστίν, ᾤρξατο
 hearing, that Jesus the Nazarite it is, he began
 κρῖναι καὶ λέγειν· Ὁ υἱὸς Δαυὶδ, Ἰησοῦ, ἐλε-
 to cry out and to say; The son of David, Jesus, have pity

σάν με. 48 Καὶ ἐπετίμων αὐτῷ πολλοί, ἵνα
 on me. And rebuked him many, so that
 σιωπήσῃ· ὁ δὲ πολλὰ μᾶλλον ἐκραζεῖν· Τί
 be silent; he but much more cried out; O son

Δαυὶδ, ἐλεήσον με. 49 Καὶ στας ὁ Ἰησοῦς,
 of David, have pity on me. And stopping the Jesus,
 εἶπεν αὐτὸν φωνηθῆναι· καὶ φωνῶσι τὸν τυφ-
 told him to be called; and they called the blind,

λόν, λέγοντες αὐτῷ· Θάρσει, ἐγείρε· φωνεῖ
 saying to him, Take courage, rise up; he calls
 σε. 50 Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀνασ-
 thou. He and throwing off the mantle of himself, arising

τας ἦλθε πρὸς τὸν Ἰησοῦν. 51 Καὶ ἀποκριθεὶς
 came to the Jesus. And answering
 λέγει αὐτῷ ὁ Ἰησοῦς· Τί θέλεις ποιῶ σοι;

says to him the Jesus; What dost thou wish I may do to thee?
 Ὁ δὲ τυφλὸς εἶπεν αὐτῷ· Ῥαββουνί, ἵνα ἀνα-
 The and blind said to him; Rabbouni, that I may

βλέψω. 52 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τάχα· ἢ
 thou art again. The and Jesus said to him; Go; the
 πίστεως σου σέσωκε σε. Καὶ εὐθεὶς ἀνεβλέψε,
 faith of thee has saved thee. And immediately he saw again,

καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.
 and followed him in the way.

ΚΕΦ. ΙΑ'. 11.

1 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς
 And when they drew near to Jerusalem, to
 Βηθφαγή καὶ Βηθανίαν, πρὸς τὸ ὄρος τῶν ἐλαι-
 Bethphage and Bethany, to the mountain of the olive
 ὤν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ
 trees, he sends two of the disciples of himself, and

Chief, shall be the Slave of All.

45 † For even the son of MAN came not to be served, but to serve, and to give his LIFE a Ransom for many."

46 ‡ And they came to Jericho. And as he was departing from Jericho with his DISCIPLES, and a great Crowd, * a Blind Beggar, † Bartimeus, (the son of Timeus,) sat by the ROAD.

47 And hearing That it was Jesus the Nazarite, he began to cry out, and say, * "Jesus, son of David, have pity on me!"

48 And many charged him to be silent; but HE cried out much more, "Son of David, have pity on me!"

49 And Jesus stopping, * said, "Call him." And they called the BLIND man, saying to him, "Take courage, arise; he calls thee."

50 And HE, throwing off his † MANTLE, * leaping up, came to JESUS.

51 And JESUS addressing him, said, "What dost thou wish I may do for thee?" The BLIND man said to him, † "Rabbouni, that I may receive my sight."

52 And JESUS said to him, † "Go; thy FAITH has restored thee." And he immediately received sight, and followed * him on the ROAD.

CHAPTER XI.

1 And † when they drew near to Jerusalem, to Bethphage, and Bethany, near * the MOUNT OF OLIVES, he sends Two of his DISCIPLES,

* VATICAN MANUSCRIPT.—46. Bartimeus, a Blind Beggar, the son of Timeus, sat by the road. And. 47. Son of David, Jesus, have. 48. said, "Call him." And. 50. leaping up came. 51. him on the road. 1. THAT MOUNT which is.

† 46. Bartimeus, is considered by many to be a real name, and not an explication of ὁ τυφλὸς Τιμαίου. † 51. Or upper garment. This was of considerable dimensions, and enveloped the whole body. In those hot countries, they threw it aside when they were at work, or resting in the field.—Waldfeld. † 51. Rabbouni, an intensified signification of Rabbi, meaning My Master; the highest title of honor in the Jewish schools. It is only used in one other passage in the New Testament—John xii. 16.

† 45. Matt. xx. 28. † 46. Matt. xx. 30; Luke xviii. 35. † 52. Matt. ix. 29; Mark v. 34. † 1. Matt. xxi. 1; Luke xix. 30; John xii. 14.

λέγει αυτοίς· ² Ὑπαγετε εἰς τὴν κωμὴν τὴν
says to them: Go you into the town that
κατεναντί ὑμῶν· καὶ εὐθὺς εἰσπορευόμενοι
opposite you; and immediately entering
εἰς αὐτήν, εὕρησάτε πῶλον δεδεμένον, ἐφ' ᾧ
into her, you will find a colt having been tied, upon which
οὐδεὶς ἀνθρώπων κεκαθίκε· λυθάντες αὐτὸν
no one of men has sat; having loosed him
ἀγαγετε. ³ Καὶ εἰάν τις ὑμῖν εἴπῃ· Το ποί-
ical you. And if any one to you should say: Why do
εἶτε τοῦτο; εἰπάτε· * [Ὅτι]· ὁ κύριος αὐτοῦ
you this? say you; [That] the master of him
χρεῖαν ἔχει· καὶ εὐθὺς αὐτὸν ἀποστείλλει
need has; and immediately him he will send
ᾧδε. ⁴ Ἀπῆλθον δε, καὶ εὗρον πῶλον δεδεμένον
here. They went and, and found a colt having been tied
πρὸς τὴν θύραν ἐξω ἐπὶ τοῦ ἀμφοδίου· καὶ
near the door without in the street; and
λυοῦσιν αὐτόν. ⁵ Καὶ τινες τῶν ἐκεῖ ἐστηκό-
they loose him. And some of those there stand-
τῶν ἐλέγον αὐτοῖς· Τι ποιεῖτε λυόντες τὸν
ing said to them; What do you loosing the
πῶλον; ⁶ Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο
colt? They and said to them even as commanded
ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς. ⁷ Καὶ ἤγαγον
the Jesus; and they offered them. And they led
τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπιβαλοῦσιν
the colt to the Jesus, and they threw upon
αὐτῷ τὰ ἱμάτια αὐτῶν· καὶ ἐκαθίσεν ἐπ' αὐτῷ.
him the mantles of themselves; and he sat upon him.
⁸ Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἐστρώσαν εἰς τὴν
Many and the mantles of themselves spread in the
ὁδόν· ἄλλοι δὲ στοιβάδας ἐκόπτον ἐκ τῶν
way; others and branches cut off from the
δένδρων, * [καὶ ἐστρῶννον εἰς τὴν ὁδόν.]
trees, [and scattered in the way.]
⁹ Καὶ οἱ προάγοντες καὶ οἱ ἀκολουθούντες
And those going before and those following
ἐκραζόν, * [λέγοντες.] Ὁσαννὰ· εὐλογημένος
did cry, [saying. Hosanna; worthy of blessing
ὁ ἐρχόμενος * [ἐν ὀνόματι κυρίου·] ¹⁰ εὐλογη-
he coming [in name of Lord;] worthy of
μένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν
blessing the coming kingdom of the father of us
Δαυὶδ· ὡσαννὰ ἐν τοῖς ὑψίστοις. ¹¹ Καὶ εἰσηλ-
David; Hosanna in the highest. And en-
θεν εἰς Ἱερουσόλυμα ὁ Ἰησοῦς, * [καὶ] εἰς τὸν
tered into Jerusalem the Jesus, [and] into the
ἱερόν· καὶ περιβλεψάμενος πάντα, οψίας ἤδη
temple; and having looked round on all, evening now
οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ
being the hour, he went out to Bethany with
τῶν δωδεκά.
the twelve.

2 and says to them, "Go to THAT VILLAGE which is OVER AGAINST you, and as soon as you enter it, you will find a Colt tied, on which no Man has *yet sat: loose him, and bring him.

3 And if any one should say to you, 'Why do you this?' say, The MASTER needs it; and he will instantly send it hither."

4 And they went and found a Colt fastened at the DOOR outside, in t e STREET; and they loose:d it.

5 And some of THOSE
STANDING there, said o
them, "Why do you untie
the COLT?"

6 And THEY said to them
as JESUS had *directed;
and they allowed them.

7 And they *led the COLT to JESUS, and threw on it their MANTLES; and he sat on it.

8 † And many spread
their GARMENTS on the
ROAD; and others cut
* Branches, from the
TREES, and scattered them
on the ROAD.

9 And THOSE PRECEDING and THOSE FOLLOWING, shouted, "Hosanna!"
† "Blessed be HE who COMES in the Name of 'Jehovah!'"

10 "Blessed be the coming KINGDOM of our FATHER David!" † "Hosanna in the HIGHEST heaven!"

11 † And *Jesus went into Jerusalem, and into the TEMPLE. And having looked round on all things, it now being Evening, he went out to Bethany, with the TWELVE.

12 † And the NEXT DAY,
as they were coming from
Bethany, he was hungry;

* VATICAN MANUSCRIPT.—2. yet sat.
bring. 8. Branches, cut down out of the
in the way—omit. 9. saying—omit.
entered. 11. and—omit.

2. That—omit. 6. said; end. 7.
FIELDS. And THEY, 8. and scattered
9. in the name of the Lord—omit. 11. he

† 8. Matt. xxi. 8. † 9. Psa. cxviii. 50.
xxi. 11. † 12. Matt. xxi. 18.

† 10. Ps. cxlviii. † 11. Matt.

Βηθανίας, ἐπεινέσσε· ¹³ **καὶ ἰδὼν συκην μακρο-**
Bethany, he was hungry, and seeing a fig tree at a dis-
θεν, ἐχούσαν φύλλα, ἦλθεν, εἰ ἀρα εὕρησκει
thence, having leaves, he went, if perhaps he will find
τι ἐν αὐτῇ· καὶ ἐλθὼν ἐπ' αὐτήν, οὐδὲν
anything on her, and coming to her, nothing
εὔρεν· εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς συκῶν.
he found except leaves: not for it was season of figs.

¹⁴ **Καὶ ἀποκριθεὶς εἶπεν αὐτῇ· Μηκετι ἐκ σου**
And answering he said to her: No more of thee
εἰς τὸν αἰῶνα μῆεις καρπὸν φάγοι· **Καὶ**
to the age no one fruit may eat. And
ἤκουον οἱ μαθηταὶ αὐτοῦ. ¹⁵ **Καὶ ἐρχόμενοι εἰς**
heard the disciples of him. And they come to

Ἱερουσόλυμα· καὶ εἰσελθὼν εἰς τὸ ἱερόν ᾤρξατο
Jerusalem, and going into the temple he began
ἐκβάλλειν τοὺς πωλυντάς· καὶ ἀγοράζοντας ἐν
to cast out those selling and buying in
τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυβιστῶν,
the temple: and the tables the money-changers,
καὶ τὰς καθέδρας τῶν πωλυντῶν τὰς περιστέ-
and the seats of those selling the doves

ρας κατέστρεψε· ¹⁶ **καὶ οὐκ ᾔφειεν, ἵνα τις**
he overturned: and not suffered, that any one

διεγεγκῇ σκευὸς δια τοῦ ἱεροῦ. ¹⁷ **Καὶ ἐδιδά-**
should carry an article through the temple. And he taught,

κε, λέγων· * [αὐτοῖς·] Οὐ γεγραπταὶ· **“Ὅτι**
saying [to them:] Not is it written: “That

ὁ οἶκος μου, οἶκος προσευχῆς κληθήσεται
the house of me, a house of prayer shall be called

πᾶσι τοῖς ἔθνεσιν· ὑμεῖς δὲ ἐποιήσατε αὐτὸν
for all the nations: you but have made it

σπηλαίον ληστῶν.” ¹⁸ **Καὶ ἤκουσαν οἱ γραμ-**
a den of robbers.” And heard the scribes

ματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζητοῦν πῶς αὐτὸν
and the high-priests, and they sought how him

ἀπολέσουσιν· ἐφοβούντο γὰρ αὐτὸν, ὅτι πᾶς ὁ
they might destroy: they feared for him, because all the

ὄχλος ἐξεπλησσετο ἐπὶ τῇ διδασκῇ αὐτοῦ. ¹⁹ **Καὶ**
crowd was amazed at the teaching of him. And

ὅτε σφῶς ἐγενετο, ἐξεπορεύετο ἐξω τῆς πόλεως.
when evening it became, he went out of the city.

²⁰ **Καὶ πρῶι παραπορευόμενοι, εἶδον τὴν**
And in the morning passing along, they saw the

13 and observing a Fig-tree, at a distance, having Leaves, he went to search for fruit on it, (for it was not yet the *season for Figs.) And having come to it, he found nothing but Leaves.

14 Then he said to it. † “Let no one eat Fruit of thee to the AGE!” And his DISCIPLES heard him.

15 † And they came to Jerusalem; and going into the TEMPLE, he drove out THOSE SELLING and buying, and overturned the TABLES of the BANKERS, and the SEATS of THOSE SELLING DOVES;

16 and would not permit any one to carry an Article through the TEMPLE.

17 He also taught * and said, “Is it not written, † “My HOUSE shall be called a House of Prayer for ALL NATIONS!” but ye have made it a Den of Robbers.”

18 † And the *HIGH-PRIESTS and the SCRIBES heard, and sought how they might destroy him; for they feared him, Because ALL the CROWD was astonished at his TEACHING.

19 And when it was Evening, he went out of the CITY.

20 † And passing along in the Morning, they saw

* VATICAN MANUSCRIPT.—13. SEASON. —om. 18. HIGH-PRIESTS and the SCRIBES.

17. and said, “Is it not.”

17. to them

† 13. That Jesus had a right to gather figs from this tree, if there had been any upon it, appears from the law of Moses, mentioned in Deut. xxiii. 24, 25. Josephus alluding to this law, mentions ripe fruits in general, not grapes and corn only. His words are—“Let not passengers, (whether natives or strangers,) be hindered from touching the ripe fruits. Let them be permitted to fill themselves with them, but not to carry any away.” That some ripe figs might be expected on fig-trees at that time of the year will appear, says Pearce, from the following considerations:—“Jesus went up to this fig-tree on the 11th day of the month Nisan, i. e. three days before the Passover, which was always on the 14th day of it. ‘On the morrow after the Sabbath’ which followed the Passover, the first-fruits were to be offered to God in the temple.” Lev. xxiii. 11. The leaves on the tree indicated that summer was nigh, Matt. xiv. 32, and that fruit might be reasonably expected, especially as the fig-tree sheds forth its fruit before the leaves. If, therefore, the tree bore figs, now was the period to find and eat them. † 13. That is, the season for gathering them. † 14. Some cavillers object to this miracle of our Savior, and ask, What right had he to destroy this fig-tree? In answer, observe, that the tree was evidently barren, and therefore of no use to any one; that it could hardly be private property, for it was on the public road; and that it was made the means of inculcating a great moral truth on the minds of his disciples.

† 13. Matt. xxi. 10. lvi. 7.

† 13. Matt. xxi. 12; Luke xix. 45; John ii. 14.

† 18. Matt. xxi. 45, 46. Luke xix. 47.

† 20. Matt. xxi. 19.

† 17. Isa.

συκη ἐξηραμμενην ἐκ ριζων. ²¹ Καὶ ἀναμ-
 8: tree having been withered from roots; And remem-
 νησθεὶς ὁ Πέτρος, λέγει αὐτῷ· Ῥαββί, ἰδε, ἡ
 bering the Peter, says to him; Rabbi, lo, the
 συκῇ, ἣν κατηρασθῶ, ἐξηρᾶται. ²² Καὶ
 8: tree, which thou didst curse, has been withered. And
 ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· Ἐχετε πῖσ-
 answering the Jesus says to them; Have you faith
 τιν θεοῦ. ²³ Ἀμην γὰρ λέγω ὑμῖν, ὅτι ὅς αν
 of God. Indeed for I say to you, that whoever
 εἶπῃ τῷ ὄρει τούτῳ· Ἀρθῆτι, καὶ βληθῇτι
 may say to the mountain this; Be lifted up, and cast
 εἰς τὴν θάλασσαν· καὶ μὴ διακριθῇ ἐν τῇ
 into the sea; and not should doubt in the
 καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ὃ λέγει
 heart of himself, but should believe that what he says
 γίνεται· ἔσται αὐτῷ ὅ εἰπῇ. ²⁴ Διὰ τοῦτο
 comes to pass; it shall be to him whatever he may say. Through this
 λέγω ὑμῖν, πάντα ὅσα αν προσευχομενοὶ αἰτεῖσ-
 I say to you all things whatever praying you desire
 θε, πιστεύετε ὅτι λαμβανετε, καὶ ἔσται ὑμῖν.
 believe you that you receive, and it shall be to you.
²⁵ Καὶ ὅταν στήκητε προσευχομενοὶ, ἀφίετε, εἰ
 And when you stand praying, forgive, if
 τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ
 any thing you have against any one; that also the father
 ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἀφῇ ὑμῖν τὰ παραπ-
 of you, that in the heavens, may forgive you the faults
 τώματα ὑμῶν. ²⁶ Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ
 of you. If but you not forgive, neither
 ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἀφήσει τὰ
 the father of you, that in the heavens, will forgive the
 παραπτώματα ὑμῶν. ²⁷ Καὶ ἐρχονται πάλιν
 faults of you. And they come again
 εἰς Ἱερουσόλυμα. Καὶ ἐν τῷ ἱερῷ περιπατοῦν-
 to Jerusalem. And in the temple walking
 τος αὐτοῦ, ἐρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς
 of him, come to him the high-priests
 καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, ²⁸ καὶ
 and the scribes and the elders, and
 λέγουσιν αὐτῷ· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;
 they say to him; By what authority these things doest thou?
 καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν, ἵνα
 and who to thee the authority this gave, that
 ταῦτα ποιῇς; ²⁹ Ὁ δὲ Ἰησοῦς * [ἀποκριθεὶς]
 these things thou mayest do. The but Jesus [answering]
 εἶπεν αὐτοῖς· Ἐπερωτήσω ὑμᾶς * [καθῶ] ἵνα
 said to them; I will ask you [also I] one
 λόγον· καὶ ἀποκριθῆτε μοι, καὶ ἐρῶ ὑμῖν, ἐν
 word; and answer you to me, and I will tell to you, by
 ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. ³⁰ Το βαπτισμα
 what authority these things I do. The dipping

the FIG-TREE "withered away from the Roots.

²¹ And PETER remembering, says to him, "Rabbi, behold, the FIG-TREE which thou didst curse, is withered away."

²² And JESUS answering says to them, "Have Faith in God."

²³ For indeed I say to you, † That whoever should say to this MOUNTAIN, 'Be raised up, and thrown into the SEA;' and should not doubt in his HEART, but believe that * what he says is being done; he shall have it.

²⁴ For this reason I say to you, † All things whatever you * pray for, and desire, believe That you will receive, and you shall have them.

²⁵ † And when you stand praying, forgive, if you have any thing against any one; that also THAT FATHER of yours in the HEAVENS may forgive you your OFFENCES.

²⁶ † [But † if you do not forgive, neither will THAT FATHER of yours in the HEAVENS forgive your OFFENCES."]

²⁷ † And they came again to Jerusalem. And as he was walking about in the TEMPLE, the HIGH-PRIESTS, and the SCRIBES, and the ELDERS, came to him,

²⁸ and * they said to him, "By What Authority doest thou these things? * or who EMPOWERED thee to do them?"

²⁹ And JESUS said to them, "I will ask you One Question; and if you answer me, I also will inform you by What Authority I do these things.

* VATICAN MANUSCRIPT.—23. what he says is being done; he shall have it. For this. 24. pray for, and desire. believe you That you did receive. 28. they said. 29. or who. 29. answer. 30. omit. 29. also I—omit.

† 26. This verse is wanting in Dr. Birch's collation of the Vat. MS., and is omitted by several MSS. and Versions.

† 23. Matt. xvii. 20; xxi. 21; Luke xvii. 6. † 24. Matt. vii. 7; Luke xi. 9; John xiv. 13; James i. 5, 6. † 25. Matt. vi. 14; Col. iii. 13. † 30. Matt. xviii. 33. † 37. Matt. xxi. 23; Luke xx. 1.

Ἰωάννου ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; ἀποκ-
of John from heaven was, or from men?
 ριῶντε μοι. ³¹ Καὶ ἐλογίζοντο πρὸς ἑαυτοὺς,
you to me. And they reasoned among themselves,
 λεγόντες· Ἐὰν ἐπωμεν· Ἐξ οὐρανοῦ, εἰ-
saying. If we should say, From heaven, he will say;
 διατί οὐκ ἐπιστεύσατε αὐτῷ; ³² Ἀλλ' εἰ-
Why then not did you believe him; But if
 πωμεν· Ἐξ ἀνθρώπων· ἐφοβούντα τὸν λαόν·
we should say; From men; they feared the people,
 ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι οὐτως
all for held the John, that really
 προφήτης ἦν. ³³ Καὶ ἀποκριθέντες λεγουσὶ τῷ
a prophet was. And answering they say to the
 Ἰησοῦ. Οὐκ οἶδαμεν. Καὶ ὁ Ἰησοῦς * [ἀποκρι-
Jesus. Not we know. And the Jesus [answer-
 θείς] λέγει αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν
ing he says to them; Neither I say to you, by
 ποίᾳ ἐξουσίᾳ ταῦτα ποίω.
what authority these things I do.

ΚΕΦ. ΙΒ'. 12.

¹ Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν·
And he began to them in parables to say.
 Ἀμπελῶνα ἐφύτευσαν ἄνθρωπος, καὶ περιέθηκε·
A vineyard planted a man, and placed around
 φράγμα, καὶ ὠρυξεν ὑπόληνον, καὶ φκοδύμησε
a hedge, and dug a wine-vat, and built
 πύργον· καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπέδ-
a tower; and let out it to husbandmen and went
 μασε. ² Καὶ ἀπέστειλε πρὸς τοὺς γεωργούς τῃ
abroad. And he sent to the husbandmen in the
 καιρῷ· δούλον, ἵνα παρα τῶν γεωργῶν λαβῇ
season a slave, that from the husbandmen, he might receive
 ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος. ³ Οἱ δὲ λαβόν-
of the fruit of the vineyard. They but taking
 τες αὐτόν, εἰδὲραν, καὶ ἀπέστειλαν κενόν. ⁴ Καὶ
him, they said, and sent away empty. And
 πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δούλον·
again he sent to them another slave;
 κακείνους λιθοβολήσαντες ἐκεφαλαιώπα, καὶ
and this pelting with stones they wounded on the head, and
 * [ἀπέστειλαν] ἡτιμῶμενον. ⁵ Καὶ ἄλλον ἀπέ-
[sent away] having discovered. And another he
 στειλε· κακείνους ἀπέκτειναν· καὶ πολλοὺς
sent; and this they killed; and many
 ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτεν-
others, some felled saying, some but killing.
 νοντες. ⁶ Ἐτι * [οὗν] ἓνα υἱὸν ἔχων, ἀγαπητόν
Yet [therefore] one son having, beloved
 * [αὐτοῦ], ἀπέστειλε * [καὶ] αὐτὸν πρὸς αὐτοὺς
of himself, he sent [and] him to them
 ἐσχατὸν, λέγων· Ὅτι ἐντραπήσονται τὸν υἱὸν
last, saying; That they will regard the son
 μου. ⁹ Ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτούς·
of me. Those but the husbandmen said to themselves:

30 Was the IMMERSION
 of * JOHN from Heaven,
 or from Men? Answer
 me."

31 And they reasoned
 among themselves, saying,
 "If we should say, From
 Heaven; he will say, Why
 then did you not believe
 him?"

32 But * should we say,
 From Men;—they feared
 the PEOPLE; for all main-
 tain that † JOHN was really
 a Prophet.

33 And answering they
 say to JESUS, "We do not
 know." And JESUS says
 to them, "neither do I tell
 you by What Authority I
 do these things."

CHAPTER XII.

1 † And he began to ad-
 dress them in Parables.
 A Man planted a Vine-
 yard, and placed a Hedge
 about it, and dug a Win-
 e-vat, and built a Tower, and
 leased it to CULTIVATORS,
 and left the country.

2 And he sent a Servant
 at the SEASON, that he might
 receive from the CULTIVA-
 TORS of the * FRUITS of
 the VINEYARD.

3 But * seizing him, they
 beat him, and sent him
 away empty.

4 And again he sent to
 them another Servant;
 and * him they wounded
 in the head, and disgrace-
 fully treated.

5 And he sent Another,
 and him they killed; and
 Many Others, beating
 * some, and killing * some.

6 * Having yet One be-
 loved Son, he sent him last
 to them, saying, 'They
 will respect my SON.'

7 But Those CULTIVA-
 TORS said among them-

* VATICAN MANUSCRIPT.—30. JOHN.
 omit. 2. FRUITS OF. 4. him they wounded in the head.
 omit. 3. some. 5. some. 6. He had yet one Son, beloved; he sent.
 6. therefore—omit. 6. of himself—omit. 6. also—omit.

31. should we say.

33. answering—

† 1. See Note on Matt. xxi. 33.

1 32. Matt. iii. 6; xiv. 5; Mark vi. 20.
 Isa. v. 1—7.

† 1. Matt. xxi. 33; Luke xxi. 9; See

Ὅτι οὗτος ἐστὶν ὁ κληρονομός· δευτε, ἀποκ-
That this is the heir, come, we may
τείνωμεν αὐτον, καὶ ἡμῶν ἔσται ἡ κληρονομία.
kill him, and of us shall be the inheritance.

⁸ Καὶ λαβόντες αὐτον, ἀπέκτειναν, καὶ ἐξεβα-
And having taken him, they killed, and cast
λῶν ἐξω τοῦ ἀμπελῶνος. ⁹ Τι * [οὖν] ποιήσει
out of the vineyard. What [therefore] will do

ὁ κύριος τοῦ ἀμπελῶνος; Ἐλευσεται καὶ ἀπολε-
the lord of the vineyard? He will come and destroy
σει τοὺς γεωργούς, καὶ δώσει τὸν ἀμπελῶνα
the husbandmen, and will give the vineyard
ἀλλοίς. ¹⁰ Οὐδε τὴν γραφὴν ταυτὴν ἀνεγνώστε·
to others. Not even the writing this have you read;

⁴ Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος
"A stone which rejected those building, this
ἐγενήθη εἰς κεφαλὴν γωνίας." ¹¹ παρὰ κυρίου
was made into a head of a corner. by a Lord

ἐγένετο αὕτη, καὶ ἐστὶ θαυμαστή ἐν ὀφθαλμοῖς
was done this, and it is wonderful in eyes
ἡμῶν." ¹² Καὶ ἐζητοῦν αὐτον κρατῆσαι, καὶ
of us." And they sought him to seize, but

ἐφοβήθησαν τὸν ὄχλον· ἐγνώσαν γάρ, ὅτι πρὸς
they feared the crowd; they knew for, that
αὐτοὺς τὴν παραβόλην εἶπε. Καὶ ἀφέντες
them the parable he spoke. And leaving
αὐτον, ἀπῆλθον.
him, they went away.

¹³ Καὶ ἀποστέλλουσι πρὸς αὐτον τινὰς τῶν
And they send to him some of the
Φαρισαίων καὶ τῶν Ἑρῳδιανῶν, ἵνα αὐτον ἀγρεύ-
Pharisees and of the Herodians, that him they might
σωσι λόγῳ. ¹⁴ Οἱ δὲ ἐλθόντες λεγούσιν αὐτῷ·
catch in word. They and having come they say to him:

Διδασκαλε, οἴδαμεν, ὅτι ἀληθὴς εἶ, καὶ οὐ
O teacher, we know, that true thou art, and not
μελεῖς σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς
carest thee about no one: not for thou lookest into

προσώπων ἀνθρώπων, ἀλλ' ἐκ' ἀληθείας τὴν ὁδὸν
face of men, but in truth the way
τοῦ θεοῦ διδάσκεις· ἐξεστὶ κησὸν Καίσαρι
of the God thou teachest: Is it lawful tribute to Caesar

δυναί, ἢ οὐ; δῶμεν, ἢ μὴ δῶμεν; ¹⁵ Ὁ
to give, or not? should we give, or not should we give? He

δε εἰδὼς αὐτῶν τὴν ὑπόκρισιν, εἶπεν αὐτοῖς· Τι
but knowing of them the hypocrisy, said to them: Why
με πειράζετε; φέρετε μοι δηνάριον, ἵνα ἰδῶ.
me do you tempt? bring ye to me a denarius, that I may see it."

¹⁶ Οἱ δὲ ἤνεγκαν. Καὶ λέγει αὐτοῖς· Τίνος ἡ
They and brought. And he says to them: Of whom the

self; "This is the HEIR; come, let us kill him, and the INHERITANCE will be ours."

⁸ Then seizing him, they killed him, and cast him out of the VINEYARD.

⁹ What will the LORD of the VINEYARD do? He will come and destroy those CULTIVATORS, and give the VINEYARD to others.

¹⁰ Have you not even read this SCRIPTURE?—
⁴ A Stone which the BUILDERS rejected, has become the Head of the Corner;

¹¹ this was performed by Jehovah, and it is wonderful in our Eyes."

¹² And they sought to apprehend him, but they feared the CROWD; for they knew that he had spoken the PARABLE respecting them; and leaving him, they went away.

¹³ Then they send to him some of the PHARISEES, and of the HERODIANS, that they might ensnare him in Conversation.

¹⁴ And having come, THEY say to him, "Teacher, we know that thou art sincere, and carest for no one; for thou lookest not to the Appearance of Men, but teachest the WAY of GOD in Truth. † Is it lawful to pay Tax to Caesar, or not?"

¹⁵ Should we pay, or should we not pay?" But HE, knowing their HYPOCRISY, said to them, "Why do you try Me? Bring me a Denarius, that I may see it."

¹⁶ And THEY brought one. And he says to them,

* VATICAN MANUSCRIPT.—B. therefore—omit.

† 13. The Jews, whose religious system was theocracy, were of opinion, that they could not, consistently with their allegiance to their king, comply with paying an acknowledgment of subordination to an earthly sovereign. Judas of Galilee was the first who endeavored to persuade the Jews of the unlawfulness of paying tribute to a foreign potentate. See Josephus Ant. xviii. 1. and B. J. ii. 12. The primitive Christians also held a similar opinion, and fondly thought, that their subjection to Jesus Christ exempted them from all allegiance to the power of the magistracy. This idea is the proper clue to lead us to a right understanding of all those passages in the epistolary writings of the New Testament, which relate to civil government.—Wakefield.

† 10. Ps. cxviii. 22. : 12. Matt. xxi. 43, 46; Mark xi. 18; John vii. 25, 30, 44.
† 13. Matt. xxii. 15; Luke xx. 20.

εικὼν αὐτῆς, καὶ ἡ ἐπιγραφὴ; Οἱ δὲ εἶπον αὐτῷ.
 likeness this, and the inscription? They and said to him;
 Καισαρος. 17 Καὶ * [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν
 Of Cesar. And [answering] the Jesus said
 * [αὐτοῖς] Ἀποδοτε τα Καίσαρος Καίσαρι,
 [to them:] Give you back the things of Cesar to Cesar,
 καὶ τὰ τοῦ θεοῦ, τῷ θεῷ. Καὶ ἐθαύμασεν
 and the things of the God, to the God. And they wondered
 ἐν αὐτῷ. 18 Καὶ ἐρχονται Σαδδουκαῖοι πρὸς
 at him. And come Sadducees to
 αὐτόν, οἵτινες λεγούσιν ἀναστασιν μὴ εἶναι
 him, who say a resurrection not to be;
 καὶ ἐπηρώτησαν αὐτόν, λέγοντες. 19 Διδασκαλε,
 and they asked him, saying; O teacher,
 Μωσὴς ἐγράψεν ἡμῖν, "ὅτι εἰς τίνος ἀδελφός
 Moses wrote for us, "that if any brother
 ἀποθῇ, καὶ καταλιπῇ γυναῖκα, καὶ τέκνα μὴ
 should die, and should leave behind a wife, and children not
 ἔσθαι, ἵνα λαβῇ ὁ ἀδελφός αὐτοῦ τὴν γυναῖκα
 should leave, that should take the brother of him the wife
 καὶ αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα, τῷ ἀδελφῷ
 of him, and should raise up seed, to the brother
 αὐτοῦ." 20 Ἐπτα ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος
 of himself. Seven brothers were; and the first
 ἐλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἔφηκε
 took a wife, and dying not left
 σπέρμα. 21 Καὶ ὁ δευτέρος ἐλάβεν αὐτήν,
 seed. And the second took her,
 καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ἔφηκε σπέρμα· καὶ
 and died, and neither he left seed; and
 ὁ τρίτος ὡσαύτως. 22 Καὶ * [ἐλάβον αὐτήν]
 the third in like manner. And [took her]
 οἱ ἑπτα, καὶ οὐκ ἔφηκαν σπέρμα. Ἐσχάτη
 the seven, and not left seed. Last
 πρῶτων ἀπέθανε καὶ ἡ γυνή. 23 Ἐν τῇ * [οὖν]
 of all died also the woman. In the [therefore]
 ἀναστασει, * [ὅταν ἀναστῶσι,] τίνος αὐτῶν
 resurrection, [when they shall rise,] of whom of them
 ἔσται γυνή; οἱ γὰρ ἑπτα ἀσχον αὐτὴν γυναῖκα
 shall be a wife? the for seven had her a wife
 καὶ. 24 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς·
 And answering the Jesus said to them;
 Οὐ δια τοῦτο πλανασθε, μὴ εἰδότες τὰς γραφάς,
 Not through this do you err, not knowing the writings,
 μήδε τὴν δαμνὴν τοῦ θεοῦ; 25 Ὅταν γὰρ ἐκ
 omith the power of the God? When for out of
 νεκρῶν ἀναστῶσιν, οὐτε γαμοῦσιν, οὐτε
 dead (ones) they may rise, neither they marry, nor
 γαμίσκονται, ἀλλ' εἰσιν ὡς ἀγγελοὶ ἐν τοῖς
 are given in marriage, but are as messengers in the
 οὐρανοῖς. 26 Περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται,
 heavens. Concerning the dead (ones,) that they rise
 ταί, οὐκ ἀνεγίνωτε ἐν τῇ βιβλῷ Μωσέως, ἐν
 not have you read in the book of Moses, at
 τοῦ βατοῦ ὡς εἶπεν αὐτῷ ὁ θεός, λέγων·
 the book as said to him the God, saying;
 "Ἐγὼ ὁ θεός Ἀβραάμ, καὶ ὁ θεός Ἰσαὰκ, καὶ
 the God of Abraham, and the God of Isaac, and

"Whose LIKENESS and INSCRIPTION is this?" And THEY said to him, "Cesar's."

17 And JESUS said, "Render the THINGS of Cesar, to Cesar; and the THINGS of GOD, to GOD." And they *wondered at him.

18 Then the Sadducees, who say there is no Resurrection, came to him, and asked him, saying,

19 "Teacher, Moses wrote for us, 'That if one's Brother should die, and leave a Wife behind, and leave no Children, that his BROTHER should take his WIFE, and raise up Offspring for his BROTHER.'

20 There were Seven Brothers; and the FIRST took a Wife, and dying, left no Child.

21 And the SECOND took her, and died, *leaving no Child; and the THIRD in like manner.

22 And the SEVEN left no Offspring. Last of all the WOMAN also died.

23 At the RESURRECTION, Whose Wife will she be of them? for the SEVEN had her for a Wife."

24 And JESUS answering said to them, "Do you not err through this,—not knowing the SCRIPTURES, nor the POWER of GOD?"

25 For when they shall rise from the Dead, they will neither marry, nor be given in marriage; †but be as *THOSE ANGELS in the HEAVENS.

26 But concerning the DEAD, that they will rise, have you not read in the BOOK of Moses, at the WRSH, how GOD spoke to him, saying, †'I am the God of Abraham, and the God of Isaac, and the God of Jacob!'

* VATICAN MANUSCRIPT.—17. answering—omit. 17. to them—omit. 17. greatly wondered at him. 21. leaving no Child. 22. took her—omit. 23. therefore omit. 23. when they shall rise—omit. 25. THOSE ANGELS. 26. God. 26. God

† 18. Matt. xxii. 23; Luke xx. 27.

‡ 26. 1 Cor. xv. 42, 43, 52.

§ 26. Exod. iii. 6.

ὁ θεὸς Ἰακωβ." 27 Οὐκ ἐστὶν ὁ θεὸς νεκρῶν,
t.e. God of Jacob." Not is the God of dead (ones),
ἀλλὰ ζώντων. Ὑμεῖς * [οὖν] πολὺ πλανασθε.
but of living (ones). You [therefore] greatly err.

28 Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας
And approaching one of the scribes, having heard
αὐτὸν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοὶς
them disputing, knowing that well to them
ἀπεκρίθη, ἐπηρώτησεν αὐτοὺς Ποία ἐστὶ πρώτη
he answered, asked him; Which is first
πάντων ἐντολὴ; 29 Ὁ * [δε] Ἰησοῦς ἀπεκρίθη
of all commandment; The [and] Jesus replied

αὐτῷ· Ὅτι πρώτη * [πάντων ἐντολῇ]· "Ἀκούε
telling; That first [of all commandment;] "Hear thou
Ἰσραὴλ, κύριος, ὁ θεὸς ἡμῶν, κύριος εἷς ἐστὶ·
Israel, a Lord, the God of us, Lord one is;

30 καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης
and thou shalt love a Lord the God of thee out of whole
τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου,
of the heart of thee, and out of whole of the soul of thee,
καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης
and out of whole of the mind of thee, and out of whole
τῆς ἰσχύος σου." * [Αὕτη πρώτη ἐντολὴ.]
of the strength of thee." [This first commandment;]

31 Καὶ δεύτερα * [ὁμοίᾳ,] αὕτη· "Ἀγαπήσεις
And second [like,] this; Thou shalt love
τὸν πλησίον σου ὡς σεαυτὸν." Μείζων τούτων
the neighbor of thee as thyself." Greater of these
ἀλλῇ ἐντολῇ οὐκ ἐστὶ. 32 * [Καὶ] εἰπὼν αὐτῷ
another commandment not is. [And] said to him

ὁ γραμματεὺς· Καλῶς, διδασκαλε, ἐπ' ἀληθείας
the scribe: Well, O teacher, in truth
εἶπας, ὅτι εἷς ἐστὶ, καὶ οὐκ ἐστὶν ἄλλος πλην
thou speakest, that one he is, and not is another besides

αὐτοῦ· 33 καὶ το ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς
him; and the to love him out of whole of the
καρδίας, καὶ ἐξ ὅλης τῆς συνήσεως, * [καὶ ἐξ
heart, and out of whole of the understanding, [and out of
ὅλης τῆς ψυχῆς,] καὶ ἐξ ὅλης τῆς ἰσχύος,
whole of the soul,] and out of whole of the strength,
καὶ το ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν, πλείον
and the to love the neighbor as himself, more
ἐστὶ πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν.
is of all of the whole burnt offerings and sacrifices.

34 Καὶ ὁ Ἰησοῦς, ἰδὼν αὐτὸν, ὅτι βουλεύσας ἀπεκ-
And the Jesus, seeing him, that discreetly he an-
ρίθη, εἶπεν αὐτῷ· Οὐ μακρὰν εἰ ἀπὸ τῆς βα-
swered, said to him: Not far thou art from the king-
σιλείας τοῦ θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτολμα
dom of the God. And no one no longer presumed
αὐτὸν ἐπερωτῆσαι. 35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
him to ask. And answering the Jesus

εἶλεγε, διδασκῶν ἐν τῷ ἱερῷ· Πῶς λεγούσιν οἱ
said, teaching in the temple: How say the

27 He is not the * God
of the dead, but of the
Living; * you do greatly
err."

28 † And one of the
scribes, having heard
them disputing, and per-
ceiving that he had ably
answered them, asked him,
"Which is the Chief Com-
mandment of all?"

29 Jesus replied to him,
"The first * is.—† Hear-
'ken, Israel; Jehovah our
'God is one Jehovah;

30 'and thou shalt love
'Jehovah thy God with All
'thy * Heart, and with All
'thy * Soul, and with All
'thy * Mind, and with All
'thy STRENGTH."

31 And the second, this,
—† Thou shalt love thy
'NEIGHBOR as thyself." There is no Other Com-
mandment greater than
these."

32 The SCRIBE said to
him, "Of a truth, Teacher,
thou hast spoken well;
for he is One, † and be-
sides him there is no other;

33 and to LOVE him
with All the UNDERSTAND-
ING, and with All the
STRENGTH, and to LOVE
one's NEIGHBOR as one's
self, is * abundantly more
than All the WHOLE BURNT
OFFERINGS and * Sacrifices."

34 And Jesus perceiving
That he had answered
wisely, said to him, "Thou
art not far from the KING-
DOM of God." † And no
one presumed to question
him any further.

35 † And JESUS said,
while teaching in the TEM-
PLE, "Why do the SCRIBES

* VATICAN MANUSCRIPT.—27. God. 27. therefore—omit. 27. you do greatly
err. 29. And—omit. 29. Commandment of all—omit. 29. is. 30. Heart.
30. Soul. 30. Mind. 30. This the First Commandment—omit. 31. like—
omit. 32. And—omit. 32. and with All the soul—omit. 33. abundantly
more. 33. Sacrifices.

† 29. Matt. xii. 35. † 30. Deut. vi. 4; Luke x. 27. † 31. Lev. xix. 13; Matt.
xxii. 37; Rom. xiii. 9; Gal. v. 13; James ii. 8. † 32. Deut. iv. 30; Isa. xlv. 6, 14;
xlvii. 24. † 33. 1 Sam. xv. 22; Hoshea vi. 6; Micah vi. 6—8. † 34. Matt. xxii. 40.

γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἐστὶ Δαυὶδ·
writes, that the Anointed son is of David?

* Ἄντος γὰρ Δαυὶδ εἶπεν ἐν πνεύματι ἁγίῳ·
Himself for David said by a spirit holy:

“Λέγει ὁ κυριὸς τῷ κυρίῳ μου· Κάθου ἐκ δεξι-
Says the Lord to the Lord of me; Sit thou at right
 αν μου, ἕως ἀνθῇ τοὺς ἐχθρούς σου ὑποπόδιον
of me, till I may place the enemies of thee a footstool
 τῶν ποδῶν σου.”³¹ Ἄντος οὖν Δαυὶδ λέγει
of the feet of thee.” Himself therefore David calls

αὐτὸν κυρίον· καὶ ποθεν υἱὸς αὐτοῦ ἐστὶ; Καὶ
him Lord; and whence a son of him is he? And
 ὁ πῶλος ὄχλος ἤκουεν αὐτοῦ ἡδέως.³² Καὶ
the great crowd heard him gladly. And

εἰπὼν * [αὐτοῖς] ἐν τῇ διδασκαλίᾳ αὐτοῦ· Βλέπετε
to them] in the teaching of himself; Beware you
 ἀπὸ τῶν γραμματέων, τῶν βελόντων ἐν στολαῖς
of the scribes, those desiring in long robes
 περιπατεῖν, καὶ ἀσπασμούς ἐν ταῖς ἀγοραῖς,
to walk about, and salutations in the markets,

³³ καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ
and first-seats in the synagogues, and
 πρωτοκλισίας ἐν τοῖς δεῖπνοις·⁴⁰ οἱ κατασθιονέον-
upper couches at the seats; those devouring
 τὰς οἰκίας τῶν χηρῶν, καὶ προφασίει μακρὰ προ-
the houses of the widows, and for a how long are
 ευχομένοι· οὗτοι ληψονται περισσοτέρον κριμα.
praying; these will receive heavier judgment

⁴¹ Καὶ καθίσας * [ὁ Ἰησοῦς] κατεναντίου τοῦ
And sitting [the Jesus] over against the
 γαζοφυλακίου, ἐθεώρει πῶς ὁ ὄχλος βάλλει
treasury, he beheld how the crowd casts
 χαλκὸν εἰς τὸ γαζοφυλάκιον. Καὶ πολλοὶ
copper into the treasury. And many
 πλουσιοὶ ἐβαλλόν πολλά.⁴² Καὶ ἐλθούσα μία
rich cast much. And coming one

χήρα πτωχή, ἐβале λεπτά δύο, ὃ ἐστὶ κοδ-
 widow poor, cast mites two, which is a
 ραντῆς.⁴³ Καὶ προσκαλεσάμενος τοὺς μαθητὰς
nothing. And having called the disciples
 αὐτοῦ, εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ἡ
of himself, he said to them; Indeed I say to you that the
 χήρα αὕτη ἢ πτωχή πλείον παντῶν βεβλήκε

εν· ὥς τὴν πτωχὴν μᾶλλον πάντων βεβλήκε
more than the poor more of all has cast
 τῶν βαλόντων εἰς τὸ γαζοφυλάκιον.⁴⁴ Παν-
of those casting into the treasury. All
 τες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἐβάλον·
for out of the abounding fulness to them have cast;

αὕτη δὲ ἐκ τῆς ὑστερησεως αὐτῆς πάντα ὅσα
she out of the poverty of herself all as much as
 εἶχεν ἐβάλεν, ὅλον τὸν βίον αὐτῆς.
she had cast, whole the living of herself.

say, That the MESSIAH is a Son of David?

³⁶ For David himself said, by the Holy Spirit, † “Jehovah said to my LORD, Sit thou at my Right hand, till I put thine ENEMIES under-neath thy FEET.”

³⁷ David himself, there-fore, calls him Lord, and how then is he * His Son? And the GREAT Crowd heard him with pleasure.

³⁸ And he said in his TEACHING, † “Beware of THOSE SCRIBES who DE-SIRE to walk about in † Long robes, and † love Salutations in the MAR-KETS,

³⁹ and the Principal seats in the SYNAGOGUES, and the Upper couch at FEASTS;

⁴⁰ † Those FLUNDERING the FAMILIES of WIDOWS, and for a Show make long PRAYERS; these will receive a Heavier Judgment.”

⁴¹ † And sitting opposite to the TREASURY, he be-held how the CROWD cast Money into † the TREAS-URY; and Many Rich men cast in much.

⁴² And a poor Widow approaching, cast in two Lepta, that is, a † Farthing.

⁴³ And having called to him his DISCIPLES, he said to them, “Indeed I say to you, † That this POOR WID-ow has cast in more than All of THOSE CASTING into the TREASURY;

⁴⁴ for they All cast in out of their SUPERFLUITY, but SHE out of her POV-ERTY cast in all that she had,—her Whole LIVING.”

* VATICAN MANUSCRIPT.—37. His Son.

38. to them—omit.

41. Jesus—omit.

† 36. In the original (Psa. cx. 1) it is Jehovah. But the Evangelist has adopted the version of the LXX, who, I suppose, could not venture to translate that word which every Jew re-garded with the profoundest reverence, and could not pronounce it without danger of for-getting his claim to a future state.—Wakefield.

† 38. The *stoles* was an Oriental garment descending to the ankles, and worn by persons of distinction, as Kings, Priests and honorable persons, and were affected by the Jurists of the Pharisaical sect.—Mloomfield.
 † 42. Or rather three-fourths of a farthing, or four mills. A *quadran* (Lat. quadrans), was a Roman copper coin, equivalent to the fourth part of an *assarius*, or two *Lepta*.

† 39. Psa. cx. 1. Matt. xxiii. 14.

† 40. Matt. xxiii. 1; Luke xi. 46. † 41. Luke xii. 1. † 42. 2 Kings xii. 9.

† 38. Luke xi. 49. † 43. 2 Cor. viii. 14.

ΚΕΦ. ιγ'. 13.

¹ Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ,
And departing of him out of the temple,
λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· Διδασκαλε,
says to him one of the disciples of him; O teacher,
ἰδε, ποτακοὶ λίθοι καὶ ποτακοὶ οἰκοδομαί.
see, what stones and what buildings.
² Καὶ ὁ Ἰησοῦς *^[ἀποκριθεὶς] εἶπεν αὐτῷ·
And the Jesus ^[answering] said to him;
Βλεπεὶς ταῦτας τὰς μεγάλας οἰκοδομὰς; οὐ μὴ
Seest thou these the great buildings? not not
ἀφελῇ λίθος ἐπὶ λίθῳ, ὅς οὐ μὴ καταλυθῇ.
may be left a stone upon a stone, which not not may be thrown down.
³ Καὶ καθήμενον αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν,
And sitting of him on the mountain of the olive tree,
κατεναντὶ τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν
over against the temple, asked him privately
Πέτρος, καὶ Ἰακώβος, καὶ Ἰωάννης, καὶ Ἀνδρέας;
Peter, and James, and John, and Andrew;
⁴ Εἰπε ἡμῖν, ποτε ταῦτα ἐσταὶ, καὶ τί το
Say to us, when these things shall be, and what the
σημεῖον, ὅταν μελλῇ πάντα ταῦτα συντελεσθῆναι.
sign, when are about all these things to be ended?
⁵ Ὁ δὲ Ἰησοῦς *^[ἀποκριθεὶς αὐτοῖς,] ἤρξατο
The and Jesus ^[answering them,] began
λεγεῖν· Βλεπετε μὴ τις ὑμᾶς πλανήσῃ.
to say; Take heed not any one you may deceive.
⁶ Πάλλοι *^[γὰρ] ἐλευσονται ἐπὶ τῷ ὀνόματι μου,
Many ^[for] shall come in the name of me,
λεγοντες· Ὅτι ἐγὼ εἰμι· καὶ πολλοὺς πλανή-
sayings; That I am; and many they will
σουσιν. ⁷ Ὅταν δὲ ἀκουσῇτε πολέμους καὶ
deceive. When and ye shall hear wars and
ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ *^[γὰρ]
reports of wars, not be disturbed; it behoves ^[for]
γενεσθαι· ἀλλ' οὐκ ὡς τὸ τέλος. ⁸ Ἐγερθήσεται
to take place; but not as the end. Shall be raised up
γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασι-
for nation against nation, and kingdom against king-
λειαν· *^[καὶ] ἐσονται σεισμοὶ κατὰ τοποῦς,
dom; ^[and] shall be earthquakes in places,
*^[καὶ] ἐσονται λιμοὶ *^[καὶ] ταραχαί. Ἀρχαί
^[and] shall be famines ^[and] commotions; Beginnings

CHAPTER XIII.

1 † And as he was going out of the temple, one of his DISCIPLES says to him, "Teacher, see; † What Stones! and What Buildings!"
2 And Jesus said to him, "Seest thou These GREAT Buildings? † there shall not be * left here a Stone upon a Stone; † all will be overthrown."
3 And as he was sitting on † the MOUNT OF OLIVES, opposite the temple, Peter, and James, and John, and Andrew asked him privately.
4 "Tell us, when these things will be †" and "What will be the sign when all these things are about to be accomplished?"
5 And JESUS began to * say to them, † "Beware, that no one deceive You."
6 Many will come in my NAME, saying, "I am he;" and will deceive Many.
7 And when you shall hear of Conflicts, and Reports of Battles, be not alarmed; for these things must occur; but the END is not yet.
8 For Nation will rise against Nation, and Kingdom against Kingdom; there will be Earthquakes in various places, and there will be Famines; these are the * Beginnings of Sorrows.

* VATICAN MANUSCRIPT.—2. answering—omit. them—omit.
5. say to them, "Beware."
8. and—omit.

2. left here.
6. for—omit.
8. and commotions—omit.

5. answering
7. for—omit.
8. a Beginning of.

† 1. Josephus says that the stones with which Herod built the temple, were "of a white and firm substance," and that "every one of them was about twenty-five cubits in length, eight in height, and twelve in breadth." A cubit was nearly twenty-two inches of our measure.
† 2. How exactly this prediction was fulfilled may be known from Josephus. —He says, Caesar ordered the soldiers to dig up the whole city and the temple; but to leave three of the highest towers standing; and a part of the wall, as a security to the garrison. But they so entirely dug up and levelled all the rest of the city, that none who saw it, would think it to have ever been inhabited." Eleazar, in his animated speech to his countrymen, thus exclaims: "Where is that great city, the metropolis of the Jewish people, defended by such walls and such mighty towers? Where is that city, which was thought to be inhabited by God? It is torn up from its foundations; and the only memorial that remains of it, is the camp of its destroyers, which is stationed in the ruins." It is also related in the Tannith of Maimonides, that according to Roman custom, the very foundations of the temple were dug up, and that T. Rufus, a Roman commander, carried a plough over them.
† 3. From this spot the whole of Jerusalem was spread before the eye; and its situation, form, buildings, boundaries, and different parts, distinctly and individually seen; more especially Mount Moriah and Solomon's Temple, together with its spacious area.

† 1. Matt. xiv. 1; Luke xxi. 5.
6; 2 Thes. ii. 3.

† 2. Luke xix. 44.

† 3. Jer. xxix. 5; Eph. v.

οἰδὶν ταῦτα. ⁹ Βλέπετε δε ὑμεῖς ἑαυτοὺς·
of matters these. Take heed but you yourselves:
παραδῶσούσι * [γὰρ] ἡμᾶς εἰς συνέδρια, καὶ εἰς
they will deliver up [for] you to sanhedrims, and into
συναγωγὰς δαρησέσθε, καὶ ἐπὶ ἡγεμονῶν καὶ
synagogues you will be beaten, and before governors and
βασιλεῶν σταθῆσθε, ἐνεκεν ἐμοῦ, εἰς μαρτυρίον
kings you will stand, on account of me, for a testimony
αὐτοῖς. ¹⁰ Καὶ εἰς πάντα τὰ ἔθνη δεῖ,
to them. And among all the nations it behoves,
πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον. ¹¹ Ὅταν δε
first to be published the glad tidings. When but
ἀγασθῶν ἡμᾶς παραδίδοντες, μὴ προμερίναται
they may lead you delivering up, not be anxious beforehand
τι λαλήσετε, * [μῆδε μελετάτε·] ἀλλ' ὅ ἐαν
what you should speak, [nor be concerned·] but whatever
δοῦν ἡμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε·
may be given to you in that the hour, this speak you;
οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα
not for are you the speaking, but the spirit
τὸ ἅγιον. ¹² Παραδῶσει δε ἀδελφὸς ἀδελφὸν
the holy. Will deliver up and a brother a brother
εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐκναστή-
to death, and father a child; and they shall
σονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν
rise up children against parents, and deliver to death
αὐτούς. ¹³ Καὶ ἐσσηθὲ μισοῦμενοι ὑπὸ πάντων,
them. And you will be being hated by all,
διὰ τὸ ὄνομα μου. Ὁ δε ὑπομείνας εἰς τέλος,
through the name of me. He but persevering to end,
οὕτως σωθήσεται. ¹⁴ Ὅταν δε ἰδῇτε τὸ βδέ-
thus will be saved. When but you may see the abomi-
λυγμα τῆς ἐρημώσεως ἱστῶς ὅπου οὐ δεῖ· (ὁ
nature of the desolation having stood where not thought; (he
ἀναγινώσκων νοεῖτω) τότε οἱ ἐν τῇ Ἰουδαίᾳ,
reading let him think;) then those in the Judea,
φευγέτωσαν εἰς τὰ ὄρη. ¹⁵ Ἐ * [δε] ἐπὶ τοῦ
let them flee to the mountains; he [and] on the
δωματος, μὴ κατωβατῶ * [εἰς τὴν οἰκίαν,] μῆδε
roof, not let him go down [into the house,] nor
εἰσελθετῶ, ἀραι τὶ ἐκ τῆς οἰκίας αὐτοῦ·
enter, to take anything out of the house of himself,
¹⁶ καὶ ὁ εἰς τὸν ἀγρὸν ὢν, μὴ ἐπιστρεψάτω εἰς
and he in the field being, not let him turn into
τὰ ὀπίσω, ἀραι τὸ ἱμάτιον αὐτοῦ. ¹⁷ Οὐαὶ δε
the back, to take the mantle of him. Woe but
ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις
to the in womb having and to the giving suck
ἐν ἐκείναις ταῖς ἡμέραις. ¹⁸ Προσευχέσθε δε,
in these the days. Pray you but,
ἵνα μὴ γενῆται ἡ φύλη ὑμῶν χειμῶνος.
that not may be the flight of you of winter.

⁹ But †take heed to yourselves. They will deliver you up to High Councils and to Synagogues; and you will be beaten, and will stand before Governors and Kings on my account, for a Testimony to them.

¹⁰ †And the GLAD TIDINGS must first be published among All the NATIONS.

¹¹ †But when they conduct you to deliver you up, be not anxious beforehand what you should speak; but whatever may be given you in That HOUR, this speak; for it is not you who will speak, but the HOLY SPIRIT.

¹² And †Brother will deliver up Brother to Death, and a Father his Child; and Children will rise up against Parents, and cause them to die.

¹³ †And you will be hated by all on account of my NAME; but HE, who PATIENTLY ENDURES to the End, he will be saved.

¹⁴ †But when you shall see THAT DESTRUCTIVE ABOMINATION, standing where it ought not"—(READER, attend!)—"then let THOSE in Judea ESCAPE to the MOUNTAINS;

¹⁵ †let not HIM who is on the ROOF descend, nor enter his HOUSE, to take Anything out of it;

¹⁶ and let not HIM who is in the FIELD return BACK to take his MANTLE.

¹⁷ †But alas for the PREGNANT and NURSING WOMEN in Those DAYS!

¹⁸ But pray that *it may not be in Winter;

* VATICAN MANUSCRIPT.—9. for—omit. 15. into the house—omit.

11. nor be concerned—omit. 15. and

† 15. The peculiar construction of Eastern houses is here referred to. They were all of the same height, so that a person could walk at the top of a range of buildings, without inconvenience, from one end to the other. In Palestine they are still built on this plan. A staircase is carried on the outside from the top of the house to the bottom. The injunction in this verse is delivered in a figure, expressive of great eagerness and expedition; so that if a man was walking on the roof, he was directed to go straight forwards, till he got out of the city; and not to delay even to go down into the house to take the most necessary articles of food and raiment for his flight.

† 9. Matt. x. 17, 18; xiv. 9; Rev. ii. 10. † 10. Luke xxiv. 14. † 11. Matt. x. 10; Luke xii. 11; xxi. 14. † 12. Matt. x. 21; xiv. 10; Luke xxi. 16. † 13. Matt. 9; Luke xxi. 17. † 14. Dan. ix. 27; Matt. xxiv. 15; Luke xxi. 20. † 17. Luke xxiii. 29

19 Ἐσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις, οἷα
Shall be for the days those affliction, such as
 οὐ γεγόνε τοιαυτὴ ἀτ' ἀρχῆς κτίσεως, ἧς
not has been so great from a beginning of creation, which
 ἐκτίσεν ὁ θεός, ἕως τοῦ νῦν, καὶ οὐ μὴ γενήται.
created the God, till the now, and not not may be.

20 Καὶ εἰ μὴ κύριος ἐκολοβώσε τὰς ἡμέρας, οὐκ
And if not a Lord shortened the days, not
 ἀν εἴσθη πασα σαρξ· ἀλλὰ διὰ τοὺς ἐκ-
should be saved all flesh; but on account of the cho-
 λεκτοὺς, οὓς ἐξελεξάτο, ἐκολοβώσε τὰς ἡμέρας.
sen (ones), whom he has chosen, he has shortened the days.

21 Καὶ τότε εἰ τις ὑμῖν εἴπῃ· Ἰδοὺ, ὦδε ὁ
And then if any one to you should say; Lo, here the
 χριστός· ἢ Ἰδοὺ, ἐκεῖ μὴ πιστεύετε. 22 Ἐγερ-
Anointed; or, Lo, here; not believe you. Shall

θήσονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται,
be raised for false anointed ones and false prophets
 καὶ δώσουσι σημεῖα καὶ τεράτα, πρὸς τὸ ἀπο-
and shall give signs and wonders, to the to de-
 πλανῆν, εἰ δυνατόν, * [καὶ] τοὺς ἐκλεκτοὺς.
ceive, if possible, [even] the chosen.

23 Ὑμεῖς δὲ βλέπετε· * [ἰδοὺ,] προειρήκα ὑμῖν
You but take heed; [lo,] I have foretold to you
 πάντα. 24 Ἀλλ' ἐν ἐκεῖναις ταῖς ἡμέραις, μετὰ
all. But in those the days, after

τὴν θλίψιν ἐκεῖνην, ὁ ἥλιος σκοτισθήσεται,
the affliction that, the sun shall be darkened,
 καὶ ἡ σελήνη οὐ δώσει τοφῆγος αὐτῆς·
and the moon not shall give the light of herself,

25 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἐσονται ἐκπίκτου-
and the stars of the heaven shall be fal-
 τες, καὶ αἱ δυνάμεις, αἱ ἐν τοῖς οὐρανοῖς,
ling, and the powers, those in the heavens,
 σαλευθήσονται. 26 Καὶ τότε ὁψονται τὸν υἱόν
shall be shaken. And then they shall see the son

τοῦ ἀνθρώπου ἐρχομένον ἐν νεφέλαις, μετὰ
of the man coming on clouds, with
 δυνάμεως πολλῆς καὶ δόξης. 27 Καὶ τότε ἀποσ-
power much and glory. And then he will

τελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυναξει τοὺς
send the messengers of himself, and he will gather the
 ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσαρῶν ἀνεμῶν,
chosen (ones) of himself from the four winds,

ἀπ' ἀκροῦ γῆς ἕως ἀκροῦ οὐρανοῦ. 28 Ἀπο-
from an extremity of earth to an extremity of heaven. From

δε τῆς συκῆς μαθετε τὴν παραβολὴν· ὅταν
but the fig-tree learn you the parable: when

αὐτῆς ᾗδῃ ὁ κλάδος ἀπαλός γενήται, καὶ
of her now the branch tender may become, and
 ἐκφυῇ τὰ φύλλα, γινώσκετε, ὅτι ἐγγὺς τὸ
may put forth the leaves, you know, that near the

19 for in those DAYS
 will be Distress, † such as
 has not been from the Be-
 ginning of the Creation,
 which God created, till
 now, nor ever will be.

20 And except the Lord
 cut short the DAYS, No
 Person could survive; but
 on account of the CHOSEN,
 whom he has selected, he
 has cut short the DAYS.

21 And then if any one
 should say to you, 'Behold,
 the MESSIAH is here!' or
 'Behold,—there!' believe
 it not;

22 because False Mes-
 siasis and False Prophets
 will arise, and exhibit
 Signs and Wonders, to DE-
 CEIVE, if possible, the CHO-
 SEN.

23 † But be ye on your
 guard; I have forewarned
 you.

24 † But in Those DAYS,
 after that AFFLICTION, the
 † the SUN will be obscured,
 and the MOON will with-
 hold her LIGHT,

25 and * the STARS will
 fall out of HEAVEN, and
 THOSE POWERS in the
 HEAVENS will be shaken.

26 † And then they will
 see the SON of MAN coming
 in Clouds, with great Pow-
 er and Glory.

27 And then he will send
 forth * the MESSENGERS,
 and assemble his CHOSEN
 from the FOUR Winds, from
 the Extremity of Earth to
 the utmost bound of Hea-
 ven.

28 Now learn a PARABLE
 from the FIG-TREE. When
 its BRANCH now becomes
 tender, and puts forth
 LEAVES, * it is known That
 SUMMER is near.

* VATICAN MANUSCRIPT.—22. even—omit.

23. lo—omit.

25. the STARS will

fall out of HEAVEN, and THOSE POWERS.

27. the MESSENGERS.

28. it is known That.

† 24. In Isaiah xlii. 9, 10, 13, when the destruction of Babylon is threatened, it is thus expressed, "the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. I will shake the heavens, &c." And the reader may find the same eastern manner of speaking in the following places of scripture:—Job xxx. 28; Eccl. xii. 1, 2; Isa. xlv. 23; xxxiv. 4; Is. 20; Jer. iv. 23; xv. 9; Ezek. xxxii. 7, 8; Dan. viii. 10; Joel ii. 10, 30, 31; iii. 15; Amos v. 20; viii. 9; 2 Pet. iii. 10, 12; Rev. vi. 12—14.

† 10. Dan. xii. 1; Matt. xxiv. 21.

† 23. 2 Pet. iii. 17.

† 24. Matt. xxiv. 20; Luke

xxi. 26.

† 26. Dan. vii. 13, 14; Matt. xxvi. 64; Mark xiv. 63; Rev. i. 7.

θερος εστιν. ²⁹ Οὕτω και υμεις, οταν ταυτα
 εἴδητε γινόμενα, γινώσκετε, ὅτι ἐγγυς εστιν
 ἐπι θυραις. ³⁰ Ἀμην λεγω ὑμιν, ὅτι ου μη
 παρελθῃ ἡ γενεα αὐτη, μεχρις οὔ παντα
 ταυτα γενηται. ³¹ Ὁ ουρανος και ἡ γη παρε-
 λευτεται· οἱ δε λογοι μου ου μη παρελθωσι.

³² Περὶ δε της ἡμερας ἐκείνης η της ὥρας
 οὐδεὶς οἶδεν, ουδε οἱ ἀγγελοι, οἱ ἐν ουρανῳ,
 ουδε ὁ υἱος, εἰ μη ὁ πατήρ. ³³ Βλέπετε, ἀγ-
 ρυνεῖτε * [και προσευχεσθε·] ουκ οἰδατε γαρ
 ποτε ὁ καιρος εστιν. ³⁴ Ὅς ἀνθρώπος ἀποδη-
 λους ἀφ' ἐξουσίας αὐτοῦ, και δους τοῖς
 δούλοις αὐτοῦ την ἐξουσίαν, * [και] ἐκάστην
 τὴν ἐργον αὐτοῦ και τὴν θυρωρῶν ἐνετείλατο ἵνα
 γρηγορή. ³⁵ Γρηγορεῖτε οὖν· ουκ οἰδατε γαρ,
 ποτε ὁ κυριος της οικίας ἐρχεται, ὡς, η
 μεσονυκτιον, η ἀλεκτοροφωναις, η πρωί· ³⁶ μή
 ἐλθων ἐξαίφνης, εὕρη ὑμᾶς καθευδοντας.
³⁷ Ἄ δε ὑμῖν λεγω, πασι λεγώ· Γρηγορεῖτε.

ΚΕΦ. αδ'. 14.

¹ Ἦν δε το πασχα και τα αζυμα μετα δυο
 ἡμερας· και ἐξήτουν οἱ ἀρχιερεῖς και οἱ γραμ-
 ματεῖς, πὼς αὐτον ἐν δολῷ κρατησαντες ἀποκ-
 τεῖνωσιν. ² Ἐλεγον δε· Μὴ ἐν τῇ ἑορτῇ,
 μήποτε θορυβος ἐπταῖ του λαου.

³ Και οὗτος αὐτου ἐν Βηθανίᾳ ἐν τῇ οίκῳ
 Σιμωνος του λεπρου, κατακειμενου αὐτου, ἤλθε

²⁹ Thus also, when you shall see these things transpiring, know That he is near at the doors.

³⁰ Indeed, I say to you, That this GENERATION will not pass away, till All these things be accom- plished.

³¹ The HEAVEN and EARTH will fail; but † my words cannot fail.

³² But concerning that DAY, † or HOUR, knows no man; not even an Angel in Heaven, nor the SON, but the FATHER.

³³ † Take heed, watch; for you know not when the season is.

³⁴ † As a Man going abroad, leaving his HOUSE, and having given the AU- THORITY to his SERVANTS, to each his work, he also commanded the PORTER to watch.

³⁵ Watch, therefore; for you know not when the MASTER of the HOUSE comes; * whether at Even- ing, or at Midnight, or at Cock-crowing, or in the Morning;

³⁶ lest coming unexpect- edly he should find you sleeping.

³⁷ And what I say to you, I say to all, Watch."

CHAPTER XIV.

¹ † Now after Two Days was the PASSOVER and the feast of UNLEAVENED BREAD; and the HIGH- PRIESTS and SCRIBES sought him how they might take him by Deception, and kill him.

² * For they said, "Not during the FEAST, lest there should be a Tumult of the PEOPLE."

³ † And he being at Bethany, in the HOUSE of Simon the LEPER, while he was reclining at table, a

* VATICAN MANUSCRIPT.—32. or HOUR knows no man; not even an Angel in Heaven. 33. and pray—omit. 34. and—omit. 35. whether at Evening. 36. For they said.

† 31. Isa. xl. 8.

† Thess. v. 6.

John xl. 63; xiii. 1.

† 33. Matt. xxiv. 42; xlv. 13; Luke xii. 40; xvi. 31; Rom. xiii. 11;

† 34. Matt. xxiv. 45; xlv. 14.

† 35. Matt. xxvi. 6; John xii. 1, 3; See Luke vii. 37.

γυνή έχουσα αλαβαστρον μυρου, ναρδου
a woman having an alabaster box of balm, of spikenard
πιστικής πολυτελους· * [και] συντριψασα το
genuine very costly: [and] breaking the
αλαβαστρον, κατεχεεν αυτου κατα της κεφαλης.
alabaster box, she poured of it down on the head.

4 Ησαν δε τινες αγανακτιστοι προς εαυτους,
Were and some being angry to themselves,
* [και λεγοντες·] Εις τι η απωλεια αυτη του
[and saying:] For what the loss this of the
μυρου γεγονεν; 5 Ηδυνατο γαρ τουτο το μυρον
balm has been made? Could for this the balm
πραθνηαι επανω τριακοσιων δηναριων, και
to be sold more three hundred denarii, and
δοθηναι τοις πτωχοις. Και ενεβριμωντο αυτην.
to be given to the poor. And they censured her.

6 Ο δε Ιησους ειπεν· Αφετε αυτην· τι αυτη
The but Jesus said; Let alone her; why to her
κοπους παρεχετε; καλον εργον ειργασατο εν
troubles present you? good a work she has wrought in
εμοι. 7 Παντοτε γαρ τους πτωχους εχετε μεθ'
me. Always for the poor you have with

εαυτων, και, οταν θελητε, δυνασθε αυτους ευ
yourselves, and, when you will, you can them good
ποιησαι· εμε δε ου παντοτε εχετε. 8 Ο εσχεν
to do; me but not always you have. The having

αυτη, εκοιησε· προελαβε μυρισαι μου το σωμα
this, she has done; beforehand to anoint of me the body
εις τον ενταφιασμον. 9 Αμην λεγω υμιν, οπου
for the burial. I indeed I say to you, wherever

αν κηρυχθη το ευαγγελιον τουτο εις ολον τον
may be published the glad tidings this in whole the
κυσμον, και ο εκοιησεν αυτη λαληθησεται, εις
world, also what she did this shall be spoken, for
μνημοσυνον αυτης.
a memorial of her.

10 Και ο Ιουδας ο Ισκαριωτης, εις των
And the Judas the Iscariot, one of the
δωδεκα, απηλθε προς τους αρχιερεις, ινα
twelve, went to the high-priests, that

παραδω αυτον αυτοις· 11 Οί δε ακουσαντες
he might deliver up him to them: They and hearing

εχαρησαν· και επηγγειλαντο αυτω αργυριον
were glad; and promised him silver

δουναι. Και εζητει, πως ευκαιρως αυτον
to give. And he sought, how conveniently him

παραδω. 12 Και τη πρωτη ημερα των
he might deliver up. And the first day of the

αζυμων, οτε το πασχα εθουν, λεγου-
unleavened cakes, when the paschal lamb were sacrificed, they

σιν αυτω οι μαθηται αυτου· Που θελεις απελ-
say to him the disciples of him; where wilt thou having
θοντες ετοιμασωμεν, ινα φαγης το πασχα·
gone we make ready. that thou mayest eat the passover?

Women came, having an Alabaster Box of Balsam of genuine Spikenard, very costly; and breaking the BOX, she poured it on his HEAD.

4 And some were displeased, saying among themselves, "Why has this loss of the BALSAM taken place?"

5 For * This BALSAM could have been sold for more than † Three hundred Denarii, and given to the poor." And they censured her.

6 But Jesus said, "Let her alone; why do you trouble the WOMAN? She has done a Good Work for me.

7 ‡ For you have the poor always among you, and when you will, you can * do Them good; but Me you have not always.

8 POSSESSING This (Balsam,) she has done it, to anoint my BODY beforehand for the BURIAL.

9 * And indeed I say to you, Wherever these GLAD TIDINGS may be proclaimed in the Whole WORLD, this also which she has done shall be spoken of in Memory of her."

10 † And * THAT Judas Iscariot, who was one of the TWELVE, went to the HIGH-PRIESTS, to deliver Him up to them.

11 And hearing it they rejoiced, and promised to give him Money. And he sought how he might conveniently deliver Him up.

12 ‡ Now on the FIRST Day of UNLEAVENED BREAD, when the PASCHAL LAMBS were sacrificed, his DISCIPLES say to him, "Where dost thou wish that we go and prepare that thou mayest eat the PASSOVER?"

* VATICAN MANUSCRIPT.—3. and—omit. 4. and saying—omit. 5. This BALSAM could. 7. always do them. 9. And indeed. 10. THAT Judas Iscariot.

† 5. A Denarius being in value about 14 cents, or 7d. English, the value of the box of balsam would be forty-two dollars, or £8. 15s.

‡ 7. Deut. xv. 11. ‡ 10. Matt. xxvi. 14; Luke xxii. 3, 4.

‡ 12. Matt. xxvi. 14;

¶ **Και ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, και**
 And he sends two of the disciples of himself, and
λεγει αὐτοῖς· Ὑπάγετε εἰς τὴν πόλιν· και
 he says to them; Go you into the city; and
ἀποστήσει ὑμῖν ἄνθρωπος κερामीον ὕδατος
 will meet you a man a pitcher of water
βασταζών· ἀκολουθήσατε αὐτῷ· ¹⁴ **και ὅπου εἶεν**
 carrying, follow him; and wherever
εἰσελθῇ, εἰπατε τῷ οἰκοδεσποτῇ· Ὅτι ὁ
 he may enter, say to the householder; That the
διδασκαλος λεγει· Που ἐστὶ τὸ καταλυμα,
 teacher says; Where is the guest-chamber,
ὅπου τὸ πάσχα μετα τῶν μαθητῶν μου φαγῶ;
 where the passover with the disciples of me I may eat?
¹⁵ **Και αὐτὸς ὑμῖν δεῖξει ἀναγαιον μετὰ ἐστῶν**
 And he to you will show an upper room large having
μένων ἐτοιμον· ἐκεῖ ἐτοιμασατε ἡμῖν.
 been furnished ready; there prepare you for us.
¹⁶ **Και ἐξηλθον οἱ μαθηταὶ αὐτοῦ, και ἦλθον εἰς**
 And went forth the disciples of him, and came into
τὴν πόλιν, και εὑρον καθὼς εἶπεν αὐτοῖς· και
 the city, and found even as he said to them; and
ἠτοίμασαν τὸ πάσχα. ¹⁷ **Και ὀψίας γενομένης,**
 they prepared the passover. And evening being come.
ἐρχεται μετὰ τῶν δώδεκα. ¹⁸ **Και ἀνακειμένοι**
 he comes with the twelve. And reclining
αὐτῶν και ἐσθιόντων, εἶπεν ὁ Ἰησοῦς· Ἀμην
 of them and eating, said the Jesus; Indeed
λεγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με, ὁ
 I say to you, that one of you will deliver up me, who
ἐσθίων μετ' ἐμοῦ. ¹⁹ **Οἱ * [δε] ᾤξαντο λυπεῖσθαι,**
 eating with me. They [and] began to be sor-
και λεγὲν αὐτῷ εἰς καθ' εἰς· Μητι ἐγώ;
 rowful, and to say to him one by one; Not I?
²⁰ *** [και ἄλλος· Μητι ἐγώ;] Ὁ δὲ * [ἀποκρι-**
 and another; Not I? He but [answer-
θεις] εἶπεν αὐτοῖς· Εἰς ἐκ τῶν δώδεκα, ὁ
 they] said to them; One of the twelve, that
ἐμβριζόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον. ²¹ **Ὁ**
 dipping with me into the bowl. The
μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γεγρα-
 indeed son of the man goes away, even as it has been
ται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ,
 written concerning him; woe but to the man that,
δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται·
 through whom the son of the man is delivered up.
καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἀνθρώπος
 good it was to him, if not was born the man
ἐκ τούτου. ²² **Και ἐσθιόντων αὐτῶν, λαβὼν ὁ**
 that. And eating of them, taking the
Ἰησοῦς ἄρτον, εὐλογήσας ἐκλάσας, και ἐδώκεν
 Jesus a loaf, having blessed he broke, and gave
αὐτοῖς, και εἶπε· Λαβετε· τούτου ἐστὶ τὸ σῶμα
 to them, and said; Take; this is the body

13 And he sends two of his DISCIPLES, and says to them, "Go into the CITY, and a Man carrying a Pitcher of Water will meet you; follow him;

14 and wherever he may enter, say to the HOUSEHOLDER, The TEACHER says, Where is * the GUEST-CHAMBER, where I may eat the PASSOVER with my DISCIPLES?

15 And he will show you a large Upper-room furnished ready; * there prepare for us."

16 And * the DISCIPLES went forth, and came into the CITY, and found every thing even as he had said to them; and they prepared the PASSOVER.

17 † And Evening being come, he comes with the TWELVE.

18 And as they were reclining at table, and eating, Jesus said, "Indeed I say to you, That * one of you who are EATING with me will deliver me up."

19 And * they began to be sorrowful, and to say to him, one by one, "Is it I?"

20 And HE said to them, "It is THAT ONE of the TWELVE DIPPING in with me into the DISH."

21 * The SON of MAN indeed † goes away [to death,] even as it has been written concerning him; but woe to that MAN through whom the SON of MAN is delivered up! Good were it for that MAN if he had not been born."

22 † And as they were eating, * he took a Loaf, and having given praise, he broke it, and gave to them, and said, "Take; this is my BODY."

* VATICAN MANUSCRIPT.—14. MY GUEST-CHAMBER.

14. THE DISCIPLES.

19. I say.

cause the son.

19. and another; not I?—omit.

21. he took.

13. and there prepare.

18. one of you who are eating with me.

19. and—omit.

20. answering—omit.

21. lie-

† 15. Furnished ready, probably alludes to the manner of making the room ready for the celebration of the passover; which was examined in every hole and corner by the light of wax candles, and cleared from the smallest crumb of leaven with a scrupulous nicety.—Ananias.

‡ 17. Matt. xxvi. 20.

‡ 21. Matt. xxvi. 24; Luke xii. 22; John vii. 23.

μου. ²³ Καὶ λαβὼν τὸ ποτήριον, εὐχαριστήσας
of me. And taking the cup, having given thanks
ἐδωκεν αὐτοῖς· καὶ ἐπὶ αὐτοῦ πάντες.
he gave to them; and they drank out of it all.
²⁴ Καὶ εἶπεν * [αὐτοῖς.] [Τοῦτο ἐστὶ τὸ αἷμα μου,
And he said [to them.] This is the blood of me,
τοῦ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν
that of the new covenant, that concerning many
ἐκχυνόμενον. ²⁵ Ἀμὲν λέγω ὑμῖν, ὅτι οὐκετι
being shed. Indeed I say to you, that no more
οὐ μὴ πῖω ἐκ τοῦ γεννηματος τῆς ἀμπελῶ, ἕως
not not I will drink of the product the vine, till
τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πινῶ καινὸν ἐν
the day that, when it I drink new in
τῇ βασιλείᾳ τοῦ θεοῦ. ²⁶ Καὶ ὑμνησάτε,
the kingdom of the God. And having sung a hymn,
ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.
they departed to the mountain of the olive trees.

²⁷ Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Ὅτι πάντες
And says to them the Jesus; That all
σκανδαλισθήσεσθε * [ἐν ἐμοὶ ἐν τῇ νυκτὶ ταυτῇ·]
will be stumbled [at me in the night this·]
ὅτι γεγραπται· "Πάταξ τὸν ποιμένα, καὶ
for it is written· I will smite the shepherd, and
διασκορπισθήσεται τὰ πρόβατα." ²⁸ Ἀλλὰ
will be scattered the sheep." But
μετὰ τὸ ἐγερθῆναι με, προαξῶ ὑμᾶς εἰς τὴν
after the to be raised me, I will go before you into the
Γαλιλαίαν. ²⁹ Ὁ δὲ Πέτρος εἶπεν αὐτῷ· Καὶ ἐγὼ
Galilee. The but Peter said to him; Even if
πάντες σκανδαλισθῶσιν, ἀλλ' οὐκ ἐγώ.
all shall be stumbled, yet not I.

³⁰ Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀμὲν λέγω σοι,
And says to him the Jesus; Indeed I say to thee,
ὅτι σὺ σημερον ἐν τῇ νυκτὶ ταυτῇ, πρὶν ἢ
that thou this-day in the night this, before
δύς ἀλεκτορὰ φωνῆσαι, τρίς ἀπαρνήσῃ με.
twice a cock to have crowed, thrice thou wilt deny me.
³¹ Ὁ δὲ ἐκ περισσοῦ ἐλέγε μᾶλλον· Ἐὰν με
He but with vehemence spoke more; If me
δὲν συναποθάνειν σοι, οὐ μὴ σε ἀπαρνήσομαι.
must to die with thee, not not thee I will deny.

Ὡσαύτως δὲ καὶ πάντες ἐλέγον. ³² Καὶ ἐρχόν-
In like manner and also all they said. And they
ται εἰς χωρίον, οὗ τὸ ὄνομα Γεθσημανῆ· καὶ
came to a place of which the name Gethsemane; and
λέγει τοῖς μαθηταῖς αὐτοῦ· Καθίστατε ὧδε,
he says to the disciples of himself; Sit you here,
ἕως προσευξώμαι. ³³ Καὶ παραλαμβάνει τὸν
till I shall pray. And he takes the
Πέτρον καὶ Ἰακώβον καὶ Ἰωάννην μεθ' ἑαυτοῦ·
Peter and James and John with himself;
καὶ ᾤχετο ἐκθαμβεῖσθαι καὶ ἀδμονεῖν. ³⁴ Καὶ
and began to be greatly amazed and to be in anguish. And
λέγει αὐτοῖς· Περὶλυπὸς ἐστὶν ἡ ψυχὴ μου ἕως
he says to them; Extremely sorrowful is the soul of me even to

²³ And taking * a Cup, having given thanks, he gave it to them: and they all drank out of it.

²⁴ And he said, † "This is THAT BLOOD of mine which is of the COVENANT, THAT which is POURED OUT for many.

²⁵ Indeed I say to you, * That I will drink of the PRODUCT of the VINE no more, till that DAY when I drink it new in the KINGDOM of GOD."

²⁶ † And having sung, they went out to the MOUNT of OLIVES.

²⁷ And JESUS says to them, "You will all be stumbled; because it is written, † 'I will smite the SHEPHERD, and the SHEEP will be dispersed.'

²⁸ † But after I am RAISED, I will precede you to GALILEE."

²⁹ † And PETER said to him, "Even if all shall be stumbled, yet I will not."

³⁰ And JESUS says to him, "Indeed I say to thee, That thou This-day, in THIS NIGHT, before a Cock crows twice, wilt disown Me thrice."

³¹ But HE spoke with more vehemence, "If I must die with thee, I will by no means disown Thee." And they all said the same.

³² † And they came to a Place named Gethsemane, and he says to his DISCIPLES, "Sit here, while I * go away and pray."

³³ And he takes with him PETER, and * JAMES, and JOHN, and began to be greatly amazed and full of Anguish.

³⁴ And he says to them, † "My SOUL is encompassed with a deadly An-

* VATICAN MANUSCRIPT.—22. a Cup, mine, which is of the COVENANT, THAT which is POURED OUT.—omit. 24. to them—omit.

24. THAT BLOOD of 27. at me in this NIGHT

† 24. Luke xxii. 20; 1 Cor. xi. 25.

† 26. Matt. xxvi. 30.

† 27. Zech. xiii. 7.

† 28. Matt. xvi. 7.

† 29. Matt. xxvi. 33, 34; Luke xxii. 33, 34.

John xiii. 37, 38.

† 32. Matt. xxvi. 36; Luke xxii. 39; John xviii. 1.

† 34. John xii. 27.

θανάτου· μείνατε ὧδε, καὶ γρηγορεῖτε. ³⁶ Καὶ
death, remain you here, and watch. And
προελθὼν μικρὸν, ἐπεσεν ἐπὶ τῆς γῆς· καὶ
going forward a little, he fell on the ground; and
προσηύχετο, ἵνα, εἰ δυνατόν ἐστι, παρελθῇ ἀπ'
prayed, that, if possible it is, might pass from
αὐτοῦ ἡ ὥρα. ³⁶ Καὶ εἰπὼν· Ἀββὰ ὁ πατήρ,
him the hour. And he said, Abba the father,
πάντα δυνατότα ποῖ· παρένεγκε τὸ ποτήριον ἀπ'
all (things) possible to thee, take the cup from
ἐμοῦ τούτου. Ἀλλ' οὐ, τί ἐγὼ θελω, ἀλλὰ τί
me this. But not, what I will, but what
θεοῦ. ³⁷ Καὶ ἐρχεται, καὶ εὗρισκε αὐτοὺς καθευ-
thou. And he comes, and finds them sleep-
δοντας· καὶ λέγει τῷ Πέτρῳ· Σίμων, καθευδεῖς;
ing, and he says to the Peter: Simon, sleepest thou?
οὐκ ἰσχύσας μίαν ὥραν γρηγορῆσαι; ³⁸ Γρηγορ-
not couldst thou one hour to watch? Watch
εἰτε καὶ προσευχήσθε, ἵνα μὴ εἰσελθῇτε εἰς
you and pray you, that not you enter into
πειρασμὸν· τὸ μὲν πνεῦμα προθυμὸν, ἡ δὲ
temptation: the indeed spirit ready, the but
σαρὶσ ἀσθενής. ³⁹ Καὶ πάλιν ἀπελθὼν προσή-
weak. And again going away he prayed,
ξάτο, τὸν αὐτὸν λόγον εἰπὼν. ⁴⁰ Καὶ ὑποστρε-
the same words saying. And having returned
ψας, εὗρεν αὐτοὺς πάλιν καθευδοντας· ἦσαν
he found them again sleeping: were
γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρῆμενοι καὶ οὐκ
for the eyes of them weighed down and not
ᾔδεισαν, τί αὐτῷ ἀποκριθῶσι. ⁴¹ Καὶ ἐρχεται
they knew, what to him they might answer. And he comes
τὸ τρίτον, καὶ λέγει αὐτοῖς· Καθευδεῖτε τὸ
the third, and he says to them: Do you sleep the
νῦν καὶ ἀναπαύεσθε; ἀεχέει, ἤλθεν ἡ ὥρα·
now and rest you? It is enough, is come the hour
ἵδον, παραδίδεται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς
is, is delivered up the son of the man into the
χεῖρας τῶν ἁμαρτωλῶν. ⁴² Ἐγείρεσθε, ἀγόμεν·
hands of the sinners. Arise, let us go:
ἵδον, ὁ παραδίδους με ἤγγικε.
is, he delivering up me has come near.
⁴³ Καὶ εὐθὺς, ἐπὶ αὐτοῦ λαλούντος, παραγι-
And immediately y, while of him speaking, comes
νεται Ἰούδας, εἰς ὧν τῶν δώδεκα, καὶ μετ' αὐτοῦ
Judas, one of the twelve, and with him
ὄχλος· * [πολύς] μετὰ μαχαίρων καὶ ξυλῶν,
crowd [great] with swords and clubs,
παρα τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ
from the high-priests and the scribes and
τῶν πρεσβυτέρων. ⁴⁴ Δεδόκει δὲ ὁ παραδίδους
the elders. Had given and he delivering up
αὐτὸν συσσημὸν αὐτοῖς, λέγων· Ὁν ἂν φι-
him a signal to them, saying: Whoever
λήσῃ, αὐτὸς ἐστὶ· κρατήσατε αὐτὸν καὶ
may him, he is: seize him and
ἀπαγάγετε ἀσφαλῶς. ⁴⁵ Καὶ ἐλθὼν, εὐθὺς
lead away safely. And coming, immediately

guish; stay here and watch."

³⁵ And going forward a little, he fell on the ground, and prayed, that if possible the HOUR might pass from him.

³⁶ And he said, "Abba, FATHER, all things are possible with thee; remove this CUP from me; I yet not what I will, but what thou wilt."

³⁷ And he comes and finds them sleeping; and he says to PETER, "Simon, sleepest thou? couldst thou not keep awake a single hour?"

³⁸ Watch and pray, that you * enter not into Trial; the SPIRIT indeed is willing, but the FLESH is weak."

³⁹ And going again, he prayed, speaking the SAME Words.

⁴⁰ And * again he came and found them sleeping; (for Their EYES were overpowered;) and they knew not what to answer him.

⁴¹ And he comes the THIRD time, and says to them, "Do you sleep NOW, and take your rest? It is enough, the HOUR is come; behold the SON of MAN is delivered up into the HANDS of SINNERS."

⁴² * Arise, let us go; behold! HE, who DELIVERS me up, has come."

⁴³ * And immediately, while he was yet speaking, comes * JUDAS, being one of the TWELVE, and with him a CROWD, armed with Swords and Clubs, from the HIGH-PRIESTS, and the SCRIBES, and the ELDERS."

⁴⁴ And the BETRAYER had given them a Signal, saying, "He it is, whom I may kiss; seize him, and lead him away safely."

⁴⁵ And coming, and immediately approaching

* VATICAN MANUSCRIPT.—38. come into. 40. again he came. 43. JUDAS, being one of the twelve. 43. great—omit.

† 36. John v. 20; vi. 28. 1. 2.

† 41. John xiii. 1.

† 42. Matt. xxvi. 66; John xviii. 2.

προσελθων αυτω, λεγει· 'Ραββι, *^[ραββι·]
approaching to him, he says: Rabbi, [rabbi:]
 και κατεφιλησεν αυτον. ⁴⁶ Οἱ δε επεβαλον επ'
and kissed him. They then laid on
 αυτον τας χειρας *^[αὐτων,] και εκρατησαν
him the hands [of them,] and seized
 αυτον. ⁴⁷ Εἰς δε τις των παρεστηκοτων,
him. One and a certain of those standing,
 σπασαμενος την μαχαιραν, εκαισε τον δουλον
drawing the sword, struck the slave
 του αρχιερεως, και αφειλεν αυτου το ωτιον.
of the high-priest, and cut off of him the ear.
⁴⁸ Και αποκριθεις ο Ιησους ειπεν αυτοις· 'Ὡς
And answering the Jesus said to them; As
 επι ληστην εξηλθετε μετα μαχαιρων και
upon a robber came you out with swords and
 ξυλων, συλλαβειν με. ⁴⁹ Καθ' ἡμεραν ημην
clubs, to take me. Every day I was
 προς υμας εν τῳ ιερῳ διδασκων, και ουκ
with you in the temple teaching, and not
 εκρατησατε με· αλλ', ινα πληρωθωσιν αι γρα-
you seized me; but, that must be fulfilled the writ-
 φαι. ⁵⁰ Και αφεντες αυτον παντες εφυγον.
ings. And leaving him all they fled.
⁵¹ Και εις τις νεανισκος ηκολουθει αυτω, περι-
And one a certain young man followed him, wrap-
 βεβλημενος σινδωνα επι γυμνου· και κρατουσιν
ped about a linen cloth on naked; and they seized
 αυτον *^[οἱ νεανισκοι.] ⁵² Ὁ δε καταλιπων την
him [the young men.] He but leaving the
 σινδωνα, γυμνος εχυγεν *^[απ' αυτων.]
linen cloth, naked he fled [from them.]
⁵³ Και απηγαγον τον Ιησουν προς τον αρχιε-
And they led the Jesus to the high-
 ρεα· και συνερχονται αυτω παντες οἱ αρχιερεῖς,
priest; and came together to him all the high-priests,
 και οἱ πρεσβυτεροι, και οἱ γραμματεῖς. ⁵⁴ Και
and the elders, and the scribes. And
 ο Πιτρος απο μακροθεν ηκολουθησεν αυτω εως
the Peter at a distance followed him even
 εσω εἰς την αυλην του αρχιερεως· και ην συγ-
to into the palace of the high-priest; and was sit-
 καθημενος μετα των ὑπηρετων, και θερμαινο-
ting in company with the attendants, and warming
 μενος προς το φως. ⁵⁵ Οἱ δε αρχιερεῖς και
himself to the light. The and high priests and
 ὁλον το συνεδριον εζητουν κατα του Ιησου
whole the high council sought against the Jesus
 μαρτυριαν εἰς το θανατωσαι αυτον· και ουχ
testimony for the to put to death him; and not
 ευρισκον. ⁵⁶ Πολλοι γαρ εψευδομαρτυρουν
they found. Many for testified falsely
 κατ' αυτον, και ισαι αι μαρτυριαι ουκ ησαν.
against him, but consistent the testimonies not were.
⁵⁷ Και πινες ανασταντες, εψευδομαρτυρουν κατ'
And some having stood up, testified falsely against
 αυτου, λεγοντες· ⁵⁸ Ὅτι ἡμεῖς ηκουσαμεν αυτου
him, saying; That we heard him

him, he says, "Rabbi,"
 and repeatedly kissed him.
⁴⁶ Then THEY LAID
 HANDS ON him, and seized
 him.
⁴⁷ And one of THOSE
 STANDING by drew a
 SWORD, and struck a SER-
 VANT of the HIGH-PRIEST,
 and cut off His EAR-TIP.
⁴⁸ † And JESUS answer-
 ing said to them, "As in
 pursuit of a Robber, have
 you come with SWORDS and
 CLUBS to take me?"
⁴⁹ I was with you every
 day in the TEMPLE teach-
 ing, and you did not arrest
 me. † But the SCRIPTURES
 must be verified."
⁵⁰ And leaving him,
 they all fled.
⁵¹ And a certain Youth
 followed him, with a Linen
 cloth wrapped about his
 naked body; and they
 seized him;
⁵² but leaving the LINEN
 CLOTH, he fled naked.
⁵³ † And they conducted
 JESUS to the HIGH-
 PRIEST; and all the HIGH-
 PRIESTS, and the ELDERS,
 and the SCRIBES, came to-
 gether to him.
⁵⁴ And PETER followed
 him at a distance, even
 into the PALACE of the
 HIGH-PRIEST; and sat in
 company with the ATTEN-
 DANTS, warming himself
 before the FIRE.
⁵⁵ † And the HIGH-
 PRIESTS and the Whole
 SANHEDRIM sought testi-
 mony against JESUS, in
 order to KILL him; but
 they found none.
⁵⁶ For many testified
 falsely against him, but
 their TESTIMONIES were
 insufficient.
⁵⁷ And some standing
 up, testified falsely against
 him, saying,
⁵⁸ "We heard him de-

* VATICAN MANUSCRIPT.—43. rabbi—omit. 46. of them—omit. 47. EAR-TIP.
 51. the young men—omit. 52. from them—omit.
 † 48. Matt. xxvi. 65; Luke xxii. 63. † 49. Pan. xxii. 6; Isa. liii. 7; Luke xxii. 37;
 xxiv. 44. † 53. Matt. xxvi. 67; Luke xxii. 64; John xviii. 13. † 55. Matt. xxvi. 69

λεγοντος· Ὅτι ἐγὼ καταλυσῶ τὸν ναὸν τούτων
 saying; That I will destroy the temple this
 τὸν χειροποίητον, καὶ δια τριῶν ἡμερῶν ἀλλὸν
 the made with hands, and in three days another
 ἀχειροποίητον οἰκοδομήσω. ⁵⁰ Καὶ οὐδὲ οὕτως
 made without hands I will build. And not even thus
 ὡς πρὶν ἡ μαρτυρία αὐτῶν. ⁶⁰ Καὶ ἀναστὰς
 consistent was the testimony of them. And arising
 ὁ ἀρχιερεὺς εἰς μέσον, ἐπηρώτησε τὸν Ἰησοῦν,
 the high priest in midst, he asked the Jesus,
 λέγων· Οὐκ ἀποκριθὲν οὐδέν; τί οὗτοι σου
 saying; Not answerest thou nothing? what these of thee
 καταμαρτυροῦσιν; ⁶¹ Ὁ δὲ ἐσιώπα, καὶ οὐδὲν
 testify against? He but was silent, and nothing
 ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν
 he answered. Again the high-priest asked him
 καὶ λέγει αὐτῷ· Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ
 and says to him; Thou art the Anointed, the son of the
 εὐλογητοῦ; ⁶² Ὁ δὲ Ἰησοὺς εἶπεν· Ἐγὼ εἰμι·
 blessed? Yes and Jesus said; I am;
 καὶ σφεδρῶς τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν
 and you shall see the son of the man at right
 καθημενον τῆς δυνάμεως, καὶ ἐρχομενον μετὰ
 sitting of the power, and coming with
 τῶν νεφελῶν τοῦ οὐρανοῦ. ⁶³ Ὁ δὲ ἀρχιερεὺς
 the clouds of the heavens. The and high-priest.
 διῆρρηξας τοὺς χιτῶνας αὐτοῦ, λέγει· Τί ἐτι
 having rent the clothes of himself, says; What further
 χρειαὶ ἔχομεν μαρτυρῶν; ⁶⁴ Ἦκουσατε τῆς
 need have we of witnesses? You have heard the
 βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ πάντες
 blasphemy; what to you appears? They but all
 ἐπεκρίναν αὐτὸν εἶναι ἐνοχὸν θανάτου. ⁶⁵ Καὶ
 condemned him to be deserving of death. And
 ᾤρξαντο τινες ἐμπτύνειν αὐτῷ, καὶ περικαλυπτεῖν
 began some to spit upon him, and to cover
 τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτὸν,
 the face of him, and to beat with the fist him,
 καὶ λέγειν αὐτῷ· Προφητεῦσον. Καὶ οἱ ὕψη-
 and to say to him; Prophecy. And the at-
 ρεται ῥαπισμασιν αὐτὸν ἐβαλλον. ⁶⁶ Καὶ ὁρτο-
 tounded with open hands him beat. And being
 τὸν Πέτρου ἐν τῇ αὐλῇ κατω, ἐρχεται μία
 the Peter in the court-yard below, comes one
 τῶν παιδίσκων τοῦ ἀρχιερέως· ⁶⁷ καὶ ἰδουσα
 of the maid-servants of the high priest; and seeing
 τὸν Πέτρου θερμαινόμενον, ἐμβλεψασα αὐτῷ
 the Peter warming himself, she looking to him
 λέγει· Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα.
 says; And thou with the Nazarene Jesus wast.
⁶⁸ Ὁ δὲ ᾤρηται, λέγων· Οὐκ οἶδα, οὐδε
 He but denied, saying; Not I know, nor
 ἐπίσταμαι τί σὺ λέγεις. Καὶ ἐξῆλθεν ἐξω εἰς
 comprehend what thou sayest. And he went out into
 τὸ προαυλίον· * [καὶ ἀλεκτὰρ ἐφώνησεν.]
 the outer court; [and a cock crew.]

clare, † I will destroy THIS TEMPLE MADE WITH HANDS, and in Three Days, I will build Another made without hands."

59 But not even thus was their TESTIMONY sufficient.

60 And the HIGH-PRIEST standing up in the MIDST, asked JESUS, saying, "Answerest thou nothing * to what these testify against thee?"

61 † But HE was silent, and answered nothing. And the HIGH-PRIEST asked him, and says to him; "Art thou the MESSIAH, the SON of the BLESSED One?"

62 And JESUS said, "I am; and you shall see the SON of MAN sitting at the Right hand of the MIGHTY One, and coming with the CLOUDS of HEAVEN."

63 And the HIGH-PRIEST having rent his GARMENTS, says, "What further need have we of Witnesses?"

64 You have heard the BLASPHEMY; What is your opinion?" And they ALL condemned him as worthy of Death.

65 And some began to spit upon him, and to cover His FACE, and to beat him with the fist, and to say to him, "Divine to us;" and the ATTENDANTS struck Him on the cheek with the Open Hand.

66 † And PETER being below in the COURT-YARD, there comes one of the MAID-SERVANTS of the HIGH-PRIEST;

67 and seeing PETER warming himself, earnestly looking at him, she says, "Thou also wast with the NAZARENE, * JESUS."

68 But HE denied, saying, "I * neither know nor understand what thou sayest." And he went out into the OUTER COURT.

* VATICAN MANUSCRIPT.—60. Because these. not understood. 68. And a Cock crew—omit.

67. Jesus.

C: neither know

† 58. Mark xv. 29: John ii. 19. Matt. xvi. 64; Luke xii. 60.

† 60. Matt. xvi. 62. 68. Matt. xxi. 68, 69;

† 61. Matt. xxiv 20: Luke xlii 25; John xviii 16.

69 Καὶ ἡ παιδίσκη ἰδούσα αὐτὸν * [καλὴν] ᾤχετο
And the maid-^{serv}er ant seeing him ^(again) began
λέγειν τοῖς παρεστηκόσιν· Ὅτι οὗτος ἐξ αὐτῶν
to say to those having stood by; That this of them
ἐστίν. 70 Ὁ δὲ καλὴν ᾤχετο. Καὶ μετὰ
is. He and again denied. And after
μικρὸν καλὴν οἱ παρεστῶτες ἐλέγον τῷ Πέτρῳ·
a little again those having stood by said to the Peter;
Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ,
Truly of them thou art; also for a Galilean thou art,
*[καὶ ἡ λαλία σου ὁμοία(εἰ).] 71 Ὁ δὲ ᾤχετο
(and the speech of thee is like.) He then began
ἀναθεματίζειν καὶ ὀμνυῖν· Ὅτι οὐκ οἶδα τὸν
to curse and swear; That not I know the
ἀνθρώπον τοῦτον, ἐν λέγετε. 72 Καὶ ἐκ δευ-
man this, of whom you say. And of sec-
τερου ἀλεκτῶρ ἐφώνησε. Καὶ ἀνεμνήσθη δὲ
and cock crew. And remembered the
Πέτρος τὸν ῥήματος, οὗ εἶπεν αὐτῷ ὁ Ἰησοῦς·
Peter the word, of which said to him the Jesus·
Ὅτι πρὶν ἀλεκτορὰ φωνῆσαι δις, ἀπαρνήσῃ με
That before a cock to have crowed twice, thou wilt deny me
τρὶς. Καὶ ἐπιβαλὼν ἐκλαίει.
thrice. And reflecting he wept.

ΚΕΦ. ιε'. 15.

1 Καὶ εὐθὺς ἐπὶ τὸ πρῶν συμβουλῖον ποιή-
And immediately on the morning a council having
σαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ
been held the high-priests with the elders and
γραμματέων, καὶ ὅλον τὸ συνέδριον, ᾤσαντες
scribes, even whole the sanhedrim, binding
τὸν Ἰησοῦν, ἀπνεύκων καὶ παρέδωκαν τῷ Πι-
the Jesus, carried and delivered up to the Pi-
λάτῳ. 2 Καὶ ἐπηρώτησεν αὐτὸν ὁ Πίλατος·
late. And asked him the Pilate;
Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκρι-
Thou art the king of the Jews? He and answer-
θεις εἶπεν αὐτῷ· Σὺ λέγεις. 3 Καὶ κατηγοροῦν
ing said to him; Thou sayest. And accused
αὐτοῦ οἱ ἀρχιερεῖς πολλὰ. 4 Ὁ δὲ Πίλατος
him the high-priests many things. The and Pilate
καλὴν ἐπηρώτησεν αὐτὸν, λέγων· Οὐκ ἀποκρίνῃ
again asked him, saying: Not answerest thou
οὐδέν; ἰδε, πόσα σου καταμαρτυροῦσιν.
nothing? see, how many things of thee they testify against.
5 Ὁ δὲ Ἰησοῦς οὐκετι οὐδὲν ἀπεκρίθη· ὥστε
The but Jesus no longer nothing answered: so as
θαυμάζειν τὸν Πίλατον. 6 Κατὰ δὲ ἑορτὴν
to surprise the Pilate. At now feast
ἀπέλυνεν αὐτοῖς ἓνα δεσμῖον ὅππερ ᾔθουντο.
he used to released to them one prisoner whoever they asked.

69 † and the MAID-SERV-
VANT seeing him, * said
to THOSE STANDING BY,
"This is one of them."

70 And HE denied it
again. And after a little,
THOSE STANDING BY said
again to PETER, "Cer-
tainly, thou art one of
them; for thou art also a
Galilean."

71 Then HE began to
curse and swear, "I know
not this MAN of whom you
speak."

72 † And * immediately
for a second time † a Cock
crew. And PETER recol-
lected the WORD which
JESUS spoke to him, "That
before a Cock crows twice,
thou wilt disown me
thrice." And reflecting on
it, he wept.

CHAPTER XV.

1 † And immediately in
the * Morning, the HIGH-
PRIESTS, with the ELDERS
and Scribes, even the
Whole SANHEDRIM, held
a Council; and having
bound JESUS, they carried
and delivered him up to
* Pilate.

2 † And PILATE asked
him, "Art thou the KING
of the JEWS?" And HE
answering, * says to him,
"Thou sayest it."

3 And the HIGH-PRIESTS
accused him of many
things.

4 † Then PILATE asked
him again, saying, "An-
swerest thou nothing? See
how many things they * ac-
cuse thee of."

5 † But JESUS answered
no more, so that PILATE
was astonished.

6 † Now at each Feast
he used to release to them
One Prisoner, whoever they
asked.

* VATICAN MANUSCRIPT.—00. again—omit.

thy answer is like it—omit.

1. Pilate.

2. says to him.

72. immediately for a second.

3. accuse thee of.

70. and

1. Morning.

† 72. or a watch-trumpet sounded. See Note on Matt. xvi. 34.

† 69. Matt. xxvi. 71, 73; Luke xxii. 58, 59; John xviii. 25, 26.

† 72. Matt. xxvi. 73.

† 1. Psal. li. 2; Matt. xxvii. 1; Luke xxii. 60; John xlii. 1; John xviii. 25; Acts iii. 13; iv. 16.

† 2. Matt. xxvii. 11.

† 4. Matt. xxvii. 13.

† 5. Isa. liii. 7; John xix. 9.

† 6. Matt.

xxvii. 15; Luke xxiii. 17; John xviii. 39.

7 **Ἦν δὲ ὁ λεγόμενος Βαραββας μετὰ τῶν συστα-**
Was and he being named Barabbas with the insur-
σιαστῶν δεδεμένος, οἵτινες ἐν τῇ στασεὶ φόνον
gents having been bound, who in the sedition murder
πεποιήκεισαν. 8 **Καὶ ἀναβοήσας ὁ ὄχλος**
had committed. And crying out the crowd

ᾤχετο αἰτεῖσθαι, καθὼς αἰετοῖς αὐτοῖς.
began to demand, as always he did to them.

9 **Ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λέγων· Θέλε-**
The but Pilate answered them, saying, Do you
τε ἀπολυσθ' ὑμῖν τὸν βασιλεῖα τῶν Ἰουδαίων.
wish I shall release to you the king of the Jews?

10 **Ἔγινωσκε γὰρ, ὅτι διαφθόρον παραδεδωκεισαν**
We knew for, that through envy had delivered up
αὐτὸν οἱ ἀρχιερεῖς. 11 **Οἱ δὲ ἀρχιερεῖς ἀνεσι-**
him the high-priests. The and high-priests stirred

σαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββαν
up the crowd, that rather the Barabbas
ἀπολυσθ' αὐτοῖς. 12 **Ὁ δὲ Πιλάτος ἀποκριθεὶς**
he should release to them. The but Pilate answering

παλιν εἶπεν αὐτοῖς· Τι οὖν θέλετε ποιήσω ὑ-
again said to them; What then do you wish I shall do whom
μεῖν; λέγετε βασιλεῖα τῶν Ἰουδαίων; 13 **Οἱ δὲ παλιν**
you call asking of the Jews? They but again

ἐκραζαν· Σταυρώσον αὐτὸν. 14 **Ὁ δὲ Πιλάτος**
cried out; Crucify him. The and Pilate
εἰλεγεν αὐτοῖς· Τι γὰρ κακὸν ἐποίησεν; Οἱ δὲ
said to them; What for evil has he done? They but

περισσῶς ἐκραζαν· Σταυρώσον αὐτὸν. 15 **Ὁ**
vehemently cried out; Crucify him. The
δὲ Πιλάτος, βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν
then Pilate, being willing to the crowd the satisfaction

ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββαν, καὶ
to make, released to them the Barabbas, and
παρέδωκε τὸν Ἰησοῦν, φραγελλώσας, ἵνα
delivered up the Jesus, having scourged, that
σταυρωθῇ.

he might be crucified.

16 **Οἱ δὲ στρατιῶται ἀπηγάγον αὐτὸν εἰς τῆς**
The and soldiers led away him within the

αὐλῆς, ὅ ἐστι πραιτωρίου καὶ συγκαλοῦσιν
court, which is a judgment hall; and they call together
ὅλην τὴν σπεῖραν. 17 **Καὶ ἐνδύουσιν αὐτὸν**
whole the company. And they clothed him

πορφύραν, καὶ περιτίθεισιν αὐτῷ πλεξάντες
purple, and placed it around him beading
ἀκανθῶν στεφανόν. 18 **Καὶ ᾤχετο ἀσπάζεσ-**
as something wreath. And they began to salute

θαι αὐτὸν· Χαίρε ὁ βασιλεὺς τῶν Ἰουδαίων.
him. Hail the king of the Jews.

19 **Καὶ ἐτύπτον αὐτὸν τὴν κεφαλὴν καλάμῳ,**
And they struck of him the head with a reed,
καὶ ἐνεπύον αὐτῷ, καὶ τίθεντες τὰ γόνατα
and spit upon him, and placing the knees

7 And there was he who was named Barabbas, having been imprisoned with the insurgents, who had committed Murder in the insurrection.

8 And the crowd *going up began to demand what he was accustomed to grant them.

9 But PILATE answered them, saying, "Do you wish me to release to you the king of the Jews?"

10 For he knew That *they had delivered him up from Envy.

11 † But the high-priests stirred up the crowd, that he should rather release BARABBAS to them.

12 And PILATE answering again, said to them, "What * then shall I do to him you call the king of the Jews?"

13 And they again cried out, "Crucify him."

14 And PILATE said to them, "For what? Has he done Evil?" But they vehemently cried out, saying, "Crucify him."

15 † Then PILATE, being willing to gratify the crowd, released BARABBAS to them; and having scourged Jesus, delivered him up to be crucified.

16 † And the soldiers led him away into the court, which is the Praetorium; and they called together the whole company.

17 And they arrayed him in a Purple garment, and intertwining an Acanthine Wreath, placed it around his head,

18 and began to salute him,—"Hail, king of the Jews!"

19 And they struck his head with a Reed, and spit on him, and kneeling, did homage to him.

* VATICAN MANUSCRIPT.—A. going up began. I do to him you call the King of the Jews.

10. they had:

12. then shall

† 11. Matt. xxvii. 20: Acts iii. 14. † 15. Matt. xxvii. 30: John xix. 1, 16. † 16. Matt. xxvii. 27.

προσεκύνουν αὐτῷ. ²⁰ Καὶ ὅτε ἐνεπαίξαν αὐτῷ, ἐξεδύσαν αὐτὸν τὴν πορφύραν, καὶ ἐνεδύσαν αὐτὸν τὰ ἱμάτια τὰ ἰδια· καὶ ἐξαγούσιν αὐτὸν, * [ἵνα σταυρωσῶσιν αὐτὸν.] ²¹ Καὶ ἀγγαρεύουσι παραγόντα τινὰ Σιμῶνα Κυρηναῖον, ἐρχομένον παρὰ τοῦ χωρίου, (τοῦ πατέρα Ἀλεξάνδρου καὶ Ῥουφου,) ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. ²² Καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθα τοκοῦ· ὃ ἐστὶ μεθερμηνευόμενον, κρανίου τοπος. ²³ Καὶ ἐξίδουν αὐτῷ * [πίειν] ἐσμυρνισμένον οἶνον· ὃ δὲ οὐκ ἔλαβε.

²⁴ Καὶ σταυρωσάντες αὐτὸν, διαμερίζονται τὰ ἱμάτια αὐτοῦ, βαλλόντες κλήρον ἐκ' αὐτὰ, τίς ἀρῇ. ²⁵ Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτὸν. ²⁶ Καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· "Ὁ βασιλεὺς τῶν Ἰουδαίων." ²⁷ Καὶ συν αὐτῷ σταυροῦσι δύο ληστας· ἓνα ἐκ δεξιῶν, καὶ ἓνα ἐξ ἐνωπμιῶν αὐτοῦ. ²⁸ * [Καὶ ἐπληρώθη ἡ γραφή ἡ λεγούσα· "Καὶ μετὰ ἀνομῶν ἐλογίσθη." ²⁹ Καὶ οἱ παραπορευόμενοι ἐβλασφημοῦν αὐτὸν, κινούντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες· Οὐα· ὃ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν· ³⁰ σῶσον σεαυτὸν, καὶ καταβα ἀπο τοῦ σταυροῦ. ³¹ Ὁμοίως καὶ οἱ ἀρχιερεῖς, ἐμπαιξόντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων, ἔλεγον·

20 And when they had mocked him, they stripped him of the PURPLE garment, and put on him * his own CLOTHES, and led him out.

21 † And One Simon, a Cyrenian, the FATHER of † Alexander and Rufus, coming from the Country, was passing by, and they compel him to carry his CROSS.

22 † And they bring him to * GOLGOTHA, which, being translated, is, a Place of a Skull.

23 And they presented him Wine mingled with Myrrh; but * he did not receive it.

24 And * they nail him to the Cross, † and part his GARMENTS, casting Lots for them, what each should take.

25 And it was the third Hour when they nailed him to the Cross.

26 And the INSCRIPTION of his ACCUSATION was written over him, "The KING of the JEWS."

27 And with him they * crucified Two Robbers; one at his Right hand, and the other at his Left.

28 * † [And THAT SCRIPTURE was verified, which says, † "He was numbered "with LAW-BREAKERS."]

29 And THOSE PASSING ALONG reviled him, † abusing their HEADS, and saying, "Ah! THOU DESTROYER of the TEMPLE, and Builder of it in Three Days,—

30 save thyself, and come down from the CROSS!"

31 In like manner also, the HIGH-PRIESTS deriding him, with the Scribes, said

* VATICAN MANUSCRIPT.—20. his CLOTHES. omit. 22. GOLGOTHA. 23. to drink.—omit. to the Cross, and part his GARMENTS.

20. that they might crucify him—omit. 23. he. 24. they nail him 25.—omit.

† 21. Persons probably well known, and then living at Rome; since Paul, Rom. xvi. 13, salutes Rufus there. † 25. Fritz. and Tischendorf cancel this verse, and Griesbach marks it for omission; yet Bloomfield thinks injudiciously, as it is a remarkable fulfilment of prophecy, and is omitted only by a few MSS.

† 21. Matt. xxvii. 32; Luke xxiii. 26. Luke xxiii. 34; John xix. 23.

† 23. Isa. lii. 1, 12; Luke xxii. 27.

† 24. Ps. xxii. 15; † 25. Ps. xxii. 7

Ἀλλ' οὐκ ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι;

Others he saved, himself not is able to save?

21. Ὁ Χριστὸς, ὁ βασιλεὺς τοῦ Ἰσραὴλ, κατα-

The Anointed, the king of the Israel, let him

βιῶν νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ

descend now from the cross, that we may see and

πιστεῦσωμεν. Καὶ οἱ συνεσταυρωμένοι αὐτῷ

may believe. And those having been crucified with him

ὠνεϊδίζον αὐτὸν. 23 Γενομένης δὲ ὥρας ἑκτῆς,

reproached him. Being come and hour sixth,

σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας

darkness was on whole the land, till hour

ἐννατῆς. 31 Καὶ τῇ ὥρᾳ τῇ ἐννατῇ ἐβοήτηεν ὁ

ninth. And the hour the ninth cried the

Ἰησοῦς φωνῇ μεγάλῃ, * [λεγων] Ἐλωι, ἐλωι.

Jesus with a voice loud, [saying:] Eloi, eloi;

λάμμα σαβαχθανι; ὁ ἐστὶ μεθερμηνευόμενον

lamma sabachthani? which is being translated;

Ὁ θεὸς μου, * [ὁ θεὸς μου] εἰς τί με εγκατέ-

The God of me, [the God of me;] to what me hast thou

λίπεις; 35 Καὶ τινες τῶν παρεστηκότων ἀκου-

est, And come of those standing by hear-

σάντες, ἐλέγον· Ἰδοὺ, Ἠλίας φωνεῖ. 36 Δραμών

beg. said: Lo, Elias he calls. Ransaying

δε εἰς, καὶ γεμίσας σπογγῶν οἴνου, περιβέβηκε

and one, and filling a sponge of vinegar, attaching and

καλαμῇ, ἐπέτιξεν αὐτὸν, λέγων· Ἀφετε· ἴδωμεν,

to a reed, gave to drink him, saying: Let alone: we may see,

εἰ ἐρχεται Ἠλίας καθελεῖν αὐτὸν. 37 Ὁ δὲ

if comes Elias to take down him. The then

Ἰησοῦς, ἀφίεν φωνὴν μεγάλην, ἐξεπνεύσε.

Jesus, uttering a voice loud, breathed out.

23 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς

And the curtain of the temple was rent into

δυο, ἀπὸ ἀνωθεν ἕως κάτω. 29 Ἰδὼν δὲ ὁ κεντυ-

two, from above to below. Seeing but the centu-

ριων, ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ, ὅτι

riar, that having stood by over against him, that

οὕτω * [κραζας] ἐξεπνεύσεν, εἶπεν· Ἀληθῶς ὁ

thus [having cried] he breathed out, said: Truly the

ἀνθρώπος οὗτος υἱὸς ἦν θεοῦ. 40 Ἦσαν δὲ καὶ

man this man was of a God. Were and also

γυναῖκες ἀπὸ μακροθεν θεωροῦσαι· ἐν αἷς ἦν καὶ

women from a distance beholding: among whom was also

Μαρία ἡ Μαγδαλῆνη, καὶ Μαρία ἡ τοῦ Ἰακώβου

Mary the Magdalene, and Mary the of the James

τοῦ μικροῦ καὶ Ἰωσὴφ μητῆρ, καὶ Σαλωμῃ· 41 αἱ

the little and Jesus mother, and Salome: who

* [καί,] ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν

[also,] when he was in the Galilee, followed

αὐτῷ, καὶ διηκονοῦν αὐτῷ· καὶ ἄλλαι πολλαί,

him, and served him: and others many,

αἱ συναναβασαὶ αὐτῷ εἰς Ἱερουσόλυμα.

those having come up with him to Jerusalem.

to each other, "He saved others; cannot he save himself?"

32 The MESSIAH! the KING of * Israel! let him come down now from the cross, that we may see and believe." Even those, who were crucified with him, reproached him.

33 And the sixth Hour being come, there was Darkness over the Whole LAND, till the ninth Hour.

34 And at the * NINTH Hour JESUS cried with a loud Voice, "Eloi, Eloi, lamma sabachthani?" which, being translated, is, "My GOD! to what hast thou surrendered me?"

35 And some of THOSE STANDING BY, hearing this, said, "Behold, he calls Elijah."

36 † And one ran, and filled a Sponge with Vinegar, and putting it on a Reed, gave him to drink, saying, "Let him alone; let us see whether Elijah will come to take him down."

37 Then JESUS uttering a loud Voice, expired.

38 † And the VEIL of the TEMPLE was rent in Two from top to bottom.

39 And THAT CENTURION who STOOD BY over against him, seeing that thus he expired, said, "Certainly, * THIS MAN was a Son of God."

40 † And Women also were beholding from a distance; among whom was MARY of MAGDALA, and MARY the MOTHER of JAMES the YOUNGER, and * of Joses, and Salome;

41 who when he was in GALILEE, † followed him, and ministered to him; and MANY Others, who CAME UP with him to Jerusalem.

* VATICAN MANUSCRIPT.—32. Israel.

21. my God—omit.

either of.

39. having cried—omit.

41. also—omit.

34. NINTH HOUR.

39. This man.

34. saying—omit.

40. the mo-

† 32. Matt. xxvii. 46; Luke xxiii. 47.

ix. 21.

viii. 2, 3.

† 23. Matt. xxviii. 51; Luke xxiii. 42.

† 34. Psal. cxli. 1; Matt. xxvii. 40.

† 40. Psal. xxviii. 11.

† 30. Psal.

† 41. Luke

42 Καὶ ἡδὴ ὄψιας γενομένης, (ἐκεῖ ἦν παρα-
And now evening being come, (since it was prepa-
σκευή, ὃ ἐστὶ προσαββατον,) 43 ἦλθεν Ἰωσήφ
ration, that is before sabbath,) came Joseph
δ' ἀπὸ Ἀριμαθαίας, εὐσχημῶν βουλευτῆς, ὃς
that from Arimathea, of frank a senator, who
καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ
also himself was expecting the kingdom of the
θεοῦ, τολμήσας εἰσῆλθε πρὸς Πιλάτον, καὶ
God, assuming courage went in to Pilate, and
ῥητήσατο τὸ σῶμα τοῦ Ἰησοῦ. 44 Ὁ δὲ Πιλάτος
asked for the body of the Jesus. The and Pilate
ἐθαύμασεν, εἰ ἡδὴ τεθνήκει· καὶ προσκαλεσα-
wondered, if already he was dead; and having
μένος τὸν κεντυριῶνα, ἐπηρώτησεν αὐτόν, εἰ
called the centurion, he asked him, if
παλαὶ ἀπέθανε. 45 Καὶ γινούς ἀπὸ τοῦ κεντυ-
already he had died. And knowing from the centu-
ριῶνος, ἔδωκεν αὐτὸ τῷ Ἰωσήφ. 46 Καὶ
rion, he gave the body to Joseph. And
ἀγοράσας σινδῶνα, * [καὶ] καθέλων αὐτόν,
having bought linen, [and] having taken down him,
ἐνείλησε τῇ σινδῶνι· καὶ κατέθηκεν αὐτόν ἐν
he wrapped the linen; and laid him in
μνημεῖο, ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ
a tomb, which was having been hewn out of a rock; and
προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.
rolled a stone against the door of the tomb.
47 Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσῆ
The but Mary the Magdalene and Mary of Joseph
ἐθεώρουν, ποῦ τίθεται.
beheld, where he was laid.

ΚΕΦ. ιε'. ΙΓ.

1 Καὶ διαγενομένου τοῦ σαββατοῦ, Μαρία ἡ
And being past the sabbath, Mary the
Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου, καὶ
Magdalene, and Mary that of the James, and
Σαλωμὴ ἠγόρασαν ἀρώματα, ἵνα ἐλθούσαι
Salome bought aromatics, that coming
ἀλειψώσιν αὐτόν. 2 Καὶ λίαν πρωὶ τῆς μιᾶς
they might anoint him. And very early of the first
σαββατῶν ἐρχονται ἐπὶ τὸ μνημεῖον, ἀνατεί-
of week they came to the tomb, having
λάντος τοῦ ἡλίου. 3 Καὶ ἐλέγον πρὸς ἑαυτάς·
the sun. And they said to themselves,
Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ
Who will roll away for us the stone from the door of the
μνημείου; 4 Καὶ ἀναβλέψασαι θεωροῦσιν, ὅτι
tomb; And looking up they saw, that
ἀποκεκυλιστὶ ὁ λίθος· ἦν γὰρ μέγας σφοδρά.
had been rolled away the stone; it was for great very.
5 Καὶ εἰσελθούσαι εἰς τὸ μνημεῖον, εἶδον νε-
And having entered into the tomb, they saw a

43 † And Evening being
now come, (since it was
the Preparation, that is,
the Day before the Sab-
bath.)

43 THAT Joseph came,
who was of Arimathea, an
honorable Senator, who
himself also was † expect-
ing the KINGDOM of GOD,
taking courage, went to
* PILATE, and asked for
the BODY of JESUS.

44 And PILATE won-
dered that he was already
dead; and having called
the CENTURION, he in-
quired of him * if he was
already dead.

45 And having ascer-
tained from the CENTU-
RION, he gave the * DEAD-
BODY to JOSEPH.

46 And having bought
linen, taking him down,
he wrapped him in the
LINEN, and * put him in a
Tomb which was hewn out
of the Rock, and rolled a
Stone to the ENTRANCE of
the TOMB.

47 And Mary of MAG-
DALA, and * THAT Mary
the mother of Jesus, saw
where he was laid.

CHAPTER XVI.

1 † And the sabbath
being past, Mary of MAG-
DALA, and THAT Mary the
mother of JAMES, and Sa-
lome, † bought Aromatics,
that they might come and
anoint him.

2 And very early on the
* first day of the WEEK,
(about sunrise,) they came
to the TOMB.

3 And they said to them-
selves, "Who will roll
away the STONE for us
from the ENTRANCE of the
TOMB?"

4 (for it was very large.)
And looking up, they saw
that the STONE had been
rolled away.

5 † And * coming to the

* VATICAN MANUSCRIPT.—43. PILATE, 44. if he was already dead. 45. DEAD BODY. 46. and—omit. 46. put him. 47. THAT Mary the mother. 2. first day of the week. 5. coming to.

† 43. Matt. xxvii. 57; Luke xxiii. 50; John xix. 39. † 45. Luke ii. 35, 38. † 1. Matt. xxviii. 1; Luke xxiv. 1; John xi. 1. † 1. Luke xxiii. 56. † 5. Luke xiv. 8; John xx. 11, 12.

ανισκον καθημενον εν τοις δεξις, περιβεβλη-
youth sitting on the right, having been
μενον στολην λευκην· και εξεθαμβησαν.
clothed a robe white; and they were awe-struck.

6^ο δε λεγει αυτοις· Μη εκθαμβεισθε· Ιησουν
He but says to them; Not be you amazed; Jesus

ζητετε τον Ναζαρηνον, τον εσταυρωμενον·
you seek the Nazarene, the having been crucified:

ηγερθη, ουκ εστιν ωδε· ιδε ο τοπος, όπου
he has been raised, not he is here; see the place, where

εθηκεν αυτον. 9 Αλλ' υπαγετε, ειπατε τοις
they laid him. But go, say to the

μας· ταυς αυτου, και τω Πιτρω, οτι προαγει
disciples of him, and to the Peter, that he goes before

υμεις εις την Γαλιλαιαν· εκει αυτον οψεσθε,
you into the Galilee; there him you will see.

καθως ειπεν υμιν. 8 Και εξελθουσai, εφυγον
as he said to you. And having gone out, they fled

απο του μνημειου· ειχε δε αυτας τρομος και
from the tomb; had seized and them trembling and

εκστασις, και ουδενι ουδεν ειπον· εφοβουντο
astonishment, and to no one nothing they said; they were afraid

γαρ.
for.

9 * [Αναστας δε πρωι πρωτη σαββατου εφανη
Having risen and early first of week he appeared

πρωτον Μαρτζ τη Μαγδαλην, αφ' ης εκβεβ-
first to Mary the Magdalene, from whom he had

ληκει επτα δαιμονια. 10 Εκεινη πορευθεισα
cast seven demons. She going

απηγγειλε τοις μετ' αυτου γενομενοις, πεν-
brought back word to those with him having been, mourn-

θουσι και κλαιουσι. 11 Κακεινοι ακουσαντες
ing and weeping. All those having heard

οτι (η και θεαθη) υπ' αυτης, ηπιστησαν.
that he was alive and had been seen by her, they did not believe.

12 Μετα δε ταυτα δυσιν εξ αυτων περικατουσιν
After but these things to two of them walking

εφανερωθη εν ετερα φ μορφη, πορευομενοις εις
he appeared in another aspect, going into

αγρον. 13 Κακεινοι απελθοντες απηγγειλαν
country. And those having gone brought back word

τοις λοιποις· ουδε εκεινοις επιστευσαν.
to the rest, neither to them did they give credit.

14 * Τωτερον, ανακειμενοι αυτοις τοις ελενκα
Afterwards, reclining with them to the eleven

εφανερωθη· και ωνειδισε την απιστιαν αυτων
he appeared; and reproached the unbelief of them

και σκληροκαρδιαν, οτι τοις θεασκενοις αυτον
and hardness of heart, because to those having seen him

επηγγερμενον ουκ επιστευσαν. 15 Και ειπεν
having been raised not they gave credit. And said

TOMB, they saw a Youth sitting at the right side, clothed with a white Robe; and they were awe-struck;

6 † And he says to them; "Be not alarmed; you seek Jesus, THAT NAZARENE who was CRUCIFIED.

He has been raised; he is not here. See the PLACE where they laid him!

7 But go, say to his DISCIPLES, and to PETER, That he precedes you to GALILEE; there you will see Him, ‡ as he said to you."

8 And coming out, they fled from the TOMB; for trembling and astonish-

ment had seized them; and they said nothing to any one, for they were afraid.

9 * [And having risen early on the first day of the Week, † he appeared first to Mary of MAGDALA, from whom he had expelled Seven Demons.

10 ‡ She went and told those who had BEEN with him, as they were mourn-

ing and weeping. 11 And they, having heard that he was alive, and had been seen by her, did not believe it.

12 And after THESE things, he appeared in Another Aspect † to two of them, as they were walk-

ing, going into the country. 13 And they returning announced it to the OTHER

disciples; neither to THEM did they give credit.

14 † Afterwards he appeared to the ELEVEN, as they were reclining, and censured their UNBELIEF

and OBSTINACY, Because they believed not THOSE who had SEEN him after

his resurrection,

* VATICAN MANUSCRIPT.—O—O—omit.

† 9. From this verse to the end of the chapter is wanting in the Vat. MS., and in many other ancient copies. Griesbach marks the whole passage of very doubtful authenticity, but retains it in the text. Tischendorf rejects the whole clause. But judging from the evidence with regard to this passage, it is probably an authentic fragment, placed as a completion of the Gospel in very early times; and therefore coming to us with strong claims on our reception and reverence.

† 6 Matt. xxviii. 5—7.

† 10 Luke xiv. 10. John xx. 18.

John xx. 19. 1 Cor. xv. 6.

† 7 Matt. xxvi. 32; Mark xiv. 28.

† 12 Luke xiv. 13.

† 9 John xx. 14.

† 14 Luke xiv. 26.

αυτοις· Πορευθεντες εις τον κοσμον ἅπαντα,
to them; Having gone into the world all.
κηρυξάτε το ευαγγελιον παση τη κτισει. 16 'Ο
publish the glad tidings to all the creation. He
πιστευσας και βαπτισθεις, σωθησεται· ὁ δε
having believed and having been dipped, shall be saved; he but
απιστησας, κατακριθησεται. 17 Σημεια δε τοις
not having believed, shall be condemned. Signs and to those
πιστευσασι ταυτα παρακολουθησει· Εν τη
having believed these shall attend; In the
ονοματι μου δαιμονια εκβαλουσι· γλωσσαις
name of me demons they shall cast out; with tongues
λαλητουσι καιναις· 18 οφεις αρουσι· καν
they shall speak new; serpents they shall take up; and if
θανατιμον τι πιωσιν, ου μη αυτοις βλαψει·
deadly thing they may drink, not that them it may hurt:
επι αρρωστους χειρας επιθησουσι, και καλως
upon sick ones hands they shall place, and well
εξουσιν. 19 'Ο μεν ουν κυριος, μετα το λαλη-
they will be. The indeed then Lord, after the to have
σαι αυτοις, ανεληφθη εις τον ουρανον, και
spoken to them, he was taken up into the heaven, and
εκαθισεν εκ δεξιων του θεου· 20 εκεινοι δε εξελ-
sat at righ' of the God: those and having
θοντες εκηρυξαν πανταχου, του κυριου συνε-
gone forth published everywhere, the Lord working
γουντος, και τον λογον βεβαιουντος δια των
with, and the word ratifying through the
επακολουθουντων σημειων.]
accompanying signs.]

15 † And he said to them, "Go into all the WORLD, and proclaim the GLAD TIDINGS to the WHOLE CREATION.

16 HE who BELIEVES and is immersed will be saved; but HE who BELIEVES NOT will be condemned.

17 And these Signs will accompany the BELIEVERS; † In my NAME they will expel Demons; † they will speak in new Languages;

18 † they will take up Serpents; and if they should drink any deadly poison, it will not injure Them; † they will lay Hands on Sick persons, and they will be well."

19 Then, indeed, after the LORD had SPOKEN to them, † he was taken up into HEAVEN, and sat down at the Right hand of God.

20 And THOSE having gone forth, proclaimed everywhere, † the LORD co-operating, and ratifying the WORD through the ACCOMPANYING Signs.

* ACCORDING TO MARK.

• VATICAN MANUSCRIPT.—Subscription—ACCORDING TO MARK.

† 15. Matt. xxviii. 19; Rom. x. 15—18; Col. i. 23. † 16 Acts ii. 38; viii. 12; xvi. 31—33. † 17. Acts v. 16; viii. 7; xvi. 18. † 17. Acts ii. 4; x. 40; xix. 6. † 18. Acts xxviii. 5. † 18. Acts xxviii. 5; James v. 14, 15. † 19. Luke xxiv. 51; Acts v. 9; xl. 24, 26. † 20 Acts v. 12; xiv. 3; i Cor. ii. 4, 5; Heb. ii. 4.

[ΕΤΑΙΡΕΙΟΝ] ΚΑΤΑ ΛΟΥΚΑΝ.
[GLAD TIDINGS] BY LUKE.
ACCORDING TO LUKE.

ΚΕΦ. α'. 1.

¹ Επειδὴ περ πολλοὶ ἐπεχείρησαν ἀναταξασθαι
since many have undertaken to prepare
διήγησιν περὶ τῶν πεπληροφόρημενων ἐν ἡμῖν
a narrative about those having been fully established among us,
πραγμάτων, ² καθὼς παρεδσαν ἡμῖν οἱ ἀπ'
facts, even as delivered to us those from
ἀρχῆς αὐτοπταὶ καὶ ὑπηρεταὶ γενομενοὶ τοῦ
a beginning eye-witnesses and ministers having been of the
λογου ² ἐδοξε καμοὶ, παρηκολουθηκοτὶ ἀνωθεν
word, it seemed right also to me, having traced from the first
τασιν ἀκριβῶς, καθέξῃς σοὶ γραφαί, κρα-
all accurately, in an orderly manner to thee to write, O most
τιστε Θεοφιλε, ⁴ ἵνα ἐπιγνῷς περὶ ὧν
excellest Theophilus, that thou mayest know concerning which
κατηχηθῇς λόγων τὴν ἀσφαλείαν.
thou hast been taught of words the certainty.

⁵ Ἐγενετο ἐν ταῖς ἡμέραις Ἡρώδου, τοῦ βασι-
was in the days of Herod, the king
λεως τῆς Ἰουδαίας, ἱερεὺς τις ὀνοματὶ Ζαχαρίας,
of the Jews, a priest certain name Zacharias,
ἐξ ἐφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν
of course of Abia; and the wife of him of the
θυγατέρων Ἀαρὼν, καὶ τὸ ὄνομα αὐτῆς Ἐλισαβέτ.
daughters of Aaron, and the name of her Elizabeth.

⁶ Ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐνώπιον τοῦ θεοῦ,
They were and righteous both in presence of the God,
πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαι-
walking in all the commandments and ordi-
ωμασιν τοῦ κυρίου ἀμεμπτοί. ⁷ Καὶ οὐκ ἦν αὐτοῖς
names of the Lord blameless. And not was to them
τεκνόν, καθότι ἡ Ἐλισαβέτ ἦν στείρα, καὶ
a child, because the Elizabeth was barren, and
ἀμφοτέροι προβεβηκοτες ἐν ταῖς ἡμέραις αὐτῶν
both having been advanced in the days of them

ἦσαν. ⁸ Ἐγενετο δὲ ἐν τῷ ἱερατεῦν αὐτὸν
was. It happened now in the to perform sacred rites him
ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντὶ τοῦ
in the order of the course of him before of the
θεοῦ, ⁹ κατὰ τὸ εἶθος τῆς ἱερατείας ἐλαχέ
God, according to the custom of the priesthood it fell to him to

CHAPTER I.

¹ Since many have undertaken to prepare a history of those facts, which have been FULLY ESTABLISHED among us,

² † even as those, who were from the Beginning Eye-witnesses and Dispensers of the WORD, delivered them to us;

³ It seemed proper for me also, having accurately traced all things from the first, to write to Thee in consecutive order, † † Most excellent Theophilus,

⁴ that thou mayest know † the CERTAINTY of the Words, concerning which thou hast been taught.

⁵ † In the DAYS of Herod, * King of JUDÆA, there was a certain Priest named Zachariah, † of the Course of Abjah; and his * Wife was of the DAUGHTERS of Aaron, and her NAME WAS Elizabeth.

⁶ And they were both righteous in the sight of God, walking in all the COMMANDMENTS and Institutions of the LORD blameless.

⁷ And they had no Child, because * Elizabeth was barren, and both were far advanced in YEARS.

⁸ Now it occurred, while he was PERFORMING THE PRIEST'S OFFICE before God, in the ORDER of his CLASS,

⁹ † that it fell to him by lot, according to the cus-

* VATICAN MANUSCRIPT.—Title—ACCORDING TO LUKE.
7. Elizabeth.

6. King.

5. Wife.

† 3. This epithet proves that Theophilus was a man of Senatorian rank; probably a prefect, or governor; the same Greek title being applied to the Roman governor Felix, in Acts xxi. 23, and elsewhere. It was equivalent to the Latin title *optimus*, bestowed by the Romans on their principal senators.

† 8. P. Leideux, referring to Lightfoot's Temple Service, says, that the priests, according to David's institution, were divided into twenty-four courses, † that each course attended at Jerusalem its week; and every course being divided into seven classes, each class served its day at the temple; and each priest of that class had his part in the service appointed by lot. And Josephus gives much the same account, adding that the priests entered upon their office on the sabbath-day at noon, and left it at the same time on the sabbath-day following; and that this practice, first settled by David, continued to his own days.—*Præf.*

† 2. Heb. ii. 3; 1 Pet. v. 1; 2 Pet. i. 16; 1 John i. 1; Mark i. 1; John xv. 27. † 3. Acts i. 1. † 4. John xx. 31. † 5. Matt. ii. 1. † 6. 1 Chron. xxiv. 10, 19; Neh. xiii. 4, 17.

του θυμιασαι, εἰσελθων εἰς τον ναον του κυριου·
of the to burn incense, entering into the temple of the Lord;

10 και παν το πληθος ην του λαου προσευχομενον
and whole the multitude was of the people praying

εξω τη ὥρᾳ του θυμιαματος. 11 Ὁφθη δε
without to the hour of the incense burning. Appeared and

αυτῷ αγγελος κυριου, ἑστως εκ δεξιων του
to him a messenger of a lord, standing at right of the

θυσιαστηριου του θυμιαματος. 12 Και εταραχθη
altar of the incense. And was troubled

Ζαχαριαν ιδων, και φοβος επεσεν επ' αυτον.
Zacharias seeing, and fear fell upon him.

13 Εἰπε δε προς αυτον ὁ αγγελος· Μη φοβου,
Said but to him the messenger; Not fear,

Ζαχαρια· διوتي εισηκουσθη ἡ δεησις σου, και ἡ
Zacharias; because has been heard the prayer of thee, and the

γυνη σου Ελισαβετ γεννησει υιον σοι· και
wife of thee Elisabeth shall bear a son to thee; and

καλεσεις το ονομα αυτου Ιωαννην. 14 Και
thou shalt call the name of him John. And

εσται χαρα σοι και αγαλλιασις, και πολλοι
he shall be a joy to thee and exultation, and many

επι τη γενεσει αυτου χαρησονται. 15 Εσται
at the birth of him shall be glad. He shall be

γαρ μεγας ενωπιον κυριου· και οινον και σικερα
for great in sight of a lord; and wine and strong drink

ου μη πιη· και πνευματος ἁγιου πλησθησεται
not not he may drink; and a spirit of holy shall be filled

ετι εκ' κοιλιας μητρος αὐτου. 16 Και πολλους
yet out of womb of mother of himself. And many

των υἱων Ισραηλ επιστρεψει επι κυριον τον
of the sons of Israel shall he turn to a lord the

θεον αυτων. 17 Και αυτος προελευσεται ενωπιον
God of them. And he shall precede in the sight

αυτου εν πνευματι και δυναμει Ηλιου, επιστρε-
of him in spirit and power of Elias, to

ψαι καρδιας πατερων επι τεκνα, και απειθεις εν
ture hearts of fathers to children, and disobedient by

φρονησει δικαιων, ετοιμασαι κυριῳ λαον κατε-
wisdom of just (ones), to make ready for a lord a people having

σκευασμενον. 18 Και εἰπε Ζαχαριαν προς τον
been prepared. And said Zacharias to the

αγγελον· Κατα τι γνωσσομαι τουτο; εγω γαρ
messenger; By what shall I know this? I for

ειμι πρεσβυτης, και ἡ γυνη μου προβεβηκυια
am an old man, and the wife of me far advanced

εν ταῖς ἡμεραις αὐτης. 19 Και ἀποκριθεις ὁ
in the days of herself. And answering the

αγγελος εἶπεν αυτῷ· Εγω εἰμι Γαβριηλ, ὁ
messenger said to him, I am Gabriel, the

TOM of the PRIESTHOOD,
to go into the † SANCTU-
ARY of the LORD to burn
INCENSE.

10 † And the WHOLE MUL-
TITUDE of the PEOPLE was
praying without, at the
HOUR of the INCENSE
BURNING.

11 And there appeared
to him an Angel of the
Lord, standing at the right
side of the ALTAR of IN-
CENSE.

12 And Zachariah see-
ing him, † was agitated,
and Fear fell on him.

13 But the ANGEL said
to him, "Fear not, Zacha-
riah; because thy PRAYER
has been heard; and thy
WIFE Elizabeth will bear
thee a Son; and thou shalt
call his NAME John.

14 And he will be to
thee a Joy and Exultation;
and many will rejoice on
account of his BIRTH.

15 For he will be great
in the sight of the LORD;
and † will not partake of
Wine and † Strong drink;
but he will be filled with
holy Spirit, even from his
Birth.

16 And many of the
SONS of Israel will he turn
to the Lord their God.

17 † And he will come
first into his sight in the
Spirit and Power of Elijah,
to turn the Hearts of Fa-
thers to Children, and the
Disobedient, by the Wis-
dom of the Righteous; to
make ready for the Lord a
prepared People.

18 And Zachariah said
to the ANGEL, † "By what
shall I know this? for I
am old, and my WIFE is
far advanced in YEARS."

19 And the ANGEL an-
swering, said to him, † "I
am THAT Gabriel, ATTEND-

† 9. The holy place where the altar of incense stood, before the veil. Exod. xxx. 1, 6-8; xl. 26. † 15. The original word is derived from a root which signifies to inebriate; and denotes wine made from fruits, and particularly from the palm. John was to be a Nazarite. Jerome says, "Any inebriating liquor is called *sicera*, whether made of corn, apples, honey, dates, or any other fruits." The English word *cider* comes from the same word.

† 9. Exod. xxx. 7, 8; 1 Sam. ii. 28; 1 Chron. xxiii. 13; 2 Chron. xxix. 11. † 10. Lev. xvi. 17. † 11. Dan. x. 8; Luke i. 29; ii. 9; Acts x. 4; Rev. i. 17. † 12. ver. 40, 61.

† 15. Num. vi. 3; Judges xiii. 4; Mark vii. 83. † 17. Mal. iv. 5; Matt. xi. 14; Mark ix. 12. † 18. Gen. xvii. 17. † 19. Dan. viii. 16; ix. 21-23; Matt. xviii. 10.

παριστήκως ἐνώπιον τοῦ θεοῦ· καὶ ἀπεσταλὴν
having attended in presence of the God; and I am sent
λαλῆσαι πρὸς σε, καὶ εὐαγγελισασθαὶ σοὶ
to speak to thee, and to tell glad tidings to thee
ταῦτα. ²⁰ Καὶ ἰδοὺ, ἐσθ' σιωπῶν, καὶ μὴ
them. And lo, thou shalt be having been dumb, and not
δυνάμενος λαλῆσαι, ἄχρι ἧς ἡμέρας γεννηταί
being able to speak, till of which day may be one
ταῦτα· ἀπ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις
these; because of which not thou hast believed the words
μου, οἵτινες πληρώθησονται εἰς τὸν καιρὸν
of me, which shall be fulfilled into the season
ἐστίν. ²¹ Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχα-
of them. And was the people waiting for the Zache-
ριαν· καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν
rize; and wondering in the to delay him in
τῷ ναῷ. ²² Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι
the temple. Coming out but not he was able to speak
αὐτοῖς· καὶ ἐπεγνώσαν, ὅτι ὁπτασίαν ἑώρακεν
to them; and they perceived, that a vision he has seen
ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ
in the temple; and he was making signs to them, and
διέμενε κωφός. ²³ Καὶ ἐγένετο ὡς ἐπλησθησαν
remained dumb. And it happened as were filled
αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς
the days of the ministration of him, he went to
τὸν οἶκόν αὐτοῦ. ²⁴ Μετὰ δὲ ταύτας τὰς ἡμέρας
the house of himself. After and those the days
συνελαβεν Ἐλισαβὲτ ἡ γυνὴ αὐτοῦ· καὶ περι-
conceived Elizabeth the wife of him; and hid
ἐκρυβεν ἑαυτὴν μηνάς πεντε, λέγουσα· ²⁵ Ὅτι
himself months five, saying: That
οὕτω μοι πεποίηκεν ὁ κύριος ἐν ἡμέραις, αἷς
thus to me has done the Lord in days, which
ἐπειδὴν ἀφείλιν τὸ ονειδὸς μου ἐν ἀνθρώποις.
he looked on to take away the reproach of me among men.
²⁶ Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπετταλὴ ὁ
in now the month the sixth was sent the
ἄγγελος Γαβριὴλ ὑπὸ τοῦ θεοῦ εἰς πόλιν τῆς
messenger Gabriel by the God to a city of the
Γαλιλαίας, ἥ ὀνομα Ναζαρετ, ²⁷ πρὸς παρ-
Galilee, to which a name Nazareth, to a
θεῖον μεμνηστευμένην ἀνδρὶ, ᾧ ὄνομα Ἰωσήφ,
virgin having been betrothed to a man, to whom a name Joseph,
ἐξ οἴκου Δαυὶδ· καὶ τὸ ὄνομα τῆς παρθενου,
of house of David; and the name of the virgin,
Μαριαμ. ²⁸ Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς
Mary. And coming the messenger to
αὐτὴν, εἶπε· Χαίρε, κεχαριτωμένη· ὁ κύριος
her, said: Hail, having been favored: the Lord
μετὰ σου. * [εὐλογημένη συ ἐν γυναῖξιν.]
with thee: [having been blessed thou among women.]
²⁹ Ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη, καὶ διελογί-
she but at the word was greatly agitated, and pon-
δετο, ποταπὸς εἴη ὁ σπασμός οὗτος. ³⁰ Καὶ
dared, what could be the salutation this. And

ING in the presence of
GOD; and I am sent to
speak with thee, and to
tell thee these glad tidings.

²⁰ And behold, thou
shalt be silent, and unable
to speak, till the Day when
these things are accom-
plished; because thou hast
not believed my words,
which will be fulfilled in
their season."

²¹ And the PEOPLE
were waiting for ZACHA-
RIAH, and wondered at
his CONTINUING so long
in the SANCTUARY.

²² And coming out, he
could not speak to them;
and they perceived That
he had seen a Vision in
the SANCTUARY; for he
made Signs to them, and
continued † speechless.

²³ And it occurred, when
† the DAYS of his PUBLIC
SERVICE were completed,
he returned to his own
HOUSE.

²⁴ And after These DAYS
Elizabeth his WIFE con-
ceived, and concealed her-
self five Months, saying,

²⁵ "Thus has the LORD
done for me, in the Days
when he regarded me, † to
take away my REPROACH
among Men."

²⁶ Now, in the SIXTH
MONTH, the ANGEL Gabriel
was sent by GOD to a City
of GALILEE, named Naza-
reth,

²⁷ to a Virgin † betrothed
to a Man whose name was
Joseph, of the House of
David; and the VIRGIN'S
NAME was Mary.

²⁸ And coming in to her,
he said, † "Hail, favored
one! the LORD is with
thee!"

²⁹ But SHE was greatly
agitated at the WORD; and
she pondered what this
SALUTATION could mean.

* VATICAN MANUSCRIPT.—28. blessed art thou among women—omit.

† 22. or deaf and dumb, for the original word has this double meaning. That Zachariah was deprived for a time of both these senses is evident from verse 62, where it is said, "they made signs to the father."

‡ 22. 2 Kings xl. 5; 1 Chron. ix. 25.
§ 27. Matt. i. 18; Mark ii. 4, 5.

‡ 25. Gen. xxx. 23; Isa. lv. 1; Ilv. 1, 4.

ειπεν δ αγγελος αυτη· Μη φοβου, Μαριαμ·
said the messenger to her; Not fear, Mary;
εὔρες γαρ χαριν παρα τῷ θεῷ. 31 Καὶ ἰδου,
thou hast found for favor with the God. And lo,
συλληψῃ ἐν γαστρὶ, καὶ τεξῇ υἱόν, καὶ
thou shalt conceive in womb, and shalt bear a son, and
καλεσεῖς τὸ ὄνομα αὐτοῦ Ἰησοῦν. 32 Οὗτος
thou shalt call the name of him Jesus. This
ἐσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ
shall be word, and a son of highest he shall be called; and
δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ
shall give to him alord the God the throne of David the
πατρὸς αὐτοῦ· 33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον
father of him; and he shall reign over the house
Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ
of Jacob to the ages, and of the kingdom of him
οὐκ ἔσται τέλος. 34 Εἶπε δὲ Μαριαμ πρὸς τὸν
not shall be an end. Said but Mary to the
αγγέλου· Πῶς ἔσται τούτο, ἐπεὶ ἄνδρα οὐ γι-
messenger; How shall be this, since a man not I
νώσκω; 35 Καὶ ἀποκριθεὶς ὁ αγγέλους εἶπεν αὐτῇ·
know? And answering the messenger said to her:
Πνεῦμα ἅγιον ἐπελευσεται ἐπὶ σε, καὶ δύναμις
A spirit holy shall come upon thee, and a power
ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον
of highest shall overshadow thee; therefore and the being begotten
ἅγιον, κληθήσεται υἱὸς θεοῦ. 36 Καὶ ἰδου,
holy, shall be called a son of God. And lo,
Ελισαβὲτ ἡ συγγενὴς σου, καὶ αὕτη συνεῖλη-
Elizabeth the kinswoman of thee, even she having
φύει υἱόν ἐν γήρει αὐτῆς· καὶ οὗτος μὴν ἕκτος
conceived a son in old age of her: and this month sixth
ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα. 37 Ὅτι οὐκ
is to her the being called barren. For not
ἀδυνατήσει παρα τῷ θεῷ παν ῥήμα. 38 Εἶπε δὲ
shall be impossible with the God every word. Said and
Μαριαμ· Ἰδου, ἡ δούλη κυρίου· γένοιτο μοι
Mary: lo, the handmaid of alord: may it be done to me
κατὰ τὸ ῥήμα σου. Καὶ ἀπελθεν ἀπ' αὐτῆς ὁ
according to the word of thee. And went from her the
αγγέλους.
messenger.

39 Ἀναστὰσα δὲ Μαριαμ ἐν ταῖς ἡμέραις
Arising and Mary in the days
ταύταις, ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ
those, she went into the hilly country with
σπουδῆς, εἰς πόλιν Ἰουδα. 40 Καὶ εἰσῆλθεν εἰς
haste, into a city of Juda. And entered into
τὸν οἶκον Ζαχαρίου, καὶ ἡσπάσατο τὴν Ελισα-
the house of Zacharias, and saluted the Eliza-
βετ. 41 Καὶ ἐγένετο, ὥς ἤκουσεν ἡ Ελισαβετ
beth. And it happened, as heard the Elizabeth

30 And the ANGEL said to her, "Fear not, Mary; for thou hast found Favor with God."

31 And behold, thou wilt conceive, and bear a Son, and thou shalt call his NAME †JESUS.

32 He will be great, and will be called a Son of the Most High; and †the Lord GOD will give him the THRONE of David his FA-
THER;

33 and †he will reign over the HOUSE of Jacob to the AGES; and †ELIAS KIN-
DOM there will be no End."

34 Then Mary said to the ANGEL, "How can this be, since I know not a Man?"

35 And the ANGEL an-
swering, said to her, †"Holy Spirit will come upon thee, and Power from the Most High will over-
shadow thee; and there-
fore that BEGOTTEN, BEING
HOLY, will be called a Son
of God."

36 And behold, Eliza-
beth, thy KINSWOMAN,
even she has conceived a
Son in her Old age; and
this is the sixth Month
with HER who is CALLED
barren.

37 †For *No Declara-
tion is impossible with
God."

38 And Mary said, "Be-
hold, the HANDMAID of
the Lord! May it be done
to me according to thy
WORD." And the ANGEL
departed from her.

39 And Mary arising in
those DAYS, went to †the
MOUNTAINOUS COUNTRY
with haste, to a City of Ju-
dah;

40 and entered into the
HOUSE of Zachariah, and
saluted ELIZABETH.

41 And when ELIZA-

* VATICAN MANUSCRIPT.—37. of God No Declaration is.

† 31. See Note on Matt. i. 21.

† 31. Isa. vii. 14; Matt. i. 21.
cxxxii. 11; Isa. ix. 6; xvi. 5; Jer. xxiii. 5; Acts ii. 20.
vii. 14, 27; Micah iv. 7; Heb. i. 8.
xxii. 17; Matt. xix. 20; Mark x. 27; Luke xviii. 27; Rom. iv. 21.
xii. 9—11.

† 32. 9 Sam. vii. 11, 12; Psa
† 33. Isa. xxiv. 23; Dan. ii. 44;
† 34. Gen. xvi. 14; Jer.
† 35. Jer. xx. 7;

τοῦ ἀσπασμοῦ τῆς Μαρίας, ἐσκιρτήσε το βρε-
 the salutation of the Mary, leaped the babe
 φοι ἐν τῇ κοιλίᾳ αὐτῆς· καὶ πλησθὲ πνεύματος
 in the womb of her; and was filled a spirit
 ἁγίου ἡ Ελισαβετ, καὶ ἀνέφωνησε φωνὴ μεγάλη
 of holy the Elizabeth, and she cried out with a voice great
 καὶ εἶπεν· Ἐυλογημένη σὺ ἐν γυναιξί· καὶ
 and said; Having been blessed thou among women; and
 εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. 43 Καὶ
 And
 πῶθεν μοι τοῦτο, ἵνα ἐλθῇ ἡ μήτηρ τοῦ κυρίου
 whence to me this, that should come the mother of the Lord
 μου πρὸς με; 44 Ἰδοὺ γὰρ, ὡς ἐγενετο ἡ φωνὴ
 of me to me? Lo for, as came the voice
 τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτα μου, ἐσκιρτήσε
 of the salutation of thee into the ears of me, leaped
 το βρέφος ἐν ἀγαλλίᾳ ἐν τῇ κοιλίᾳ μου.
 the babe in exaltation in the womb of me.
 45 Καὶ μακαρία ἡ πιστευσασα, ὅτι ἔσται τελειω-
 And happy she having believed, that shall be a fulfill-
 σις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.

42 Καὶ εἶπε Μαρία· Μεγαλυνεῖ ἡ ψυχὴ μου
 And said Mary; magnifies the soul of me
 τὸν κύριον, 43 καὶ ἠγαλλίασε τὸ πνεῦμα μου ἐπὶ
 the Lord, and has exulted the spirit of me in
 τῷ θεῷ τῷ σωτῆρι μου· 44 ὅτι ἐπεβλέψεν ἐπὶ
 the God the savior of me; for he looked upon
 τὴν ταπεινῶσιν τῆς δούλης αὐτοῦ. Ἰδοὺ γὰρ,
 the low state of the handmaid of himself. Lo for,
 ἀπὸ τοῦ νῦν μακαριοῦσι με πασαὶ αἱ γενεαί·
 from the now will call happy me all the generations;
 45 ὅτι ἐποίησε μοι μεγαλεῖα ὁ δυνατός· καὶ
 for has done to me great things the mighty one; and
 ἅγιον τὸ ὄνομα αὐτοῦ, 46 καὶ τὸ ἐλεος αὐτοῦ
 holy the name of him, and the mercy of him
 εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν.
 to generations of generations to those fearing him.
 47 Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρ-
 He has showed strength with arm of himself: he has
 πησεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν.
 dispersed arrogant ones in thought of hearts of them.
 48 Καθεῖλε δυναστας ἀπὸ θρόνων, καὶ ὤψωσε
 He has cast down mighty ones from thrones, and lifted up
 ταπεινούς. 49 Πεινῶντας ἐνεπλήσεν ἀγαθῶν,
 humble ones. Hanging ones he filled of good things,
 καὶ πλουτοῦντας ἐξαπέστειλε κενούς. 50 Ἀντε-
 and being rich he sent away empty. He
 λαβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλεους,
 and Israel a child of himself, to remember mercy,
 51 (καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν.)
 (as he spoke to the fathers of us.)

BETH heard the SALUTA-
 TION of MARY, the BABE
 leaped in her WOMB; and
 ELIZABETH was filled with
 holy Spirit.

42 And she exclaimed
 with a loud Voice, and
 said, "Blessed art thou
 among Women! and bless-
 ed is the FRUIT of thy
 WOMB!"

43 But how happens
 this to me, that the MO-
 THER of my LORD should
 come to me?

44 For behold, when the
 VOICE of thy SALUTATION
 came to my EARS, the
 BABE leaped in my WOMB
 for Joy.

45 And happy SHE HAV-
 ING BELIEVED that there
 will be a Fulfillment of the
 WORDS SPOKEN to her by
 the Lord."

46 And Mary said, "My
 soul extols the LORD,

47 and my SPIRIT ex-
 ults in GOD my SAVIOR;

48 because he kind-
 y viewed the HUMBLE CON-
 DITION of his HANDMAID:
 for, behold! from THIS
 TIME † ALL GENERATIONS
 will pronounce me happy;

49 for the MIGHTY ONE
 has done Wonders for me;
 † and holy is his NAME:

50 † and his MERCY ex-
 tends to Generations of
 Generations of THOSE who
 FEAR him.

51 † He shows Strength
 † with his Arm: he dis-
 perses those Proud in the
 Thought of their Hearts.

52 † He casts down Po-
 tentates from Thrones, and
 raises up the lowly.

53 He fills the Hungry
 with good things, and the
 Rich he sends away empty.

54 He supports Israel,
 his own Child, remember-
 ing Mercy.

55 († as he spoke to our

* VATICAN MANUSCRIPT.—42. Cry.

51. Grotius observes, that God's efficacy is represented by his finger, his great power by his hand, and his omnipotence by his arm. The plague of lice was the anger of God, Exod. vii. 15. The plagues in general were wrought by his hand, Exod. iii. 30. And the destruction of Pharaoh's host in the Red Sea, is called the act of his arm, Exod. xv. 16.

† 46. 1 Sam. ii. 1. † 48. Luke xi. 27. † 49. Psa. cxi. 9. † 50. Psa. ciii. 17, 18. † 51. Psa. xcvi. 1. † 52. 1 Sam. ii. 8; Psa. cxlii. 7. † 53. Gen. xvi. 19; Psa. cxlii. 11.

τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.
to the Abraham and to the seed of him even to an age.

⁵⁶ Ἐμείνε δε Μαρίαμ συν αὐτῇ ὥσει μηνάς τρεῖς.
Abode and Mary with her about months three:

καὶ ὑπεστρέφεν εἰς τὸν οἶκον αὐτῆς.
and returned to the house of her.

⁵⁷ Τῇ δε Ἐλισαβὲτ ἐπλησθῆ ὁ χρόνος τοῦ
To the now Elizabeth was fulfilled the time of the
τεκεῖν αὐτὴν· καὶ ἐγέννησεν υἱόν. ⁵⁸ Καὶ ἤκου-
to bear her; and she brought forth a son. And heard

σαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι
the neighbors and the kindred of her, that
ἐμεγάλυνε κύριος τὸ ἐλεος αὐτοῦ μετ' αὐτῆς.
had magnified a lord the mercy of himself towards her;

καὶ συνεχάριον αὐτῇ. ⁵⁹ Καὶ ἐγένετο, ἐν τῇ
and they rejoiced with her. And it came to pass, in the

ογδοῇ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον· καὶ
eighth day they came to circumcise the little child; and
ἐκαλοῦν αὐτὸ, ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ,
called it, after the name of the father of him,

Ζαχαρίαν. ⁶⁰ Καὶ ἀποκριθεὶσα ἡ μήτηρ αὐτοῦ
Zacharias. And answering the mother of him

εἶπεν· Οὐχί· ἀλλὰ κληθήσεται Ἰωάννης. ⁶¹ Καὶ
said; No; but he shall be called John. And

εἶπον πρὸς αὐτὴν· Ὅτι οὐδεὶς ἐστὶν ἐν τῇ
they said to her; That no one is among the
συγγενεῖα σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ.
kindred of thee, who is called to the name this.

⁶² Ἐγένετο δὲ τῷ πατρὶ αὐτοῦ, τὸ τι ἀνθελοί
They made answer to the father of him, the what he would desire
καλεῖσθαι αὐτόν. ⁶³ Καὶ αἰτήσας πινακίδιον,
to be called him. And having requested a tablet,

ἐγράψε, λέγων· Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ.
he wrote, saying; John is the name of him.

Καὶ ἐθαύμασαν πάντες. ⁶⁴ Ἀνεφύχθη δὲ τὸ
And they wondered all. Was opened and the

στόμα αὐτοῦ παραχρῆμα, καὶ ἡ γλῶσσα αὐτοῦ
mouth of him immediately, and the tongue of him;

καὶ ἐλάλει εὐλογῶν τὸν θεόν. ⁶⁵ Καὶ ἐγένετο
and he spake blessing the God. And came

ἐπὶ πάντας φόβος τοὺς περιοικούντας αὐτούς·
on all a fear those dwelling around them;

καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο
and in whole the hilly-country of the Judea talked of throughout

πάντα τὰ ῥήματα ταῦτα. ⁶⁶ Καὶ ἐθεντο πάντες
all the things these. And placed all

οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες·
those having heard in the hearts of themselves, saying;

FATHERS,) to ABRAHAM, and to his POSTERITY, even to the AGE."

⁵⁶ And Mary remained with her about three Months, and returned to her HOUSE.

⁵⁷ Now ELIZABETH'S TIME to be DELIVERED was fulfilled; and she brought forth a Son.

⁵⁸ And her NEIGHBORS and RELATIVES heard that the Lord had magnified his MERCY towards her; and they rejoiced with her.

⁵⁹ And, on the EIGHTH Day, † when they came to circumcise the CHILD, they were about to call him Zachariah, after the NAME of his FATHER;

⁶⁰ but his MOTHER interposing, said, "No; but † he shall be called John."

⁶¹ And they said to her, "There is no one among thy RELATIVES, who is called by this NAME."

⁶² Then they asked his FATHER, by SIGNS, WHAT HE WISHED HIM TO BE CALLED.

⁶³ And requesting † a TABLET, he wrote, saying, † "His NAME is John." And they all wondered,

⁶⁴ † for his MOUTH was instantly opened, and his TONGUE loosed; and he spake, praising God.

⁶⁵ And Fear came on ALL their NEIGHBORS. And ALL these THINGS were talked of through ALL the † MOUNTAINOUS COUNTRY of JUDEA.

⁶⁶ And ALL those HEARING, pondered them in their HEARTS, saying,

† 59. Not before that day, because the mother was unclean seven days, Lev. xii. 1, 2; and so was the child, by touching her, and therefore he was not then fit to be admitted into covenant. The law appointed no certain place in which circumcision was to be done, nor any certain person to perform it, and therefore it was sometimes done by women. Exod. iv. 25; and here in the house of Elizabeth, as appears by her presence at it, verse 60. The Jews did it sometimes in the schools, for the sake of the number of the witnesses. Then also they named the infant; because, when God instituted circumcision, he changed the names of Abraham and Sarah.—*Wadby*. Among the Jews, the child was named when it was circumcised, and ordinarily the name of the father was given to the first-born son.—*J. Clarke*.
† 64. A thin board, made out of the pine-tree, smeared over with wax, was used among the ancients, as a writing-tablet.

† 59. Gen. xvii. 12; Lev. xii. 3. † 60. ver. 13. † 63. ver. 13. † 64. ver. 20. † 65. ver. 30.

Τι ἀρα τὸ παιδίον τούτου ἐστὶ; Καὶ χεὶρ
What then the child this will be? And hand
κυρίου ἦν μετ' αὐτοῦ.
of Lord was with him.

¶ Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλησθὲν
And Zacharias the father of him was filled
πνεύματος ἁγίου, καὶ προέφητευσεν, λέγων·
a spirit of holy, and prophesied, saying;
Εὐλογητὸς κύριος, ὁ Θεὸς τοῦ Ἰσραὴλ· ὅτι
Blessed Lord, the God of the Israel; for
ἐπισκέψατο καὶ ἐποίησεν λύτρωσιν τῇ λαῷ
he has visited and wrought redemption to the people
αὐτοῦ, ⁶³ καὶ ἤγειρε κέρας σωτηρίας ἡμῖν ἐν τῇ
of himself, and raised up a horn of salvation to us in the
οἰκῇ Δαυὶδ τοῦ παιδὸς αὐτοῦ· ⁷⁰ (καθὼς ἐλάλητε
house of David the servant of himself; (even as he spoke
διὰ στόματος τῶν ἁγίων, τῶν ἀπ' αἰῶνος,
through mouth of the holy ones, of those from an age,
προφητῶν αὐτοῦ·) ⁷¹ σωτηρίαν ἐξ ἐχθρῶν ἡμῶν,
of prophets of himself,) a salvation from enemies of us,
καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς·
and from hand of all those hating us;
⁷² ποιῆσαι ἐλεος μετὰ τῶν πατέρων ἡμῶν, καὶ
to perform mercy with the fathers of us, and
μνησθῆναι διαθήκης ἁγίας αὐτοῦ, ⁷³ ὅρκον, ὃν
to remember covenant holy of himself, an oath, which
ἔσθωτος πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ
he swore to Abraham the father of us, of the
δοῦναι ἡμῖν, ⁷⁴ ἀφοβῶς, ἐκ χειρὸς τῶν ἐχθρῶν
to give to us, without fear, from hand of the enemies
ἡμῶν βυσθεντας, λατρεῖν αὐτῷ ⁷⁵ ἐν ὁσιότητι
of us having been rescued, to worship him in holiness
καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ, πᾶσας τὰς
and righteousness in presence of him, all the
ἡμέρας ἡμῶν. ⁷⁶ Καὶ σὺ, παιδίον, προφήτης
days of us. And thou, little child, a prophet
ὑψίστου κληθήσῃ· προκέρουσθαι γὰρ πρὸ * [πρὸ
of highest shall be called; thou shalt go for before [face]
σωτοῦ] κυρίου, ἑτοιμασαι ὁδούς αὐτοῦ, ⁷⁷ τοῦ
of a Lord, to prepare ways of him, of the
δοῦναι γνῶσιν σωτηρίας τῇ λαῷ αὐτοῦ, ἐν ἀφε-
to give knowledge of salvation to the people of him, in forgive-
σει ἁμαρτιῶν αὐτῶν, ⁷⁸ διὰ σπλαγχνὰ ἐλεους
now of sins of them, on account of tender mercies
Θεοῦ ἡμῶν, ἐν οἷς ἐπισκέψατο ἡμᾶς ἀνατολὴ ἐξ
of God of us, by which he has visited us arising from
ὕψους, ⁷⁹ ἐπιφάναι τοῖς ἐν σκοτει καὶ σκία
on high, to shine to those in darkness and shade

"What then will this child be?" * And the Hand of the Lord was with him.

67 And Zachariah, his FATHER, was filled with holy Spirit, and prophesied; saying,

68 "Blessed be the Lord, the GOD of ISRAEL, because he has visited and wrought Redemption for his PEOPLE;

69 and he has raised up † a Horn of Salvation for us, in the * House of David, his SERVANT;

70 (even as he spoke by the Mouth of THOSE HOLY ones, his Prophets of the Age;)

71 a Salvation from our Enemies, and from the Hand of ALL who HATE us;

72 to perform his Mercy with our FATHERS; and to remember his holy Covenant;

73 the Oath which he swore to Abraham, our FATHER,—

74 to permit us, being rescued from the Hand of our ENEMIES, fearlessly to worship him,

75 by Holiness and Righteousness in his sight, All our DAYS.

76 And thou, Child, wilt be called a Prophet of the Most High; for thou shalt go † before the Lord to prepare his Ways;

77 to impart a Knowledge of Salvation to his PEOPLE in the forgiveness of their Sins,

78 on account of the tender Compassions of our God, by which he has visited us; a Day-dawn from on high,

79 to Illuminate THOSE SITTING in Darkness and Death-shade; to DIRECT

* VATICAN MANUSCRIPT.—66. For also the Hand. 63. the House of David. 76. face —ant.

† 61. A horn in Scripture is frequently a symbol of power or principality, and hence this expression will signify, a mighty Saviour, or Prince of Salvation.

‡ 61. Ps. xviii. 2; cxlii. 17. † 70. Acts iii. 21; Rom. i. 2. ‡ 73. Gen. xii. 3; xviii. 4; xlii. 13, 17; Heb. vi. 13, 17. † 76. Isa. xl. 3; Mal. iii. 1; iv. 5; Matt. xi. 10; ver. 17.

θανάτου καθήμενος, του κατευθυναι τους ποδας
 of death sitting, of the to guide the feet
 ἡμῶν εἰς ὁδὸν εἰρήνης. ⁸⁰ Το δε παιδιον ηὔξανε,
 of us into a way of peace. The now little child grew,
 καὶ ἐκρᾶται οὗτο πνευματί· καὶ ἦν ἐν ταῖς ἐρη-
 and became strong in spirit: and was in the de-
 μοῖς, ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν
 eris, till day of manifestation of him to the
 Ἰσραὴλ.
 Israel.

ΚΕΦ. β'. 2.

¹ Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε
 It came to pass in the days those, went forth
 δογμα παρὰ Καίσαρος Αὐγουστοῦ, ἀπογραφῆς·
 a decree from Cesar Augustus, to register
 οὐαί παντὴν τὴν οἰκουμένην. ² (Ἄτῃ ἡ ἀπογραφὴ
 all the habitable. (This the registry
 πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας
 first was made being governor of the Syria
 Κυρηνίου.) ³ Καὶ ἐκορεύοντο πάντες ἀπογρα-
 Cyrenius.) And they went all to be
 φεῖσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. ⁴ Ἀνέβη
 registered, each into the his own city. Went up
 δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως
 and also Joseph from the Galilee, out of city
 Ναζαρεθ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυὶδ,
 Nazareth, into the Judea, into a city of David,
 ἣτις καλεῖται Βηθλεὲμ, (διὰ τὸ εἶναι αὐτοῦ ἐξ
 which is called Bethlehem, (because thus to be him of
 οἴκου καὶ πατρὸς Δαυὶδ,) ⁵ ἀπογραφᾶσθαι συν-
 house and family of David,) to be registered with
 Μαρίας τῇ μεμνηστέυμενῃ αὐτῷ * [γύναικι,]
 Mary the having been espoused to him [a wife,]
 οὐσῇ ἐγκύμῃ. ⁶ Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς
 being with child. It happened but in the to be them
 ἐκεῖ, ἐπλησθῆσαν αἱ ἡμέραι τοῦ τεκεῖν αὐτὴν.
 there were fulfilled the days of the to bear her.
⁷ Καὶ ἔτεκε τὸν υἱὸν αὐτῆς τοῦ πρωτοτοκοῦ,
 And she brought forth the son of her the first-born,
 καὶ ἐσπαργάνωσεν αὐτόν, καὶ ἀνεκλίνεν αὐτόν
 and swathed him, and laid him
 ἐν τῇ φάτνῃ· διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ
 in the manger; because not was to them a place in the
 καταλυματί.
 guest-chamber.

our feet into the Way of Peace."

⁸⁰ Now the CHILD grew, and acquired strength of Mind; and he was in the DESERTS till the Day of his public appearance to ISRAEL.

CHAPTER II.

¹ Now it occurred in those DAYS, that an Edict went forth from Cesar Augustus, to register All the [†]HABITABLE.

² († This * was the first Registry of Quirinus, Governor of SYRIA.)

³ And they all went to be registered, each into his own City.

⁴ And Joseph also went up from GALILEE, out of the City of Nazareth, into JUDAEA, into the † City of David, which is called Bethlehem, († because he was of the House and Family of David,)

⁵ to be registered with Mary, † his BETHROTHEN, being pregnant.

⁶ And it came to pass while they WERE there, the DAYS of her DELIVERY were accomplished.

⁷ † And she brought forth her FIRST-BORN SON, and swathed him, and laid him in * † a Manger; because there was no Place for them in the GUEST-CHAMBER.

* VATICAN MSS.—2. This was the first Registry.

5. Wife—omit.

7. a Manger.

† 1. *Oikoumene* literally means the *inhabited* earth, and is applied in this place, by some recent translators, to the Roman Empire. But as no historian mentions a *general census* at this time, the meaning of the word must be restricted to the *land of Judea*, where this enrollment took place. *Oikoumene* is used by Luke in chap. xxi. 26, and Acts xi. 28, and applied in this restricted sense.

† 7. Wetstein has shown from a multitude of instances, that *phatene* means not merely the *manger*, but the whole *stable*. The room for guests being already full, Joseph and Mary retired to a more homely receptacle, called a *stabulum*, the middle of which afforded room for cattle, and the sides accommodation for persons. It was not properly a stable, but was formed for the convenient lodging of both men and cattle. Bishop Pearce, however, has a note on this verse, which is worthy of consideration. He says, "Upon the whole, it seems to me probable, that Mary was delivered in a *guest-chamber*, or *lodging-room*, (whether it were in a public house, or that of some friend, is not said,) in some chamber of a house, and not of a stable; and that then, for want of a bed in that *guest-chamber*, wherein to lay her Son Jesus, she made use of one of the *Kastara* manglers, made of coarse cloth, and fastened, like our seamen's hammocks, to some part of the chamber where she was; and there laid him, as having no other place for him. This afforded a circumstance by which the shepherds were directed to find him out, and distinguish this holy babe from all others. See verses 15, 16."

† 2. Acts v. 37.

† 4. 1 Sam. xvi. 1, 4; John vii. 62.

† 4. Matt. i. 16; Luke i.

27. † 5. Matt. i. 13; Luke i. 27.

† 7. Matt. i. 25.

⁸ Καὶ ποιμένες ἦσαν ἐν τῇ χωρᾷ τῇ αὐτῇ
And shepherds were in the country the this
ἐρηλυσσέντες, καὶ φυλάσσοντες φυλάκας τῆς
sheep; in the fields, and keeping watches of the
νυκτός ἐπὶ τὴν ποιμνὴν αὐτῶν. ⁹ Καὶ * [ἰδού,]
night over the flock of them. And [lo,]
ἄγγελος κυρίου ἐπέστη αὐτοῖς, καὶ δοξα κυρίου
messenger of a lord stood near to them, and glory of a lord
περιελαμβάνεν αὐτούς· καὶ ἐφοβήθησαν φόβον
about round them; and they feared a fear
μεγαν. ¹⁰ Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ
fear. And said to them the messenger; Not
φοβέσθε· ἰδοὺ γὰρ, εὐαγγελίζομαι ὑμῖν χαρὰν
fear you; lo for, I bring glad tidings to you a joy
μεγάλην, ἣτις ἐστὶν παντὶ τῷ λαῷ. ¹¹ ὅτι
great, which shall be to all the people; that
ἐτεχθὲν ὑμῖν σημεῖον σῴτηρ, ὃς ἐστὶ Χριστός
was born to you to-day a savior, who is anointed
κύριος, ἐν πόλει Δαυὶδ. ¹² Καὶ τοῦτο ὑμῖν το
Lord, in city of David. And this to you the
σημεῖον· Εὐρήσετε βρέφος ἐσπαργανωμένον
sign; You shall find a babe having been swathed
κείμενον ἐν φατνῇ. ¹³ Καὶ ἐξαίφνης ἐγενετο
lying in a manger. And suddenly was
ἐν τῷ ἄγγέλῳ πλῆθος στρατίας οὐρανίου,
with the messenger a multitude of host of heaven,
αἰνούντων τὸν θεόν, καὶ λεγόντων· ¹⁴ "Δοξα
praising the God, and saying; "Glory
ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνῃ· ἐν ἀνθρώ-
in highest heavens to God, and on earth peace; among men
ποις εὐδοκία."
good will."

¹⁵ Καὶ ἐγενετο, ὥς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν
And it came to pass, when went from them into the
οὐρανοῦ οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι, οἱ ποιμέ-
heaven the messengers, and the men, the shep-
νες, εἶπον πρὸς ἀλλήλους· Διελθώμεν δὴ ἔως
herds, said to one another; We should go now to
βηθλεὲμ, καὶ ἰδῶμεν τὸ ῥῆμα τοῦτο τὸ γεγονός,
Bethlehem, and see the thing this the having been done,
ὃ ὁ κύριος ἐγνωρίσεν ἡμῖν. ¹⁶ Καὶ ἦλθον
which the Lord has made known to us. And they came
σπεύσαντες, καὶ ἀνευρον τὴν τε Μαρίαν καὶ τὸν
having made haste, and they found the both Mary and the
Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φατνῇ.
Joseph, and the babe lying in the manger.
¹⁷ Ἰδόντες δὲ, διεγνώρισαν * [περὶ] τοῦ ῥήματος
Having seen and, they published [around] the declaration
τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.
that having been told to them concerning the little child this.
¹⁸ Καὶ πάντες οἱ ἀκούσαντες ἐθαύμαζαν περὶ
And all those having heard wondered about
τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς.
those having been told by the shepherds to them.
¹⁹ Ἡ δὲ Μαρία πάντα συνέτηρει τὰ ῥήματα
The last Mary all kept the words
*[τῶντα,] συμβαλλούσα ἐν τῇ καρδίᾳ αὐτῆς.
[these,] pondering in the heart of herself.

8 And there were Shep-
herds in THAT COUNTRY,
residing in the fields, and
keeping over their FLOCK
the Watches of the NIGHT.

9 And an Angel of the
Lord stood by them, and
the Glory of the Lord shone
round them; and they
were greatly afraid.

10 And the ANGEL said
to them, "Fear not; for
behold, I bring you glad
tidings, † which will be a
great Joy to All the PEOP-
LE;

11 † because To-day was
born for you, in David's
City, a Savior, who is the
Lord Messiah.

12 And this will be a
* Sign to you; you will
find a Babe swathed, lying
in a Manger."

13 And suddenly there
was with the ANGEL a
Multitude of the heavenly
Host, praising God, and
saying,

14 "Glory to God in the
highest heavens, on Earth
Peace, and among Men
Good will."

15 Now it occurred,
when the ANGELS departed
from them to HEAVEN, the
MEN, the SHEPHERDS, said
to one another, "Let us
go now to Bethlehem, and
see this THING which has
transpired, which the LORD
has made known to us."

16 And they came in-
haste, and found both
MARY and JOSEPH, and
the BABE lying in the
MANGER.

17 And having seen it,
they published THAT DEC-
laration which had been
SPOKEN to them about
this CHILD.

18 And All THOSE HAV-
ING HEARD, wondered at
the THINGS RELATED to
them by the SHEPHERDS.

19 But MARY kept All
these words, pondering
them in her HEART.

* VATICAN MANUSCRIPT.—0. lo—omit.
—omit.

12. Sign.

17. around—omit.

10. these

: 10. Gen. xli. 8; Isa. lxxli. 17; Jer. iv. 2.

‡ 11. Isa. ix. 6.

22 **Νῦν ἀπολνεις τὸν δούλον σου, δεσποτα,**
Now dost thou dismiss the servant of thee, O sovereign,
εἰτα τὸ ῥῆμα σου, ἐν εἰρήνῃ· 30 **ὅτι εἶδον οἱ**
according to the word of thee, in peace; for have seen the
ὀφθαλμοὶ μου τὸ σωτήριον σου, 31 **ὃ ἥτοιμα-**
eyes of me the salvation of thee, which thou hast
σες κατὰ πρόσωπον πάντων τῶν λαῶν· 32 **ὥς**
prepared before face of all the people; alight
εἰς ἀποκαλύψιν ἐθνῶν, καὶ δοξάν λαοῦ σου
for a revelation of nations, and a glory of people of thee
Ἰσραὴλ. 33 **Καὶ ἡν ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ**
Israel. And was the father of him and the mother
θαμιζόντες ἐν τοῖς λαλοῦμένοις περὶ αὐτοῦ.
wondering at those bringing spoken about him.
 34 **Καὶ ἐβλόγησεν αὐτοὺς Σίμεων, καὶ εἶπε πρὸς**
And blessed them Simeon, and said to
Μαρίαν τὴν μητέρα αὐτοῦ Ἰδού, ὅτως κεῖται
Mary the mother of him; Lo, this is placed
εἰς πτώσιν καὶ ἀναστᾶσιν πολλῶν ἐν τῇ
for a fall and rising of many in the
Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον· 35 **(καὶ**
Israel, and for a sign being spoken against; (also
σου δὲ αὐτὴς τὴν ψυχὴν διελυσσεται ῥομφαία·)
of thee and of thyself the soul shall pierce through a sword.)
ὅπως ἀν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν
so that may be disclosed of many hearts
διελογισμοί.
reasonings.

36 **Καὶ ἡν Ἀννα προφῆτις, θυγατὴρ Φανουὴλ,**
And was Anna a prophetess, a daughter of Phanuel,
ἐκ φυλῆς Ἀσέρ· ἀτὴ προβεβηκυῖα ἐν ἡμέραις
of tribe of Aser; she having been advanced in days
πολλαῖς, (ἦσατα ἐτὴ μετὰ ἀνδρὸς ἑπτα ἀπο
many, having lived years with a husband seven from
τῆς παρθενίας αὐτῆς·) 37 καὶ αὐτὴ χήρα ὥς ἐταν
the virginity of herself; also she a widow about years
ογδοήκοντα τεσσαρῶν, ἣ οὐκ ἀφίστατο ἀπο τοῦ
eighty four, who not withdrew from the
ἱεροῦ, νηστειαῖς καὶ δεήσεσι λατρεύουσα νύκτα
temple, fastings and prayers serving night
καὶ ἡμέρας. 38 **Καὶ αὕτη, αὐτὴ τῇ ὥρᾳ ἐπισ-**
and day. And she, this the hour stand-
τάσα, ἀνθωμολογεῖτο τῷ κυρίῳ, καὶ ἐλάλει περὶ
ing by, acknowledged the Lord, and spoke about
αὐτοῦ πᾶσι τοῖς προσδεχομένοις λυτρωπὶν ἐν
him to all those looking for redemption in
Ἱερουσαλὴμ.
Jerusalem.

39 **Καὶ ὥς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν**
And when they finished all the things according to the
νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν,
law of Lord, they returned into the Galilee,
εἰς τὴν πόλιν αὐτῶν, Ναζαρεθ. 40 **Τὸ δὲ παιδίον**
into the city of themselves, Nazareth. The and little child
ἤρξε, καὶ ἐκραταιοῦτο·* (πνευματί,) πλῆρυν-
grew, and was strengthened (in spirit,) being
μερον σοφίας· καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.
filled with wisdom, and favor of God was on it.

29 "Now, O sovereign Lord, dismiss thy SERVANT according to thy WORD, in Peace;

30 because my EYES have seen thy SALVATION,

31 which thou hast made ready in the Presence of All the PEOPLE;

32 † a Light of Nations for enlightenment, and a Glory of thy People Israel."

33 And his FATHER and MOTHER were wondering at the WORDS SPOKEN concerning him.

34 And Simeon blessed them, and said to Mary his MOTHER, "Behold, this child is destined for the † Fall and Rising of many in ISRAEL; and for † a Mark of contradiction;—

35 (and indeed, a Sword will pierce through the soul of Thee Thyself.) that the Reasonings of Many Hearts may be disclosed."

36 There was also a Prophetess, Anna, Daughter of Phanuel, of the tribe of Asher; she was far advanced in Age, having lived with * a Husband seven Years from her VIRGINITY;

37 she was also a Widow * about eighty-four Years, who departed not from the temple, but serving God † Night and Day with Fastings and Prayers.

38 And she standing by at THAT very time, praised * GOD, and spoke of him to All THOSE EXPECTING † Deliverance in Jerusalem.

39 And when they had finished all things according to the LAW of the Lord, they returned to GALILEE, to their own City Nazareth.

40 † And the CHILD grew, and became strong, filled with Wisdom, and the Favor of God was on him.

* VATICAN MANUSCRIPT.—36. a husband. spoke. 40. in Spirit—omit.

† 32. Isa. xlii. 6; xlii. 6; lx. 1; Acts xiii. 47; xxviii. 28. 33. 41; Matt. ix. 33; 1 Cor. i. 23, 24; 1 Pet. ii. 7, 8. xlv. 7; 1 Tim. v. 8. † 33. Luke xiv. 21.

37. till eighty-four.

38. God, and

† 34. Isa. viii. 14; Matt. xii. 3. † 37. Acts i. 14. † 40. Luke i. 5; ver. 63.

41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς
And went the parents of him every year to
'Ιερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα.
Jerusalem of the feast of the passover.

42 Καὶ ὅτε ἐγένετο ἔτη δώδεκα, ἀραβαντῶν
And when he was years twelve, having gone up
αὐτῶν * [εἰς 'Ιερουσαλὴμ] κατὰ τὸ ἔθος τῆς
of them [to Jerusalem] according to the custom of the
ἑορτῆς· 43 καὶ τελειῶσαντων τὰς ἡμέρας, ἐν
feast; and having ended the days, in

τῷ ὑποστρεφείν αὐτοὺς, ὑπέμεινεν Ἰησοῦς ὁ
the to return them, remained Jesus the
παῖς ἐν 'Ιερουσαλὴμ· καὶ οὐκ ἔγνω Ἰωσήφ καὶ
boy in Jerusalem; and not knew Joseph and

ἡ μήτηρ αὐτοῦ. 44 Νομίσαντες δὲ αὐτὸν ἐν
the mother of him. Having supposed and him in
τῇ συνουσίᾳ εἶναι, ἦλθον ἡμέρας ὁδόν, καὶ
the company to be, they went of a day a journey, and

ἐνεζήτουν αὐτὸν ἐν τοῖς συγγενεσὶ καὶ τοῖς
they sought him among the kinsmen and the
γνώστοις. 45 Καὶ μὴ εὗροντες, ὑπέστρεψαν
acquaintances. And not finding, they returned

εἰς 'Ιερουσαλὴμ, ζητούντες αὐτὸν. 46 Καὶ
to Jerusalem, seeking him. And

ἐγένετο, μετ' ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ
it happened, after days three they found him in the
ἱερῷ καθέζομενον ἐν μεσῇ τῶν διδασκαλῶν,
temple sitting in midst of the teachers,

καὶ ἀκουόντα αὐτῶν, καὶ ἐπερωτῶντα αὐτοὺς.
and hearing of them, and asking them.

47 Ἐξίσταντο δὲ πάντες * [οἱ ἀκούοντες αὐτοῦ,]
Were amazed and all [those hearing him,]

ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.
upon the understanding and the answers of him.

48 Καὶ ἰδόντες αὐτὸν, ἐξεπλάγησαν· καὶ πρὸς
And seeing him, they were amazed; and to
αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε· Τέκνον, τί ἐποίη-
him the mother of him said; O child, why hast thou

σας ἡμῖν οὕτως; ἰδοὺ, ὁ πατὴρ σου καγώ
done to us thus? lo, the father of thee and I

οἰζυνώμενοι ἐζητούμεν σε. 49 Καὶ εἶπε πρὸς
being in distress have sought thee. And he said to

αὐτοὺς· Τί ὅτι ἐζητεῖτε με; οὐκ ᾔδειτε,
them; Why for did you seek me? not know you,

ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με; 50 Καὶ
that in the of the father of me must to be me? And

αὐτοὶ οὐ συνήκαν τὸ ῥῆμα, ὃ ἐλάλησεν αὐτοῖς.
they not understood the word, which he spoke to them.

51 Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζα-
And he went down with them, and came into Naza-
ρεθ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ
reth; and was being subject to them. And the

41 And his PARENTS went yearly to Jerusalem to the † FEAST of the PASS-OVER.

42 And when he was twelve Years old, † they went up according to the CUSTOM of the FEAST.

43 And having † com-pleted the DAYS, on their RETURN, Jesus, the YOUTH, remained in Jerusalem. And * his PARENTS knew it not.

44 And supposing him to be in the COMPANY, they went a Day's Journey; and they sought him, among their RELATIVES and AC-QUAINTANCES.

45 But not finding him; they returned to Jerusa-lem, seeking him.

46 And it happened, after three Days they found him in the TEMPLE, sitting in † the Midst of the TEACHERS, both hear- ing them, and asking them questions.

47 And ALL were as- tonished at his INTELLI- GENCE and REPLIES.

48 And seeing him, they were amazed; and his MO- THER said to him, "Child, why hast thou done thus to us? behold thy FATHER and I * seek thee sorrow- ing."

49 And he said to them, "Why did you seek me? Did you not know that I must be in † the [COURTS] of my FATHER?"

50 And they did not understand the WORD which he spoke to them.

51 And he went down with them, and came to Nazareth, and was subject to them. And his MOTHER

* VATICAN MANUSCRIPT.—42. to Jerusalem—omit. 43. his PARENTS knew, 47. those hearing him—omit. 48. seek thee.

† 42. All the males were required to attend at the three festivals at Jerusalem; and fe- males, though not commanded, yet used often to attend, especially at the Passover. Child- ren were excused; but the Rabbinical writers say, that the above obligation was thought binding at twelve years of age. † 43. That is, been there eight days, of which the feast of the Passover was one, and the rest were the seven days of unleavened bread. † 46. They sat on benches in a half circle, and their scholars at their feet, Acts xvii. 3. † 48.

In the courts or house of my Father, is now generally admitted as correct. A similar ellipsis occurs in Mark v. 35, and Acts xvi. 40.

‡ 41. Exod. xxiii. 15, 17; xxiv. 23; Deut. xvi. 1, 16.

μητηρ αὐτον διετηρει παντα τα ρηματα ταυτα
 mother of him treasured all the words these
 εν τη καρδια α̅της. ⁸² Και ἰησους προεκοπτε
 in the heart of herself. And Jesus advanced
 σοφισ, και ἰλικια, και χαριτι παρα θεω και
 in wisdom, and in vigor, and in favor with God and
 ανθρωποις.

note.

ΚΕΦ. γ'. 8.

Ἐν ε̅τει δε πεντεκαιδεκατῃ της ἡγεμονιας
 in year now fifteenth of the government
 Τιβεριου Καισαρος, ἡγεμονευοντος Ποντιου Πι-
 of Tiberius Caesar, being governor Pontius Pi-
 λατου της Ιουδαιας, και τετραρχουντος της
 live of time Judaea, and being tetrarch of the
 Γαλιλαιας Ἡρωδου, Φιλιππου δε του αδελφου
 Galilee Herod, Philip and the brother
 αὐτου τετραρχουντος της Ιτουραιας και Τραχω-
 of him being tetrarch of the Ituria and Trachoe-
 νιτιδος χωρας, και Λυσανιου της Αβιληνης
 nia region, and Lysanias of the Abilene
 τετραρχουντος, ² ἐπὶ αρχιερεως Αννα και Καί-
 being tetrarch, under high priests Annas and Cai-
 αρα, ἐγενετο ρημα θεου ἐπὶ Ἰωαννην, τον
 araa, came a word of God to John, the
 Ζαχαριου υἱον, εν τῃ ἐρημῳ. ³ Και η̅λθεν εἰς
 Zacharias son, in the desert. And he went into
 πασα την περιχωρον του Ιορδανου, κηρυσσων
 all the country about the Jordan preaching
 βαπτισμα μετανοιας εἰς ἀφεσιν ἁμαρτιων· ⁴ ὥς
 dipping of reformation into forgiveness of sins; as
 γεγραπται εν βιβλῳ λωγων Ἠσαιου του προ-
 it is written in a book of words of Isaias the pro-
 φητου, * [λεγοντες:] "Φωνη βοωντος εν τῇ
 phet, [saying:] "A voice crying in the
 ἐρημῳ· Ἐτοιμασατε την ὁδον κυριου, ευθειας
 desert. Make ye ready the way of a lord, straight
 ποιεῖτε τας τριβους αὐτου· ⁵ Πασα φαραγξ
 make ye the beaten tracks of him; Every ravine
 πληρωθησεται, και παν ορος και βουνος ταπει-
 shall be filled up, and every mountain and hill shall be
 νωθησεται· και ε̅σται τα σκολια εἰς ευθειαν,
 made low, and shall be the crooked into straight,
 και αἱ τραχειαι εἰς ὁδους λειας· ⁶ και ο̅ψεται
 and the rough into ways smooth; and shall see
 πασα σαρξ το σωτηριον του θεου." ⁷ Ε̅λεγεν
 all flesh the salvation of the God." He said
 ο̅ν τοις εκπορευομενοις ο̅λοις βαπτισθῆναι ἐν·
 then to those coming out of crowds to be dipped by
 αὐτου· Γεννηματα ἐχιδνων, τις ὠκεδειξεν ὑμῖν
 him; O breeds of venomous serpents, who pointed out to you

kept All * these THINGS in her HEART.

⁵² † And Jesus advanced * in wisdom, and in Man-
 liness, and in Favor with God and Men.

CHAPTER III.

1 Now in the fifteenth Year of the GOVERNMENT of Tiberius Cesar, Pontius Pilate being Governor of JUDAEA, and Herod tetrarch of GALILEE, and Philip his BROTHER tetrarch of ITURAEA, and the Province of Trachonitis, and Lysanias, the tetrarch of ABILENE,

2 † in the * High-priest-hood of † Annas, and Caiaphas, a Command from God came to John, the SON of Zachariah, in the DESERT.

3 † And he went into All the adjacent * Country of the JORDAN, publishing an Immersion of Reformation † for Forgiveness of Sins.

4 As it is written in the Book of the Words of Isaias, the PROPHET; † "A Voice proclaiming in the "DESERT, Prepare the way "for the Lord, make the "HIGHWAYS straight for "him.

5 "Every Ravine shall "be filled up, and Every "Mountain and Hill shall "be made low; and the "CROOKED roads shall be- "come straight, and the "ROUGH Ways smooth;

6 † "and All Flesh shall "see the SALVATION of "God."

7 Then he said to the CROWDS COMING FORTH to be immersed by him, † "O Progeny of Vipers! who admonished you to fly

* VATICAN MANUSCRIPT.—51. the SATINAS. 1. Country. 2. saying—omit.

52. in wisdom and.

2. High-

† 2. Doddridge says, "I cannot suppose, as some have done, that Annas was high-priest the former part of this year, and Caiaphas the latter; much less that Luke knew so little of the Jewish constitution, as to suppose there could be two high-priests properly so called. The easiest solution is, that one was the high-priest, and the other his sagan or deputy, so that the title might, with a very pardonable liberty, be applied to both."

† 32. 1 Sam. ii. 36; ver. 40.

† 2. John xi. 49, 51; xviii. 13; Acts iv. 6.

† 3. Matt.

iii. 1; Mark i. 4.

† 2. Luke i. 77.

† 4. Isa. xl. 3.

Matt. iii. 2; Mark i. 2; John i.

23.

† 6. Psa. xcviii. 3; Isa. lxi. 10; Luke ii. 10.

† 7. Matt. iii. 7.

φυγειν απο της μελλουσης οργης; ⁸ Ποιησατε
to flee from the coming wrath? Bring forth
ουν καρπους αξιους της μετανοιας· και μη
then fruits worthy of the reformation; and not
αρησησε λεγειν εν εαυτοις· Πατερα εχομεν τον
you should begin to say in yourselves; A father we have the
Αβρααμ. Λεγω γαρ υμιν, οτι δυναται ο θεος
Abraam. I say for to you, that is able the God
εκ των λιθων τωτων εγειραι τεκνα τω Αβρααμ.
out of the stones of these to raise up children to the Abraam.

⁹ Ηδη δε και η αξινη προς την ριζαν των δενδρων
Now and even the axe to the root of the trees
κειται· παν ουν δενδρον μη ποιουν καρπον
is placed; every therefore tree not bearing fruit
καλον, εκκοπεται, και εις πυρ βαλλεται.
good, is cut down, and into a fire is cast.

¹⁰ Και επηρωτων αυτον οι οχλοι, λεγοντες· Τι
And asked him the crowds, saying; What
ουν ποιησομεν; ¹¹ Αποκριθεις δε λεγει αυτοις·
then should we do? Answering and he says to them;
‘Ο εχων δυο χιτωνας, μεταδοτω τω μη εχοντι·
He having two tunics, let him share with the not having;
και ο εχων βρωματα, ομοιως ποιειτω.
and he having meats, in like manner let him do.

¹² Ηλθον δε και τελωναι βαπτισθησαι, και
Came and also tax-gatherers to be dipped, and
ειπον προς αυτον· Διδασκαλε, τι ποιησομεν;
said to him; O teacher, what should we do?

¹³ ‘Ο δε ειπε προς αυτους· Μηδεν πλεον παρα
He and said to them; Nothing more from
το διατεταγμενον υμιν πρoσσετε. ¹⁴ Επηρωτων
that having been appointed to you collect you. Asked

δε αυτον και στρατευομενοι, λεγοντες· Και
and him also soldiers, saying; And
ημεις τι ποιησομεν; Και ειπε προς αυτους·
we what should we do? And he said to them;
Μηδενα διασεισιντε, μηδε συκοφαντησητε· και
No one may you extort from, neither may you accuse wrongfully; and
αρκεισθε τοις οφωνιοις υμων.
be you content with the wages of you.

¹⁵ Προσδοκωντος δε του λαου, και διαλογιζο-
Expecting and of the people, and reason-
μενων παντων εν ταις καρδιαις αυτων περι του
ing all in the hearts of them about the
Ιωαννου, μηποτε αυτος ειη ο Χριστος, ¹⁶ απεκ-
John, whether he were the Anointed, an-
ρινατο ο Ιωαννης ατασι, λεγων· Εγω μεν
swered the John to all, saying; I indeed
‘δατι βαπτισω υμας· ερχεται δε ο ισχυροτερος
in water dip you; comes but the mightier
μου, ου ουκ εμι ικανος λυσαι τον ιμαντα των
of me, of whom not I am worthy to loose the strap of the
υποδηματων αυτου· αυτος υμας βαπτισει εν
sandals of him; he you will dip in
πνευματι αγιω και πυρι. ¹⁷ Ου το πτυον
spirit holy and fire. Of whom the winnowing shovel
εν τη χειρι αυτου, και διακαθαριει την
in the hand of him, and he will thoroughly cleanse the

from the APPROACHING VENGEANCE?

⁸ Produce, therefore, Fruits worthy of REFORM-
ATION; and begin not to say among yourselves, ‘We have a Father—ABRAHAM;’ for I assure you, That God is able from these STONES to raise up CHILDREN to ABRAHAM.

⁹ And even now the AXE lies at the ROOT of the TREES; † Every Tree, therefore, not bearing good Fruit is cut down, and cast into the Fire.”

¹⁰ And the CROWDS asked him, saying, “What then should we do?”

¹¹ He answered and said to them, † “Let HIM who HAS Two Coats give to HIM who HAS none; and let HIM who HAS Food do the same.”

¹² † And Tribute-takers, also, came to be immersed, and said to him, “Teacher, what should we do?”

¹³ And HE said to them, “Collect nothing more than WHAT IS APPOINTED for you.”

¹⁴ And Soldiers, also, asked him, “What also should we do?” And he said to them, “Oppress, and falsely accuse, No one; and be satisfied with your WAGES.”

¹⁵ And the PEOPLE were waiting, and all were reasoning in their HEARTS concerning JOHN, whether he were not the MESSIAH;

¹⁶ JOHN answered all, saying, † “I indeed immerse you in Water; but a MIGHTIER than I is coming, for whom I am not fit to untie the STRAP of his SANDALS; he will immerse you in holy Spirit and Fire.

¹⁷ Whose WINNOWING SHOVEL in his HAND will effectually cleanse him

* VATICAN MANUSCRIPT.—11. answered and said.

14. What also should we do?

† O. Matt. vii. 12. † 11. Luke xi. 41; 2 Cor. viii. 14; James ii. 15, 16; 1 John iii. 17 iv. 20. † 12. Matt. xxi. 32; Luke vii. 29. † 16. Matt. iii. 11; Mark i. 7, 8.

ἐλθων αὐτοῦ καὶ συναξει τὸν σίτον εἰς τὴν
 floor of him: and he will gather the wheat into the
 ἀποθήκην αὐτοῦ, τὸ δὲ ἀχυρὸν κατακαύσει πυρὶ
 storehouse of himself, the but chaff he will burn up in fire
 ἀσβεστώ. ¹⁸ Πολλὰ μὲν οὖν καὶ ἕτερα
 inextinguishable. Many indeed then also other things
 παρακαλῶν εὐηγγελίζετο τὸν λαόν. ¹⁹ Ὁ δὲ
 exhorting he preached glad tidings the people. The but
 Ἡρώδης ὁ τετραρχῆς, ἐλεγχόμενος ὑπ' αὐτοῦ
 Herod the tetrarch, being reproved by him
 περὶ Ἡρωδίας τῆς γυναῖκος τοῦ ἀδελφοῦ
 about Herodias of the wife of the brother
 αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονήρων ὁ
 of him, and about all of which had done evils the
 Ἡρώδης, ²⁰ προσεθηκε καὶ τοῦτο ἐπὶ πάνσι, καὶ
 Herodias, added also this to all, and
 κατακλείσει τὸν Ἰωάννην ἐν τῇ φυλακῇ.
 shut up the John in the prison.

²¹ Ἐγένετο δὲ ἐν τῇ βαπτισθῆναι ἅπαντα τὸν
 It occurred and in the to have been dipped all the
 λαόν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχο-
 people, and Jesus having been dipped and pray-
 μενος, ἀνεψήθη τὸν οὐρανόν, ²² καὶ καταβ-
 ing, to have been opened the heaven, and to de-
 ναι τὸ πνεῦμα τὸ ἅγιον σωματικῇ εἰδεῖ, ὥσει
 and the spirit the holy in a bodily form, like
 περιστέρα, ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ
 a dove, upon him, and a voice out of heaven
 γενέσθαι, * [λεγουσαν] "Σὺ εἶ ὁ υἱὸς μου ὁ
 to have come, [saying,] "Thou art the son of me the
 ἀγαπητός, ἐν σοὶ ἠδούκησα."
 beloved, in thee I delight.

²³ Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὥσει ἑτὼν τριακοντα,
 And he was the Jesus about years thirty,
 ἀρχόμενος, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ, τοῦ
 beginning being as was allowed, a son of Joseph, of the
 Ἠλὶ, ²⁴ τοῦ Ματθαῖ, τοῦ Λευὶ, τοῦ Μελχι,
 Eli, of the Mathai, of the Levi, of the Melchi,
 τοῦ Ἰάννα, τοῦ Ἰωσήφ, ²⁵ τοῦ Ματθαίου, τοῦ
 of the Janna, of the Joseph, of the Mattathias, of the
 Ἀμὼς, τοῦ Ναουμ, τοῦ Ἐσλὶ, τοῦ Ναγγαὶ, ²⁶ τοῦ
 Amos, of the Naoum, of the Eli, of the Naggai, of the
 Μασθ, τοῦ Ματθαίου, τοῦ Σεμεὶ, τοῦ Ἰωσήφ,
 Masai, of the Mattathias, of the Semai, of the Joseph,
 τοῦ Ἰουδα, ²⁷ τοῦ Ἰωάννα, τοῦ Ῥησα, τοῦ Ζορο-
 of the Juda, of the Joanna, of the Rhema, of the Zoro-
 βάβελ,
 babel,

*THRESHING-FLOOR; ‡ he
 will gather the WHEAT into
 his GRANARY, but the
 CHAFF he will consume
 with an inextinguishable
 Fire."

¹⁸ And exhorting many
 other things, he proclaimed
 glad tidings to the PEOPLE.

¹⁹ ‡ But HEROD the
 TETRARCH being reproved
 by him on account of He-
 rodias, his BROTHER'S
 wife, and about all the
 Crimes which Herod had
 done,

²⁰ added also this to all,
 —he shut up John in
 * Prison.

²¹ And it occurred, when
 All the PEOPLE were IM-
 MERSED, ‡ Jesus also hav-
 ing been immersed, and
 praying, the HEAVEN was
 opened,

²² and the HOLY SPIRIT,
 in a Bodily form like a
 Dove, descended upon him,
 and there came a Voice
 from Heaven, saying,
 "Thou art my SON, the
 BELOVED; in thee I de-
 light."

²³ And he, JESUS, was
 about ‡ thirty years old,
 when he began [his work,]
 being, as was allowed, a
 * Son of JOSEPH, the ‡ son
 of ELI.

²⁴ the son of MATTHAI,
 the son of LEVI, the son of
 MELCHI, the son of JAN-
 NAI, the son of JOSEPH,

²⁵ the son of MATTA-
 THIAH, the son of AMOS,
 the son of NAHUM, the son
 of ESLI, the son of NAG-
 GAI,

²⁶ the son of MAAI,
 the son of MATTATHIAH,
 the son of SEMEI, the son
 of JOSEPH, the son of JU-
 DAI,

²⁷ the son of JOHANAN,
 the son of REZA, the son
 of ZERUBABEL, the son

* VATICAN MANUSCRIPT.—17. to thoroughly cleanse his threshing-floor, and to gather.
 20. 17. 23. saying—omit. 23. a Son (as was allowed) of JOSEPH.
 ‡ 21. son-in-law of ELI, the father of Mary. Luke gives Mary's ancestry, and Matthew
 that of Joseph. See Appendix.
 ‡ 17. Matt. vi. 19; Matt. xiii. 30. ‡ 10. Matt. xiv. 3; Mark vi. 17. ‡ 21. Mat.
 ill. 13; Matt. i. 9; John i. 82. ‡ 23. See Num. iv. 8, 35, 39, 43, 47. ‡ 23. Matt. xiii.
 32; John vi. 42.

του Σαλαθιηλ, του Νηρι, ²³ του Μελχι, του
of the Salathiel, of the Neri, of the Melchi, of the

Αδδι, του Κωσαμ, του Ελμωδαμ, του Ηρ, ²⁹ του
Addi, of the Cosam, of the Elmodam, of the Er, of the

Ιωση, του Ελιεζερ, του Ιωρειμ, του Ματθατ,
Jose, of the Eliezer, of the Jorem, of the Matthat,

του Λευι, ³⁰ του Συμεων, του Ιουδα, του Ιωσηφ,
of the Levi, of the Simeon, of the Juda, of the Joseph,

του Ιωнан, του Ελιακειμ, ³¹ του Μελεα, του
of the Joanan, of the Eliakim, of the Melea, of the

Μαιναν, του Ματταθα,
Mainan, of the Mattatha,

του Ναθαν, του Δαυιδ, ³² του Ιεσσα, του
of the Nathan, of the David, of the Jesse, of the

Ωβηδ, του Βοοζ, του Σαλμων, του Ναασηων,
Obed, of the Booz, of the Salomon, of the Naasson,

³³ του Αμιναδαβ, του Αραμ, του Εσραμ, του
of the Aminadab, of the Aram, of the Esrom, of the

Φαρει, του Ιουδα, ³⁴ του Ιακωβ, του Ισαακ,
Pharai, of the Juda, of the Jacob, of the Isaac,

του Αβρααμ, του Οαρα, του Ναχωρ, ³⁵ του
of the Abraham, of the Thara, of the Nachor, of the

Σαρυχ, του Ραγαν, του Φαλεκ, του Εβερ, του
Saruch, of the Rigan, of the Phalek, of the Eber, of the

Σαλα, ³⁶ του Καϊναν, του Αρφαξαδ, του Σημ,
Sala, of the Cainan, of the Arphaxad, of the Sem,

του Νωε, του Λαμεχ, ³⁷ του Μαθουσαλα, του
of the Noe, of the Lamech, of the Mathusala, of the

Ενωχ, του Ιαρεδ, του Μαλελεηλ, του Καϊναν,
Enoch, of the Jared, of the Malaleel, of the Cainan,

³⁸ του Ενωσ, του Σεθ, του Αδαμ, του Θεου.
of the Enos, of the Seth, of the Adam, of the God.

ΚΕΦ. δ'. 4.

¹ Ἰησοῦς δὲ πνεύματος ἁγίου πλήρης ὤψεσ-
Jesus and spirit of holy full re-

τρεψεν ἀπο τοῦ Ἰορδάνου· καὶ ἦγετο ἐν τῷ
turned from the Jordan; and was led about by the

πνεύματι εἰς τὴν ἐρημον, ² ἡμέρας τεσσαράκοντα
spirit into the desert, days forty

πειραζόμενος ὑπὸ τοῦ διαβολοῦ. Καὶ οὐκ
being tempted by the accuser. And not

εφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκεῖναις· καὶ
he ate nothing in the days those; and

συντελεσθεῖσων αὐτῶν, * [ὕστερον] ἐπεινασε.
being ended of them, [afterwards] he was hungry.

of SALATHIEL, the son of NERI,

28 the son of MALCHI, the son of ADDI, the son of KOSAM, the son of ALMODAM, the son of ER,

29 the son of JESSES, the son of ELIEZER, the son of JORAM, the son of MATTATH, the son of LEVI,

30 the son of SIMEON, the son of JUDAH, the son of JOSEPH, the son of JOHANAN, the son of ELIAKIM,

31 the son of MELIAH, the son of MAINAN, the son of MATTATHAN, the son of NATHAN, the son of DAVID,

32 the son of JESSE, the son of OBED, the son of BOAZ, the son of SALMON, the son of NAHSHON,

33 the son of AMMINADAB, the son of RAM, the son of HEZRON, the son of PHARAZ, the son of JUDAH,

34 the son of JACOB, the son of ISAAC, the son of ABRAHAM, the son of TE-RAH, the son of NAHOR,

35 the son of SERUG, the son of REU, the son of PELEGO, the son of EBER, the son of SALAH,

36 the son of CAINAN, the son of ARPHAXAD, the son of SHEM, the son of NOAH, the son of LAMECH,

37 the son of METHUSELAN, the son of ENOCH, the son of JARED, the son of MAHALALEEL, the son of CAINAN,

38 the son of ENOS, the son of SETH, the son of ADAM, the son of GOD.

CHAPTER IV.

1 And † Jesus, full of holy Spirit, returned from the JORDAN, and was carried about by the SPIRIT * in the DESERT.

2 forty Days, being tempted by the ENEMY. † And he ate nothing in those DAYS; and when they were completed, he was hungry.

* VATICAN MANUSCRIPT.—1. in the desert.

2. afterwards—omit.

† 1. Matt. iv. 1. Mark i. 13.

‡ 2. Exod. xxiv. 23; 1 Kings xix. 8.

3 Καὶ εἶπεν αὐτῷ ὁ διαβολὸς· Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπε τῇ λίθῳ τούτῃ, ἵνα γένηται ἄρτος.
And said to him the accuser If ason thou art of the God, say to the stone this, that it may become bread.

4 Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτόν, * [λέγων·] Γεγραπται· “Ὅτι οὐκ ἐπ’ ἄρτῳ μόνῳ ζῆται· ὁ ἀνθρώπος, * [ἀλλ’ ἐπὶ παντὶ ῥήματι Θεοῦ.”]
And answered Jesus to him, [saying·] It is written; That not on bread alone shall live the man, [but on every word of God.”]

5 Καὶ ἀναγαγὼν αὐτόν ὁ διαβολὸς εἰς ὄρος ὑψηλόν, ἐδείξεν αὐτῷ πάσας τὰς βασιλείας τῆς οὐρανόθεν ἐν στιγμήν χρόνου.
And having led up him the accuser into mountain high, he showed to him all the kingdoms of the heaven in a moment of time.

6 Καὶ εἶπεν αὐτῷ ὁ διαβολὸς· Σὺ δάσῃ τὴν ἐξουσίαν ταύτην ἅπασαν, καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ περαδεδοται, καὶ ὃ ἐὰν θέλω, δίδωμι αὐτήν·
And said to him the accuser; To thee I will give the authority this and the glory of them; that to me it has been prepared, and to whomsoever I will, I give her;

7 Ὡς οὖν εἰς προσκυνήσῃς ἐνώπιόν μου, ἔσται σοὺς πάντα.
If thou wilt do homage before me, shall be to thee all.
8 Καὶ ἀποκρίθεις αὐτῷ εἶπεν ὁ Ἰησοῦς· Γεγραπται· “Προσκυνᾷς κυρίῳ τῷ Θεῷ σου, καὶ αὐτῷ μόνῳ λατρεύσεις.”
And answering to him said the Jesus, It is written; “Thou shalt worship a Lord the God of thee, and to him alone thou shalt render service.”

9 Καὶ ἤγαγεν αὐτόν εἰς Ἱερουσαλὴμ, καὶ ἐστῆσεν αὐτόν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ· καὶ εἶπεν αὐτῷ· Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω·
And he brought him to Jerusalem, and placed him on the wing of the temple; and said to him; If ason thou art of the God, cast thyself down from this place;
10 γεγραπται γάρ· “Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντέλεται περὶ σοῦ, τοῦ φυλάξαι σε·”
It is written for; That to the angels of him self he will give charge concerning thee, of thee to guard thee; and that on hands they shall bear thee, lest thou shouldest strike against a stone the foot of thee.”

11 καὶ ὅτι ἐπὶ χειρῶν αὐροῦσι σε, μήποτε προσκυνῇς πρὸς λίθον τὸν πόδα σου.
And that on hands they shall bear thee, lest thou shouldest strike against a stone the foot of thee.”
12 Καὶ ἀποκρίθεις εἶπεν αὐτῷ ὁ Ἰησοῦς· “Ὅτι εἰρηται·” Οὐκ ἐκπειράσεις κυρίῳ τῷ Θεῷ σου.
And answering said to him the Jesus; That it is said; “Not thou shalt tempt a Lord the God of thee.”

13 Καὶ συντελέσας πάντα πειρασμὸν ὁ διαβολός, ἀπέστη ἀπ’ αὐτοῦ ἄχρι καιροῦ.
And having ended every temptation the accuser, departed from him for a season.

3 And the ENEMY said to him, “If thou art a Son of God, command this stone to become Bread.”

4 And *JESUS answered him, “It is written, ‘MAN shall not live on Bread ‘only.’”

5 And *taking him up, he showed him All the KINGDOMS of the HABITABLE in a Moment of Time.

6 And the ENEMY said to him, “I will give Thee All this AUTHORITY, and the GLORY of these; †For it has been delivered to me, and I give it to whom I please.

7 If, then, thou wilt render homage before me, all shall be thine.”

8 And *Jesus answering said, to him, †“It is written, ‘Thou shalt worship the Lord thy God, and Him only shalt thou ‘serve.’”

9 †And he brought him to Jerusalem, and placed him on the †BATTLEMENT of the TEMPLE, and said to him, “If thou art a Son of God, cast thyself down from this place;

10 for it is written, †He ‘will give his ANGELS ‘charge concerning thee, ‘to PROTECT thee;

11 ‘and they will up- ‘hold thee on their hands, ‘lest thou strike thy foot ‘against a Stone.”

12 And JESUS answering, said to him, “It is ‘said, †‘Thou shalt not ‘try the Lord thy God.”

13 And the ENEMY having finished every Temptation, departed from him for a Season.

14 †And JESUS returned

* VATICAN MANUSCRIPT.—4. JESUS. 4. having—omit. 4. but on every word of God—omit.

† 9. Probably the middle part of the royal portico, the highest part of the temple, and which could be seen at a distance of many furlongs. Josephus says, “That the pillars of that portico were a hundred cubits high, and the valley below four hundred deep.”

† 4. Deut. viii. 2. † 6. John xii. 31; xiv. 30. † 8. Deut. vi. 13; x. 30. † 9. Matt. iv. 6. † 10. Psal. xli. 11. † 12. Deut. vi. 16. † 14. Matt. iv. 12; John iv. 13; Acts x. 37.

ὑπεστρέφεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξηλθε καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ. 15 Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενο ὑπο πάντων.

16 Καὶ ἦλθεν εἰς τὴν Ναζαρετ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε, κατὰ τὸ εἰθὺς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων, εἰς τὴν συναγωγὴν· καὶ ἀνέστη ἀναγνῶναι. 17 Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡταίου τοῦ προφήτου·

καὶ ἀναπτύξας τὸ βιβλίον, εὗρε τὸν τόπον, οὗ ἦν γεγραμμένον· 18 “Πνεῦμα κυρίου ἐπ’ ἐμὲ· οὗ εἵνεκεν ἀχρίσε με εὐαγγελισθῆναι·

πτωχοῖς, ἀπεσταλκε με κηρύξαι αἰχμαλωτοῖς ἀφ’ ἑσ.ν, καὶ τυφλοῖς ἀναβλεψῖν, ἀποστεῖλαι τιθραυσμένους ἐν ἀφεσει, 19 κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.” 20 Καὶ πτυξας τὸ βιβλίον,

ἀποδούς τῷ ὑπηρετῇ, ἐκάθισε· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. 21 Ἦρξάτο δὲ λέγειν πρὸς αὐτοὺς· Ὅτι σήμερον πεπληρωταὶ ἡ γραφὴ αὕτη ἐν τοῖς ὠσίν ὑμῶν. 22 Καὶ πάντες ἐμαρτυροῦν αὐτῷ, καὶ θαυμάζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἐλεγον· Οὐχ οὗτος ἐστὶν ὁ υἱὸς Ἰωσήφ; 23 Καὶ

in the POWER of the SPIRIT into GALILEE; and a Report concerning him went out through the Whole ADJACENT COUNTRY.

15 And he taught in their SYNAGOGUES, being applauded by all.

16 And he came to † NAZARETH, where he had been brought up; and according to his CUSTOM on the SABBATH-DAY, † he entered the SYNAGOGUE, and † stood up to read.

17 And the Book of Isaiah the PROPHET was given to him; † and having unrolled the BOOK, he found the PLACE where it was written,

18 † “The Spirit of the Lord is on me, because he has anointed me to † proclaim glad tidings to † the Poor; he has sent me † to publish a Release † to the Captives, and Recovery of sight to the † Blind; to dispense Freedom to the oppressed;

19 “to proclaim an Era † of acceptance with the † Lord.”

20 And having rolled up the BOOK, he returned it to the ATTENDANT, and sat down. And the EYES of all who were in the SYNAGOGUE were attentively fixed on him.

21 And he began to say to them, “To-day, ~~this~~ SCRIPTURE, which is now in your EARS, is fulfilled.”

22 And all bore testimony to him, and wondered at † THOSE WORDS of GRACE PROCEEDING from his MOUTH. And they said, “Is not this the SON of Joseph?”

† 16. The Jewish doctors, in honor of the law and the prophets, invariably stood up while they read them; but sat down while they taught or commented on them. This was our Lord's custom, as we learn from Matt. xxvi. 65—“I sat teaching in the temple every day.”
† 17. The Sic. and Writ. mss. used to this day, in all Jewish Synagogues, are written on skins of basil, parchment, or vellum, pasted end to end, and rolled on two rollers beginning at each end; so that in reading from right to left, they roll off with the left, while they roll on with the right. The place that he opened was probably the section for the day.—Clarke.
† 18. “To heal the broken in heart,” is omitted both by the Vatican MS. and Griesbach, but Bloomfield thinks without sufficient warrant, as it is found in Isa. lxi. 1.

† 16. Matt. ii. 23; xiii. 54; Mark vi. 1. † 16. Acts xiii. 14; xvii. 2. † 18. Isa. lii. 1. † 22. Ps. xlv. 2. † 23. John vi. 42.

ειπε προς αυτους· Παντως ερειτε μοι την παρα-
he said to them: Surely you will say to me the illu-

βολην ταυτην· “Ιατρει, θεραπευσον σεαυτον.”
trusion this; “Physician, heal thyself;”

δσα ηκουσαμεν γενομενα εις Καπερναουμ,
what things we have heard having been done in Capernaum,

ποιησον και ωδε εν τη πατριδι σου. 24 Ειπε δε-
do those also here in the country of these. He said and;

Αμην λεγω υμιν, οτι ουδεις προφητης δεκτος
Indeed I say to you, that no one a prophet acceptable

εστιν εν τη πατριδι αυτου. 25 Εκ’ αληθειας δε
is in the country of himself. In truth but

λεγω υμιν, πολλαι χηραι ησαν εν ταις ημεραις
I say to you, many widows were in the days

Ηλίου εν τη Ισραηλ, οτε εκλεισθη ο ουρανός
of Elias in the Israel, when was shut up the heaven

επι ετη τρια και μηνας εξ, ως εγενετο λιμος
for years three and months six, so that came a famine

μεγας επι πασαν την γην· 26 και προς ουδεμιαν
great over all the land; and to no one

αυτων ετεμθη Ηλιας, ει μη εις Σαρεπτα της
of them was cut Elias, if not into Sarepta of the

Σιδωνος προς γυναικα χηραν. 27 Και πολλοι
Sidon to a woman a widow. And many

λεπροι ησαν επι Ελισσαιου του προφητου εν τη
lepers were in of Elisha the prophet in the

Ισραηλ· και ουδεις αυτων εκαθαρισθη, ει μη
Israel, and no one of them were cleansed, if not

Νεεμαν ο Συρος. 28 Και εκλησθησαν παντες
Naaman the Syrian. And they were filled all

θυμους εν τη συναγωγη, ακουοντες ταυτα.
of wrath in the synagogue, having heard these things.

29 Και αναστατες εξεβαλον αυτον εξω της
And rising up they cast out him outside of the

πολεως· και ηγαγον αυτον εως οφρους του
city; and they led him even to a brow of the

ορους, εφ’ ου η πολις αυτων οικοδομητο, ωστε
mountain, on which the city of them was built, so as

κατακρημνισαι αυτον· 30 αυτος δε διελθων δια
to cast down him; he but passing through

μεσους αυτων, επορευετο.
midst of them, went away.

31 Και κατηλθεν εις Καπερναουμ, πολιν της
And he came down into Capernaum, a city of the

Γαλιλαιας· και ην διδασκων αυτους εν τοις
Galilee; and he was teaching them in the

σαββασι. 32 Και εξεκλησισοντο επι τη διδαχη
sabbaths. And they were astonished on the teaching

αυτου· οτι εν εξουσια ην ο λογος αυτου,
of him; for with authority was the word of him.

33 Και εν τη συναγωγη ην ανθρωπος εχων
And in the synagogue was a man having

23 And he said to them, “You will certainly refer me to this PROVERB, ‘Physician, cure thyself; what things we have heard has been done in CAPERNAUM, do also here in thy own COUNTRY.’”

24 But he said, “Indeed I say to you, † That no Prophet is acceptable in his own COUNTRY.”

25 But in Truth I say to you, † There were Many Widows in ISRAEL, in the days of Elijah, when the HEAVEN was closed three Years and six Months, so that there came a great Famine over All the LAND;

26 and yet to no one of them was Elijah sent, but to a Widow Woman, at Sarepta, of SIDON.

27 † And there were Many Lepers in ISRAEL, in [the days] of Elisha the PROPHET, and yet no one of them were cleansed, but Naaman, the SYRIAN.”

28 And all in the SYNAGOGUE hearing these words, were filled with Wrath;

29 and rising up, they drove him out of the CITY, and led him even to the † Brow of the MOUNTAIN on which their CITY was built, to throw him down;

30 but HE, † passing through the Midst of them, went away.

31 † And he came down to Capernaum, a City of GALILEE, and taught them on the SABBATH.

32 And they were struck with awe at his mode of INSTRUCTION; † For his WORD was with Authority.

33 † Now there was a Man in the SYNAGOGUE,

† 23. Behind the Maronite church is a steep precipice, forty or fifty feet high, “on the brow of the hill,” the very one, it may be, over which the people of Nazareth attempted to thrust the Savior, on the Sabbath when they took such offence at his preaching in the synagogue. I observed other rocky ledges, on other parts of the hill, so precipitous that a person could not be thrown over them without almost certain destruction. A worthless tradition has transferred this event to a hill about two miles to the south-east of the town. But there is no evidence that Nazareth ever occupied a different site from the present one; and that a mob so exasperated, whose object was to put to death the object of their rage, should have repaired to so distant a place for that purpose, is entirely incredible.—Hackett.

24. Matt. xlii. 57; Matt. vi. 4; John iv. 44. 25. 1 Kings xvii. 9; xviii. 1; James v. 17. 27. 2 Kings v. 14. 28. John viii. 60; x. 30. 21. Matt. iv. 13; Mark i. 21. 32. Matt. vii. 28, 29. 33. Mark i. 23.

πνευμα δαιμονίου ακαθάρτου, και ανεκραξε
a spirit of a demon unclean, and he cried out
φωνη μεγαλη, ³⁴ * [λεγων.] Εα, τι ἡμιν και
with a voice loud, [saying:] Ah, what to us and
σοι, Ἰησοῦ Ναζαρην; ηλθες απολεσαι ἡμας.
to thee Jesus O Nazarene? comest thou to destroy us;
οἶδα σε τις εἰ, ὁ ἅγιος του θεου. ³⁵ Και
I know thee who thou art, the holy the God. And
επετιμησεν αὐτῷ δ Ἰησοῦς, λεγων· Φιμωθητι,
rebuked him the Jesus, saying; Be silent,
και εξελθε εξ αὐτου. Και ριψας αὐτον το
and come out of him. And having thrown him the
δαιμονιον εις μεσον, εξηλθεν απ' αὐτου, μηδεν
demon into midst, came out of him, nothing
βλαψαν αὐτον. ³⁶ Και εγενετο βαυβος επι
hurting him; And came amazement on
παντας· και συνελαλουν προς αλληλους, λεγον-
all; and talked to one another, say-
τες· Τις ὁ λογος οὗτος, ὅτι ἐν εξουσια και
ing: What the word this, for with authority and
δυναμει επιτασσαι τοις ακαθαρμοις πνευμασι,
power he commands the unclean spirits,
και εξερχονται; ³⁷ Και εξεπορευετο ηχος περι
and they come out? And went forth a report concerning
αὐτον εις παντα τοπον της περιχωρου.
him into every place of the country around.

³⁵ Αναστας δε εκ της συναγωγης, εισηλθεν
Having risen up and out of the synagogue, he entered
εις την οικίαν Σιμωνος· πενθερα δε του Σιμωνος
into the house of Simon: mother-in-law and of the Simon
ην συνεχομενη πυρετῳ μεγαλῃ· και πρωτησαν
was seized with a fever great; and they asked
αὐτον περι αὐτης. ³⁷ Και επιστας επανω
him about her. And standing above
αὐτης, επετιμησε τῷ πυρετῷ· και αφηκεν
her, he rebuked the fever; and it left
αὐτην. Παραχρημα δε αναστασα διηκονει
her. Forthwith and rising up she served
αὐτοις.
them.

⁴⁰ Δυνοντος δε του ἡλιου, παντες ὅσοι εἶχον
Setting and of the sun, all so many as had
ασθενουντας νοσοις ποικιλαις, ηγαγον αὐτους
being afflicted with diseases various, brought them
προς αὐτον· ὁ δε ἐνι ἑκάστῳ αὐτων τας
to him: he and one by one separately of them the
χειρας επιθει, εθεραπευσεν αὐτους. ⁴¹ Εξηρ-
hands having placed, he healed them. Came
χετο δε και δαιμονια απο πολλων, κραζοντα
out and also demons from many, crying out
και λεγοντα· Ὅτι συ εἰ ὁ υἱος του θεου. Και
and saying: That thou art the son of the God. And
επιτιμων ουκ εἰα αὐτα λαλειν, ὅτι ηδεισαν
rebuking not he permitted them to say, that they knew
τον Χριστον αὐτον εἶναι.
the Anointed him to be.

having a Spirit of an impure demon; and he exclaimed with a loud Voice,

³⁴ "Ah! what hast thou to do with us, Jesus Nazarene? Comest thou to destroy us? I know thee who thou art; † the HOLY ONE of God."

³⁵ And Jesus rebuked him, saying, "Be silent, and come out of him." And the DEMON having thrown him into the Midst, departed from him, without hurting him.

³⁶ And amazement came on all, and they spoke to one another, "What word is this! For with Authority and Power he commands the IMPURE Spirits, and they come out."

³⁷ And a Report concerning him went forth into Every Part of the SURROUNDING COUNTRY.

³⁸ † And rising up out of the SYNAGOGUE, he entered the HOUSE of Simon. And SIMON'S Mother-in-law was confined with a violent Fever; and they asked him concerning her.

³⁹ And standing over her, he rebuked the FEVER, and it left her; and instantly rising up, she served them.

⁴⁰ † Now as the SUN was setting, all who had any sick with various Diseases, brought them to him; and HE, placing his HANDS on each one of them, cured them.

⁴¹ And Demons also departed from many, crying out and saying, "Thou art the SON of GOD." And rebuking them, he permitted them not to say That they knew him to be the MESSIAH.

† 33. As a demon was used both in a good and bad sense before and after the time of the evangelists, the word *unclean* may have been added here by Luke, merely to express the quality of this spirit. But it is worthy of remark, that the inspired writers never use the word *demon* in a good sense.—Clarke.

† 34. Ps. xvi. 10; Dan. ix. 26. viii. 10; Mark i. 32.

† 38. Matt. viii. 14; Mark i. 23.

† 40. Matt.

αμφοτερα τα κλεια, ὥστε βυθιζεσθαι αὐτα.
both the ships, so as to sink them.

8 Ἰδων δὲ Σίμων Πέτρος, προσέειπε τοῖς γονεσι
Seeing and Simon Peter, fell down to the knees

τοῦ Ἰησοῦ, λέγων· Εξέλθε ἀπ' ἐμοῦ, ὅτι αἰτὶς
of the Jesus, saying; Depart from me, for a sin

ἁμαρτωλὸς εἰμι, κυριε. 9 Θαμβὸς γὰρ περι-
a sinner I am, O Lord. Amazement for seized

εσχεν αὐτὸν καὶ πάντες τοὺς σὺν αὐτῷ, ἐπὶ τῇ
him and all those with him, at the

ἀγρᾷ τῶν ἰχθυῶν, ἧ συνελάβον 10 ὁμοίως
draught of the fishes, which they had taken; in like manner

δὲ καὶ Ἰακώβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου,
and also James and John, sons of Zebedee,

οἵ ἦσαν κοῖνωνοι τῷ Σίμωνι. Καὶ εἶπε πρὸς
who were partners with the Simon. And said to

τὸν Σίμωνα ὁ Ἰησοῦς· Μὴ φοβοῦ ἀπὸ τοῦ νῦν
the Simon the Jesus; Not fear; from of the now

ἀνθρώπου· ἐσθ' (ὥρῳ). 11 Καὶ καταγαγόντες
man thou wilt be catching. And having brought

τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἠκολού-
the ships to the land, having left all, they fol-

θησαν αὐτῷ.
lowed him.

12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν
And it happened in to the to be him in one of the

πολεῶν, καὶ ἰδού, ἀνὴρ πλήρης λεπρας· καὶ
cities, and lo, a man full of leprosy; and

ἰδὼν τὸν Ἰησοῦν, πέσας ἐπὶ προσώπων, ἐδεήθη
seeing the Jesus, having fallen on face, entreated

αὐτοῦ, λέγων· κυριε, εἰ thou wilt, δύνασαι με
him, saying; O Lord, if thou wilt, thou art able me

καθαρίσαι. 13 Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο
to cleanse. And stretching out the hand, he touched

αὐτοῦ, εἰπὼν· Θέλω, καθάρισθαι. Καὶ εὐθεὺς
him, saying; I will, be thou cleansed. And immediately

ἡ λεπρὰ ἀπῆλθεν ἀπ' αὐτοῦ. 14 Καὶ αὐτὸς
the leprosy departed from him. And he

παγγέλειεν αὐτῷ μηδεὶς εἰπεῖν· ἀλλὰ ἀπελ-
commanded him no one to tell; but going

θὼν δείξον σεαυτὸν τῷ ἱερεῖ, καὶ προσενέγκε
show thyself to the priest, and offer

περὶ τοῦ καθarisμου σου, καθὼς προσεταξε
on account of the cleansing of thee, as enjoined

Μωσῆς, εἰς μαρτυρίον αὐτοῖς.
Moses, for a witness to them.

15 Διηρχετο δὲ μάλλον ὁ λόγος περὶ αὐτοῦ·
Spread abroad but more the word concerning him;

καὶ συνηρχόντο ὄχλοι πολλοὶ ἀκουεῖν, καὶ
and came together crowds great to hear, and

θεραπευεσθαι * [ὑπ' αὐταῦ] ἀπὸ τῶν ἀσθενειῶν
to be healed [by him] from the weaknesses

BOATS, so that they were sinking.

8 And Simon Peter see-

ing it, fell down at the

knees of * Jesus, saying,

"Depart from me, O Lord,

For I am a sinful Man."

9 For amazement seized

him, and ALL who were

with him, at the DRAUGHT

of FISHES which they had

taken;

10 and in like manner

also, James and John, Sons

of Zebedee, who were Part-

ners with SIMON. And

* Jesus said to SIMON,

"Fear not; I HENCEFORTH

thou wilt catch Men,"

11 And having brought

the BOATS to the LAND,

leaving all, they followed

him.

12 ‡ And it occurred,

when he was in one of the

CITIES, behold, a Man full

of Leprosy, seeing Jesus,

fell on his Face, and be-

supplanted him, saying, "Sir,

if thou wilt, thou canst

cleanse Me."

13 And extending his

HAND, he touched him,

saying, "I will; be thou

cleansed." And instantly

the LEPROSY departed

* VATICAN MANUSCRIPT.—8. Jesus.

10. Jesus.

15. by him—omit.

† 14. This injunction of our Lord upon the man to shew himself to the priest, might have had a further meaning than merely a compliance with the direction of the Mosaic law in this case. The Jewish Rabbins thought that the curing of the leprosy would be characteristic of the Messiah. This makes the obstinacy and unbelief of the Jewish rulers and people appear still more inexcusable.

‡ 10. Matt. iv. 19; Mark i. 17.

‡ 11. Matt. iv. 20; xix. 27; Mark i. 18; Luke xviii.

23. ‡ 12. Matt. viii. 2; Mark i. 40.

‡ 14. Matt. viii. 4.

‡ 15. Lev. xiv. 4, 14.

21, 22.

οικον σου. 25 Καὶ παραχρημα ἀναστὰς ἐνώπιον
house at ther. And instantly arising in presence
αὐτῶν, ἀρὰς ἐφ' ᾧ κατεκεῖτο, ἀπῆλθεν
of them, having taken up on which he had been laid, went
εἰς τὸν οἶκον αὐτοῦ, δοξάζων τὸν θεόν. 26 Καὶ
into the house of himself, glorifying the God. And
ἐκστασις ἐλάβεν ἅπαντας, καὶ ἐδοξάζον τὸν
amazement took all, and they glorified the
θεόν· καὶ ἐπλησθησαν φόβου, λέγοντες· Ὅτι
God: and were filled of fear, saying: That
εἶδομεν παραδόξα σημερον.
we have seen wonderful things to-day.

27 Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ θεασάτο
And after these he went out, and saw
τελώνην, ὀνοματι Λευι, καθήμενον ἐπὶ τῷ
a publican, with a name Levi, sitting at the
τελώνιον· καὶ εἶπεν αὐτῷ· Ἀκολουθεῖ μοι.
custom-house: and he said to him: Follow me.

28 Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν
And forsaking all, rising up he followed
αὐτῷ. 29 Καὶ ἐποίησε δόχην μεγάλην Λευὶ
him. And made a feast great Levi

αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελωνίων
to him in the house of himself: and was a crowd of publicans
πολύς, καὶ ἄλλων, οἱ ἦσαν μετ' αὐτῶν κατακει-
great, and of others, who were with them reclin-
μενοι. 30 Καὶ ἐγογγυζοῦν οἱ γραμματεῖς αὐτῶν
ing. And murmured the scribes of them

καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ,
and the Pharisees to the disciples of him,
λέγοντες· Διὰ τί μετὰ τῶν τελωνίων καὶ ἁμαρ-
saying: Why with the publicans and sin-

τῶν ἐσθίετε καὶ πίνετε; 31 Καὶ ἀποκριθεὶς ὁ
ners do ye eat and drink? And answering the
Ἰησοῦς εἶπε πρὸς αὐτοὺς· Οὐ χρεῖαν ἔχουσιν
Jesus said to them: No need have

οἱ υἱοὶ ὑγιαίνοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἐχόντες·
those being in health of a physician, but those sick being:

32 οὐκ ἐληλυθα καλεῖσαι δικαίους, ἀλλὰ ἁμαρτω-
not I have come to call just (ones), but sinners
λους εἰς μετανοίαν.
to reformation.

33 Οἱ δὲ εἶπον πρὸς αὐτὸν· * [Διὰ τί] οἱ
They and said to him: (Why) the

μαθηταὶ Ἰωάννου νηστεύουσι πυκνὰ, καὶ δεήσεις
disciples of John fast often, and prayers
ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ
make, in like manner and those of the Pharisees: those but

σοὶ ἐσθίουσι καὶ πίνουσιν; 34 Οὐ δὲ εἶπε πρὸς
to thee eat and drink? He and said to
αὐτοὺς· Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφίου, ἐν
them: Not you are able the sons of the bridal-chamber, in

ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστί, ποιῆσαι
which the bridegroom with them is, to make
νηστεύειν; 35 Ἐλευσονται δὲ ἡμέραι, καὶ ὅταν
to fast? Will come but days, and when

απαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσου-
away be taken from them the bridegroom, then they will fast

25 And instantly arising
in their presence, and tak-
ing up that on which he
had been lying, he pro-
ceeded to his own house,
praising God.

26 And astonishment
seized all, and they praised
God, and were filled with
fear, saying, "We have
seen wonderful things to-
day."

27 † And after this, he
went out, and saw a Tri-
bute-taker, named Levi,
sitting at the tax-office;
and he said to him, "Fol-
low me."

28 And forsaking all, he
arose, and followed him.

29 † And * Levi made a
great Feast for him, in his
own house; and there
was a great Crowd of Tri-
bute-takers, and of others,
who were reclining with
them.

30 And * the PHARISEES
and their SCRIBES com-
plained to his DISCIPLES,
saying, "Why do you eat
and drink with TRIBUTE-
TAKERS and Sinners?"

31 And * Jesus answer-
ing, said to them, "Those
who are in HEALTH have
no need of a Physician,
but those who are SICK.

32 † I have not come to
call the Righteous, but
Sinners to Repentance."

33 And THEY said to
him, † "The DISCIPLES of
John frequently fast and
Pray; and in like manner
THOSE of the PHARISEES:
but THINE eat and drink?"

34 And he said to them,
"Can the BRIDEMEN fast,
while the BRIDEGROOM is
with them?"

35 But Days will come,
when the BRIDEGROOM
will be taken from them,
and then they will fast in
Those DAYS."

* VATICAN MANUSCRIPT.—29. LEVI.
31. JESUS.

30. the PHARISEES and their SCRIBES.

† 29. Matt. ix. 9; Mark ii. 13, 14.
ix. 11; Tim. i. 15.

† 30. Matt. ix. 10; Mark ii. 15.
† 31. Matt. ix. 14; Mark ii. 16.

† 32. Matt.

σιν ἐν ἐκεῖναις ταῖς ἡμέραις. ³⁶ Ἐλεγε δὲ καὶ
in those the days. Hespoke and also
παραβολὴν πρὸς αὐτοὺς· Ὅτι οὐδεὶς ἐπιβλημα
parable to them; That no one a patch
ἱματίου κείνου ἐπιβάλλει ἐπὶ ἱματίον παλαιον·
of a mantle new sews on to a mantle old:
εἰ δὲ μὴγε, καὶ τὸ κείνον σχίζει, καὶ τῷ παλαιῷ
if but not, and the new it rends, and the old
ὄν συμφωνεῖ ἐπιβλημα τὸ ἀπὸ τοῦ κείνου.
agrees a patch that from the new.
³⁷ Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκους
And no one puts wine new into skins
παλαιους· εἰ δὲ μὴγε, ῥήξει ὁ νέος οἶνος τοὺς
old: if but not, will burst the new wine the
ἀσκους, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοί
skins, and he will be spilt, and the skins
σπολούνται· ³⁸ ἀλλὰ οἶνον νέον εἰς ἀσκους και-
will be destroyed: but wine new into skins new
νους βλητέον· * [καὶ ἀμφοτέροι συντηροῦνται.]
requires to be put: [and both are preserved.]
³⁹ [Καὶ] οὐδεὶς πικρὸν παλαιον, * [εὐθεὺς] θελεῖ
[and] no one having drunk old, [immediately] desires
εὖ ὄν· λέγει γὰρ· Ὁ παλαιὸς χρηστώτερος ἐστίν.
new he says for: The old better is.

ΚΕΦ. 5'. 6.

¹ Ἐγένετο δὲ ἐν σαββατῷ * [δευτεροπρωτῷ]
It happened and in sabbath [second-first]
διαπορεύεσθαι αὐτὸν διὰ τῶν σποριμῶν· καὶ
to pass him through the grain-fields: and
εὐλλαν οἱ μαθηταὶ αὐτοῦ τοὺς σταχυάς, καὶ
plucked the disciples of him the ears of grain, and
ῥοθιον, ψωχόντες ταῖς χερσὶ. ² Τινες δὲ τῶν
ate, rubbing the hands. Some and of the
Φαρισαίων εἶπον * [αὐτοῖς]· Τί ποιεῖτε, ὃ οὐκ ἐξ-
Pharisees said [to them]: Why do you, which not it is
ἐστὶ * [ποιεῖν] ἐν τοῖς σαββάσι; ³ Καὶ ἀποκριθεὶς
lawful [to do] in the sabbaths? And answering
πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· Οὐδὲ τούτου ἀνεγ-
to them said the Jesus; Not even this have you
νῶτε, ὃ ἐποίησε Δαυὶδ, ὅποτε ἐπεινασεν αὐτὸς
read, what did David, when was hungry he
καὶ οἱ μετ' αὐτοῦ ὄντες; ⁴ ὥς εἰσηλθεὶν εἰς τὸν
and those with him being? how he entered into the
οἶκον τοῦ θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως
house of the God, and the loaves of the presence
ἐλάβε, καὶ ἐφαγε, καὶ ἔδωκε * [καὶ] τοῖς
he took, and ate, and gave [also] to those
μετ' αὐτοῦ· οὐδὲ οὐκ ἐξεστὶ φαγεῖν, εἰ μὴ μόνος
with him; which not it is lawful to eat, if not alone
τοὺς ἱερεῖς; ⁵ Καὶ ἔλεγεν αὐτοῖς· * [Ὅτι]
the priests? And he said to them; [That]

³⁶ † And he also spoke a Parable to them; "No one puts a Piece * rent from a new Garment on an old; else the NEW also * will make a rent, and THAT Piece from the NEW * will not agree with the OLD.

³⁷ And no one puts new Wine into † old Skins; else the * NEW WINE will burst the SKINS, and itself be spilt, and the SKINS be destroyed.

³⁸ But new Wine must be put into new Skins.

³⁹ No one having drunk old wine desires new; for he says, 'The OLD is * good.'

CHAPTER VI.

¹ † And it occurred on the Sabbath, that he went through the * Grain-fields, and his DISCIPLES plucked the HEADS of GRAIN, and ate, rubbing them in their HANDS.

² And some of the PHARISEES said, "Why do you † what is not lawful on the SABBATH?"

³ And * Jesus answering them, said, "Have you not even read this, † which David did, when hungry, he and THOSE who * were with him?"

⁴ He went into the TABERNACLE of GOD, and took the LOAVES of the PRESENCE, and ate, and gave to THOSE with him; † which none but the PRIESTS could lawfully eat."

⁵ And he said to them,

* VATICAN MANUSCRIPT.—36. rent from a new.

36. will not agree with.

37. And—omit.

39. immediately—omit.

36. will make a rent, and the piece.

38. and both are preserved—omit.

1. second-first—omit.

1. Grain-

fields.

2. to the—omit.

3. to do—omit.

2. Jesus.

3. were.

4. also—omit.

5. That—omit.

† 37. Bottles of skin or leather, which the Jews used for putting their wines in. Skins are used for this purpose now in Spain, Portugal, and the East. New wine, by fermenting would burst such as these, if they were old, and dry. See Josh. ix. 4, and Job xxxii. 19.

† 38. Matt. ix. 16, 17; Mark (i. 21, 22.

† 1. Matt. xii. 1; Mark ii. 23.

† 2. Exod.

† 3. 1 Sam. xxi. 6.

† 4. Lev. xxiv. 9.

κυριος εστιν ὁ υἱος του ανθρωπου και του σαβ-
a lord is the son of the man also of the sab-
βατου.
bath.

⁶ Εγενετο δε ^α [και] εν ετερη σαββατω εισελ-
It happened and [also] in another sabbath to en-
θειν αυτον εις την συναγωγην, και διδασκειν και
ter him into the synagogue, and to teach; and
ην εκει ανθρωπος, και η χειρ αυτου η δεξια ην
was there a man, and the hand of him the right was
ξηρα. ⁷ Παρετηρουν δε αυτον οἱ γραμματεῖς
withered. Watched and him the scribes
και οἱ Φαρισαῖοι ἐν τῷ σαββατῷ θεραπευσι,
and the Pharisees if in the sabbath he will heal,
ἵνα εὕρωσι κατηγοριαν αυτου. ⁸ Αυτος δε
so that they might find an accusation of him. He but
ῥδει τους διαλογισμους αυτων, και ειπε τῷ
knew the purposes of them, and said to the
ανθρωπῳ τῷ ξηραν εχοντι την χειρα· Εγειρε,
man the withered having the hand; Arise,
και στηθι εις το μεσον. ⁹ Ο δε αναστας εστη.
and stand into the midst. He and having arisen stood.

¹⁰ Εἰπεν ουν ὁ Ἰησοῦς προς αυτους· Επερωτησω
Said then the Jesus to them; I will ask
υμᾱς· Τι εἴστι τοις σαββασιν; αγαθοποιησαι,
you; What is it lawful to the sabbath? to do good,
η κακοποιησαι; ψυχην σωσαι, η αποκτειναι;
or to do evil? a life to save, or to kill?

¹¹ Και περιβλεψαμενος παντας αυτους, ειπεν
And looking around on all them, he said
αυτῷ· Εκτεινον την χειρα σου. ¹² Ο δε εποιησε·
to him; Stretch out the hand of thee. He and did;
και ἀπεκατεστάθη ἡ χειρ αυτου * [ὥς ἡ ἄλλη·]
and was restored the hand of him [as the other·]

¹³ Αυτοι δε ἐκλήσθησαν ἀνοίας, και διελαλουν
They and were filled madmen, and they talked
προς ἀλλήλους, τι ἀν ποιησειαν τῷ Ἰησοῦ.
to one another, what they should do to the Jesus.

¹⁴ Εγενετο δε ἐν ταῖς ἡμέραις ταῦταις, ἐξήλ-
It came to pass and in the days those, he went
θεν εἰς το ορος προσευξασθαι· και ἦν διανυκτε-
out into the mountain to pray; and was passing the
ρευων ἐν τῇ προσευχῇ του θεου. ¹⁵ Και ὅτε
night in the place of prayer of the God. And when
εγενετο ἡμέρα, προσεφώνησε τους μαθητας
it became day, he called to the disciples
αὐτου· και ἐκλεξαμενος ἀπ' αυτων ὄωδεκα, οὓς
of himself; and having chosen from them twelve, whom
και ἀποστόλους ὠνόμασε· ¹⁶ (Σίμωνα, ὃν και
also apostles he named: (Simon, whom also
ὠνόμασε Πέτρον, και Ἀνδρεαν τον ἀδελφον
he named Peter, and Andrew the brother
αυτου, Ἰακώβον και Ἰωάννην, Φίλιππον και
of him, James and John, Philip and

"The SON of MAN is Lord
even of the SABBATH."

6 And it occurred on
Another Sabbath, that he
entered the SYNAGOGUE,
and taught. And a Man
was there whose RIGHT
HAND was withered.

7 And the SCRIBES and
PHARISES watched him
closely [to see] if he would
cure on the SABBATH;
that they might find an
Accusation against him.

8 But he knew their
PURPOSES, and said to
THAT MAN HAVING the
withered HAND, "Arise,
and stand in the MIDST."
And HE arose and stood.

9 Then JESUS said to
them, "I ask you, if it is
lawful to do good on the
SABBATH, or to do evil?
to save Life, or to kill?"

10 And looking round
on them all, he said to
him, "Stretch out thine
HAND." And HE did so;
and his HAND was re-
stored.

11 And they were filled
with madness, and consul-
ted with one another, what
they should do to JESUS.

12 † And it came to pass
in those DAYS, that he
went out to the MOUNTAIN
to pray; and he remained,
through the night, in † the
ORATORY of GOD.

13 And when it was
Day he summoned his
DISCIPLES; † and having
selected from them twelve,
whom he also named
Apostles;—

14 Simon, † whom he
also named Peter, and
Andrew his BROTHER,
James and John, Philip
and Bartholomew,

* VATICAN MANUSCRIPT.—6. also—omit. 9. I ask you, if it is lawful. 10. as
the other—omit. 15. Alpheus.

† 12. Or the place of prayer to God. Nearly all modern critics translate προσευχε in this
passage and Acta xvi. 13, in this manner. A προσευχε was a large uncovered building, with
seats, as in an amphitheatre, and used for worship where there was no synagogue.

16. Matt. x. 2; Mark iii. 1; Luke xiii. 14; xiv. 8; John ix. 16. † 12. Matt. xiv. 23.
17. Matt. x. 1. † 14. John i. 42.

χετε την παρακλησιν ὑμων. ²⁵ Ουαι ὑμιν, οἱ
in full the comfort of you. Woe to you, those
εμπλησμενοι· ὅτι πεινασετε· ουαι ὑμιν, οἱ
having been filled; for you shall hunger: Woe to you, those
γελωντες νυν· ὅτι περθησετε και κλαυσετε.
laughing now: for you shall mourn and you shall weep.
²⁶ Ουαι, όταν καλως ὑμας εἰπωσιν οἱ ἄνθρωποι·
Woe, when well you may speak the men:
κατα ταυτα γαρ εποιουν τοις ψευδοπροφηταις
according to these for did to the false-prophets
οἱ πατερες αυτων.
the fathers of them.

²⁷ Αλλ' ὑμιν λεγω τοις ακουουσιν· Αγαπατε
But to you I say to those hearing: Love you
τους εχθρους ὑμων· καλως ποιειτε τοις μισου-
the enemies of you: good do you to those hat-
σιν ὑμας· ²⁸ ευλογειτε τους καταρωμενους ὑμας·
ing you: bless you those cursing you:
προσευχεσθε ὑπερ των επηρεαζοντων ὑμας.
pray you for those traducing you.
²⁹ Τῷ τυκτοντι σε επι την σιαγονα, παρεχε και
To the striking thee on the cheek, offer also
την αλλην· και απο του αιροντος σου το ἱματιον,
the other: and from the taking of thee the mantle,
και τον χιτωνα μη κωλυσης.
also the tunic not thou mayest hinder.

³⁰ Παντι δε τῷ αιτουντι σε διδου· και απο του
To all and those asking thee give thou: and from the
αιροντος τα σα, μη απαιτει. ³¹ Και καθως
taking what is thine, not demand back. And all
Θελετε, ινα ποιωσιν ὑμιν οἱ ἄνθρωποι, * [και
you wish, that may do to you the men, [also
ὑμεις] ποιειτε αυτοις ὁμοιως. ³² Και εἰ αγα-
you] do you to them in like manner. And if you
πατε τους αγαπωντας ὑμας, ποια ὑμιν χαρις
love those loving you, what to you thanks
εστι· και γαρ οἱ ἁμαρτωλοι τους αγαπωντας
is it? also for the sinners those loving
αυτους αγαπωσι. ³³ Και εαν αγαθοποιητε τους
them love. And if you should do good those
αγαθοποιουντας ὑμας, ποια ὑμιν χαρις εστι·
doing good you, what to you thanks is it?
και * [γαρ] οἱ ἁμαρτωλοι το αυτο ποιουσι.
also [for] the sinners the same do.
³⁴ Και εαν δανεζητε παρ' ὧν ελπιζετε απολα-
And if you should lend from whom you hope
ρειν, ποια ὑμιν χαρις εστι, και * [γαρ] οἱ
ceive, what to you thanks is it? also [for] the
ἁμαρτωλοι ἁμαρτωλοις δανειζουσιν, ινα απολα-
sinners to sinners lend, that they may
βωσι το ισα. ³⁵ Πλην αγαπατε τους εχθρους
receive the like things. But love you the enemies
ὑμων, και αγαθοποιειτε και δανειζετε μηδεν
of you, and do you good and lend you nothing

²⁵ Woe to YOU who are
* FULL now! Because you
will hunger. * Woe to
YOU who LAUGH now! For
you will mourn and weep.

²⁶ Woe, when MEN may
speak well of you! for
* thus their FATHERS did
to the FALSE-PROPHETS.

²⁷ † But I say to YOU,
who HEAR me, Love your
ENEMIES; do good to
THOSE who HATE you,

²⁸ † bless THOSE who
CURSE you, pray for THOSE
who INJURE you.

²⁹ † To HIM STRIKING
thee on the CHEEK, present
the OTHER also; † and
from HIM who TAKES
AWAY thy MANTLE, with-
hold not even thy COAT.

³⁰ † Give to EVERY one
ASKING thee; and from
HIM who TAKES AWAY
what is THINE, demand it
not.

³¹ † And as you would
that MEN should do to you,
do in like manner to them.

³² † And if you love
THOSE who LOVE you,
What Thanks are due to
you? for even SINNERS
love THOSE who LOVE
them.

³³ * And if you do good
to THOSE DOING GOOD to
you, What thanks are due
to you? SINNERS even do
the SAME.

³⁴ * And if you lend to
those from whom you hope
to receive, What Thanks
are due to you? SINNERS
even lend to Sinners, that
they may receive an EQUI-
VALENT.

³⁵ But love your ENE-
MIES, and do good and
lend, in Nothing despair-

* VATICAN MANUSCRIPT.—²⁵. FULL NOW. ²⁶. Woe, you who LAUGH NOW. ²⁸. the
same did they to the FALSE-PROPHETS. ³¹. you also—omit. ³³. For if also you
do good. ³³. for—omit. ³⁴. for—omit.

† 27. Exod. xxiii. 4; Prov. xxv. 21; Matt. v. 44; Rom. xii. 20. : 28. Matt. v. 44;
Luke xxi. l. 34; Acts vii. 60. : 29. Matt. v. 31. : 29. 1 Cor. vi. 7. : 30. Deut.
xv. 7, 8, 10; Prov. xxi. 28; Matt. v. 42. : 31. Matt. vii. 12. : 32. Matt. v. 40.
† 34. Matt. v. 43.

ἀπελπισόντες· και εσται ὁ μισθος ὑμῶν πολὺς,
despairing: and shall be the reward of you great,
καὶ ἐσεσθε υἱοὶ ὑψίστου· ὅτι αὐτος χρηστός
and you shall be sons of highest; for he kind
ἐστίν ἐπὶ τοὺς ἀχαριστοὺς και πονηροὺς.
is to the unthankful and evil.

36 Γίνεσθε * [οὖν] οἰκτιρμονες, καθὼς * [καὶ]
Be you [therefore] compassionate, even as [also]

ὁ πατὴρ ὑμῶν οἰκτιρμων ἐστίν. 37 Καὶ μὴ
the father of you compassionate is. And not

κρίνετε, και οὐ μὴ κριθήτε· μὴ καταδικάζετε,
judge you, and not you may be judged: not condemn you,

και οὐ μὴ καταδικασθῆτε· ἀπολυετε, και ἀπο-
and not you may be condemned; release you, and you

λυθητεσθε. 38 Διδότε, και δοθησεται ὑμῖν·
shall be released. Give you, and it shall be given to you:

μετρον καλὸν πεπισμμενον * [καὶ] σσσαλευ-
measure good having been pressed down [and] having been

μενον * [καὶ] ὑπερεκχυνομενον δώσουσιν εἰς τὸν
shaken [and] running over shall be given into the

κόλπον ὑμῶν· τῇ γὰρ αὐτῇ μετρῇ, *
bosom of you, by the for same measure, with which

μετρεῖτε, ἀντιμετρηθησεται ὑμῖν. 39 Εἶπε δε
you measure, it shall be measured again to you. He spoke and

παράβολον αὐτοῖς· Μὴτι δυνατὸν τυφλὸς τυφλὸν
a parable to them; Not is able a blind blind

διδῆναι· οὐχι ἀμφοτέροισι εἰς βοθρὸν πεσούνται;
to lead? not both into a pit will fall?

40 Οὐκ ἐστὶ μαθητὴς ὑπὲρ τοῦ διδασκαλοῦ
Not is a disciple over the teacher

εἴτις καθ' ἑαυτὸν ὡς πᾶς ἐστὶ ὡς ὁ
of himself, having been fully qualified but every one shall be as the

διδασκαλὸς αὐτοῦ. 41 Τί δε βλέπεις το καρφὸς
teacher of him. Why and seest thou the splinter

τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δε
that in the eye of the brother of thee, the but

δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;
beam that in thine own eye not perceivest?

42 * [ἢ] πᾶς δυνατὸς λεγῆν τῷ ἀδελφῷ σου·
or how art thou able to say to the brother of thee:

Ἀδελφε, ἀφες, ἐκβάλω τὸ καρφὸς τὸ ἐν τῷ
O brother, allow me, I can cast out the splinter that in the

ὀφθαλμῷ σου αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου
eye of thee; thyself that in the eye of thee

δοκὸν οὐ βλέπων· Ὁποκριτα, ἐκβάλε πρῶτον
beam not beholding? O hypocrite, cast out first

τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, και τότε
the beam out of the eye of thee, and then

διαβλεψῆς ἐκβαλεῖν τὸ καρφὸς τὸ ἐν τῷ ὀφθαλ-
thou wilt see clearly to cast out the splinter that in the eye

μῷ τοῦ ἀδελφοῦ σου. 43 Οὐ γὰρ ἐστὶ δένδρον
of the brother of thee. Not for is a tree

καλὸν, ποιοῦν καρπὸν σαπρὸν· οὐδε δένδρον
good, bearing fruit corrupt; nor a tree

ing; and your REWARD
will be great, and you
will be Sons of the Most
High: for he is kind to the
UNTHANKFUL and Evil.

36 † Be you compas-
sionate, as your FATHER
is compassionate.

37 † And judge not, and
you will not be judged,
condemn not, and you will
not be condemned; for-
give, and you will be for-
given;

38 † give, and it will be
given to you; good Meas-
ure, pressed down, shaken
together, and overflowing,
will be given into your LAF.
For by the SAME Measure
with which you measure,
it will be dispensed to you
again."

39 And he spoke a Para-
ble to them; † "Can a
Blind man lead a Blind
man? Will not both fall
into a Pit?

40 † A disciple is not
above his TEACHER; but
every one fully qualified
will be as his TEACHER.

41 † But why observest
thou THAT SPLINTER in
thy BROTHER'S EYE, and
perceivest not THA THORN
in thine OWN Eye?

42 How wilt thou say to
thy BROTHER, 'Brother,
let me take out THAT
SPLINTER in thine EYE;
' thyself not seeing the
THORN in thine own EYE?
Hypocrite! first extract
the THORN from thine own
EYE, and then thou wilt
see clearly to extract THAT
SPLINTER in thy BRO-
THER'S EYE.

43 † For there is no good
Tree which yields bad
Fruit; nor * again a bad

* VATICAN MANUSCRIPT.—36. therefore—omit.
—omit. 38. and—omit. 42. or—omit.

36. also—omit.
41. again.

38. and

† 41. In the Talmud are the following proverbs:—"They who say to others, take the small piece of wood out of thy teeth, are answered by, 'take the beam out of thine own eye.'"—Hammond and Lightfoot.

† 28. Matt. v. 48.

† 36. Matt. v. 48.

† 37. Matt. vii. 1.

† 38. Prov.

xix. 17.

† 39. Matt. xv. 14.

† 40. Matt. x. 26; John xiii. 10; xv. 20.

† 41. Matt.

vii. 8.

† 42. Matt. vii. 16, 17.

σαρκιν, ποιουν καρπον καλον. ⁴⁴ Ἐκαστον γαρ
corrupt, bearing fruit good. Every for
δενδρον εκ του ιδιου καρπου γινωσκειται· ου γαρ
tree from the own fruit is known; not for
εξ ακανθων συλλεγουσι συκα, ουδε εκ βατου
from thorns do they gather figs, nor from a bramble
τριγωσι σταφυλην. ⁴⁵ Ὁ αγαθος ανθρωπος εκ
do they pick a cluster of grapes. The good man out of
του αγαθου θησαυρου της καρδιας αυτου προ-
the good treasure of the heart of himself brings
φερει το αγαθον· και ο πονηρος * [ανθρωπος]
forth the good; and the evil [man]
εκ του πονηρου * [θησαυρου της καρδιας αυτου]
out of the evil [treasure of the heart of himself]
προφερει το πονηρον· εκ γαρ του περισσευον-
brings forth the evil; out of for the surplus
τος της καρδιας λαλει το στομα αυτου. ⁴⁶ Τι
of the heart speaks the mouth of him. Why
δε με καλειτε, κυριε, κυριε· και ου ποιειτε α
and me do you call, O lord, O lord; and not do what
λεγω;
I say?

⁴⁷ Πας ο ερχομενος προς με, και ακουων μου
All the coming to me, and hearing of me
των λογων, και ποιων αυτους, υποδειξω υμιν,
the words, and doing them, I will show to you,
τινι εστιν ομοιος. ⁴⁸ Ὅμοιος εστιν ανθρωπος
to whom he is like. Like he is to a man
οικοδομουντι οικιαν, ος εσκαψε και εβαθυε,
building a house, who dug and went deep,
και εθηκε θεμελιον επι την πετραν· πλημμυρας
and laid a foundation on the rock; a flood
δε γενομενης, προσερρηξεν ο ποταμος τη οικια
and having come, dashed against the stream the house
εκεινη, και ουκ ισχυσε σαλευσαι αυτην· τεθε-
that, and not was able to shake her: it was
μελιωτο γαρ επι την πετραν. ⁴⁹ Ο δε ακουσας,
founded for upon the rock. He but having heard,
και μη ποιησας, ομοιος εστιν ανθρωπος οικοδο-
and not having done, like he is to a man having
μησαντι οικιαν επι την γην χωρις θεμελιον·
built a house on the earth without a foundation:
'η προσερρηξεν ο ποταμος· και ευθεως επεσε,
to which dashed against the stream: and immediately it fell,
και εγενετο το ρηγμα της οικιας εκεινης μεγα.
and became the ruin of the house that great.

ΚΕΦ. Ζ'. 7.

¹ Επει δε επληρωσε παντα τα ρηματα αυτου
When and he had ended all the words of him
εις τας ακοας του λαου, εισηλθεν εις Καπερ-
in the ears of the people, he entered into Capernaum.
² Ἐκατονταρχου δε τινι δουλος κακος
Of a centurion and certain slave sick
εχων, ημελλε τελευταν, ος ην αυτω εντιμος.
being, was about to die, who was to him valuable.

Tree which yields good Fruit.

⁴⁴ For † Every Tree is known by its own Fruit. For they do not gather Figs from Thorns, nor do they pick Grapes from Brambles.

⁴⁵ The good Man out of the good Treasure of of * the HEART produces good; and the bad Man out of the EVIL produces evil; for out of * an Overflowing Heart his mouth speaks.

⁴⁶ † And why do you call Me, 'Master, Master,' and obey not my commands?

⁴⁷ † EVERY ONE COMING to me, and hearing My words, and obeying them, I will show you whom he is like;

⁴⁸ he resembles a Man building a House, who dug deep, and laid a foundation on the rock; and a Flood having come, the STREAM dashed against that HOUSE, but could not shake it; * because it was WELL-BUILT ON THE ROCK.

⁴⁹ But HE who HEARS and obeys not, resembles a Man building a House on the SAND, without a Foundation; against which the STREAM dashed, and it fell immediately, and great was the RUIN of that HOUSE."

CHAPTER VII.

¹ Now when he had finished All his SAYINGS in the HEARING of the PEOPLE, † he entered Capernaum.

² And a Centurion's Servant, who was valuable to him, being sick, was about to die.

* VATICAN MANUSCRIPT.—46. the HEART. his HEART—omit.

45. an Overflowing Heart.

45. Man—omit.

45. because it was well-built on

† 44. Matt. xii. 33.
‡ 1. Matt. viii. 6.

‡ 48. Matt. vii. 21, 25; Luke xiii. 25.

‡ 47. Matt. vii. 34.

³ Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτᾶν αὐτόν, ὥπως ἐλθὼν διασώσῃ τὸν δούλον αὐτοῦ.

3 And having heard concerning Jesus, †he sent Elders of the Jews to him, soliciting him, that he would come and save his SERVANT.

⁴ Οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σκουδαίως, λέγοντες· Ὅτι ἀξίος ἐστίν, ᾧ παρεξί τούτο· ὁ ἀγαπᾷ γὰρ τὸν ἑνὸς ἡμῶν, καὶ τὴν συναγωγὴν αὐτοῦ ὠκοδόμησεν ἡμῖν.

4 And having come to Jesus, THEY earnestly besought him, saying, "He is worthy for whom thou shouldst do this;

⁵ Ὁ δὲ Ἰησοῦς ἐπορεύετο συν αὐτοῖς. Ἢν δὲ αὐτοῦ οὐ μακρὰν ἀπεχόντος.

5 for he loves our NATION, and he built our SYNAGOGUE."

⁶ Αὐτοῦ τῆς οἰκίας, ἐπέμψεν * [πρὸς αὐτὸν] ὁ ἐκ τῶν ταυταρχῶν φίλους, λέγων αὐτῷ· Κυριε, μὴ σκυλλῶς· οὐ γὰρ εἰμι ἱκανός, ἵνα ὑπὸ τῇ στείγῃ μου εἰσελθῇ· ⁷ διὸ οὐδὲ ἐμαυτὸν ἤρῃσαι πρὸς σὲ ελθεῖν· ἀλλὰ εἰπε λόγῳ, καὶ ἰζησεται ὁ παῖς μου.

6 Then Jesus went with them; and being not far from the HOUSE, the CENTURION sent Friends, saying to him, "Sir, trouble not thyself; for I am not worthy that thou shouldst come under my ROOF;

⁸ Καὶ γὰρ ἐγὼ ἀνθρώπος εἰμι ὅτε ἐξουσίαν ταπσομένος, ἐχὼν ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται· καὶ ἀλλῷ· Ἐρχου, καὶ ἐρχεται· καὶ τῇ δουλῇ μου· Ποίησον τούτο, καὶ ποιεῖ.

7 therefore, I did not think myself even worthy to come to thee; but commanded by Word, and * my SERVANT will be cured.

⁹ Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς, ἐθαύμασεν αὐτόν·

8 For even I am a Man appointed under Authority, having Soldiers under me, even I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my SERVANT, 'Do this,' and he does it."

καὶ στραφεὶς, τῷ ἀκολουθῶντι αὐτῷ ὄχλῳ εἶπε·

9 And Jesus hearing these things, admired him, and turning, said to the CROWD following him, "I tell you, I have not found, even in ISRAEL, such great Faith."

Λέγω ὑμῖν, οὐδε ἐν τῇ Ἰσραὴλ τοσαύτην πίστιν ἔβρον. ¹⁰ Καὶ ὑποστρεψάμενος οἱ πεμψθέντες εἰς τὸν οἶκον, εὗρον τὸν * [ἀσθενούντα] δούλον ὕγιοντα.

10 And THOSE who had been SENT, having returned to the HOUSE, found the SERVANT restored to health.

¹¹ Καὶ ἐγένετο ἐν τῇ ἐξῇ, ἐπορεύετο εἰς πόλιν καλουμένην Νάϊν· καὶ συνεπορεύοντο

11 And it occurred on the NEXT day, that he was going to a City called † Nain; and his DISCIPLES

* VATICAN MANUSCRIPT.—6. to him—omit. 7. let my servant be healed. 10. being sick—omit.

† 3. Either *magistrate* of the place, or *elders* of the synagogue which the centurion had built. In the parallel place in Matthew, he is represented as coming to Jesus himself; but it is a usual form of speech in all nations, to attribute the act to a person, which is done, not by himself, but by his authority.—Clarke. † 11. Nain, was a small city of Galilee, in the tribe of Issachar. According to Eusebius, it was two miles from Mount Tabor, southward, and near to Endor.

αὐτῷ οἱ μαθηταὶ αὐτοῦ * [ἱκανοί,] καὶ ὄχλος
with him the disciples of him many, and a crowd
πολὺς. ¹² Ὡς δὲ ἤγγισε τὴν πύλιν τῆς πόλεως,
great. As and he drew near to the gate of the city,
καὶ ἰδὼν, ἐξεκρίμινετο τεθνηκώς, υἱὸς μονογενῆς
and lo, was being carried out a dead man, a son only-born
τῇ μητρὶ αὐτοῦ, καὶ ὀχλὸς χηρὰ καὶ ὄχλος
to the mother of himself, and she a widow, and a crowd
τῆς πόλεως ἱκανὸς ἦν συν αὐτῇ. ¹³ Καὶ ἰδὼν
of the city great was with her. And seeing
αὐτὴν ὁ κύριος, ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ
her the lord, he had compassion on her, and
εἶπεν αὐτῇ· Μὴ κλαίει. ¹⁴ Καὶ προσελθὼν
said to her, Not weep. And coming up
ἥψατο τῆς σοροῦ· οἱ δὲ βασταζόντες ἕστησαν.
he touched the bier; those and bearing stood still.
Καὶ εἶπε· Νεανίσκε, σοὶ λέγω, ἐγερθῆτι.
And he said, O young man, to thee I say, rise.
¹⁵ Καὶ ἀνεκαθίσεν ὁ νεκρὸς, καὶ ᾤρξατο λαλεῖν·
And sat up the dead, and began to speak
καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. ¹⁶ Ἐλαβὲ δὲ
and he gave him to the mother of him. Seized and
φόβος πάντας, καὶ ἐδοξάζον τὸν θεόν, λέγοντες·
a fear all, and they glorified the God, saying:
Ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν, καὶ
That a prophet great has risen among us, and
ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. ¹⁷ Καὶ
that he visited the God the people of himself. And
ἐξηλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ
went out the word this in whole the Judea concerning
αὐτοῦ, καὶ * [ἐν] πᾶσιν τῇ περιχωρῷ.
him, and [in] all the surrounding country.
¹⁸ Καὶ ἀγγείλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ
And told John the disciples of him
περὶ πάντων τούτων. ¹⁹ Καὶ προσκαλεσαμέ-
about all these. And having called
νος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης,
to two certain of the disciples of himself the John,
ἐπέμψεν πρὸς τὸν Ἰησοῦν, λέγων· Σὺ εἰ δ' ἐρχο-
sent to the Jesus, saying: Thou art the coming
μενος, ἢ ἄλλον προσδοκῶμεν; ²⁰ Παραγενομένοι
one, or another are we to look for? Having come
δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον· Ἰωάννης ὁ βαπ-
and to him the men they said: John the dip-
τίστης ἀπεσταλκεν ἡμᾶς πρὸς σε, λέγων· Σὺ
per has sent us to thee, saying: Thou art the
εἰ δ' ἐρχομενος, ἢ ἄλλον προσδοκῶμεν; ²¹ Ἐν
art the coming one, or another are we to look for? In
αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νοσῶν
this and the hour he delivered many from disease
καὶ μαστίγων καὶ πνευματῶν πονηρῶν, καὶ
and plagues and spirits evil, and

were going with him, and a great crowd.

¹³ And as he approached the GATE of the CITY, behold, a dead man was being carried out, an Only Son of his MOTHER, and she was a Widow; and a great Crowd from the CITY was with her.

¹⁴ And seeing her, the LORD had pity on her, and said to her, "Weep not."

¹⁵ And approaching, he touched the BIER, and the BEARERS stood still. And he said, "Young MAN, I say to thee, Arise."

¹⁶ Then HE WHO had been DEAD sat up, and began to speak; and he gave him to his MOTHER.

¹⁷ And fear seized all; and they praised GOD, saying, "A great Prophet has risen among us," and, "GOD has visited his PEOPLE."

¹⁸ And this REPORT concerning him pervaded ALL JUDEA, and ALL the SURROUNDING COUNTRY.

¹⁹ And JOHN'S DISCIPLES told him of all these things.

²⁰ And summoning two of his DISCIPLES, JOHN sent to * the LORD, saying, "Art thou the COMING ONE? or are we to expect Another?"

²¹ And having come to him, the MEN said, "John, the IMMERSER, * sent us to thee, saying, 'Art thou the COMING ONE? or are we to expect Another?'"

²² And in THAT HOUR he delivered many from Diseases, and Plagues, and evil Spirits; and he gave

* VATICAN MANUSCRIPT.—11. many—omit.
Ing. 20. sent.

17. in—omit.

19. the LORD say-

† 14. The people of the East bury the dead without coffins; but they carry them to the grave on a bier which is shaped like one.—*Harmer*. "Presently a funeral procession, consisting of men and women, came rapidly from the city, (the cemetery is outside of the present Jerusalem,) and halted at a new, simple grave sunk three or four feet only below the ground. The body was not enclosed in a coffin, but wrapped in a loose garment and laid on a bier carried by hand. My impression is that even the face was partially exposed to view. It was under similar circumstances that the son of the widow at Nain was borne to the grave."—*Hackett*.

† 16. Luke xiv. 12; John iv. 19; vi. 14; ix. 17.
xl. 2.

† 16. Luke i. 63.

† 18. Math.

τυφλοῖς πολλοῖς εὐχαρίσато το βλέπειν. ²² Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορεύεσθε ἀπαγγέιλαι Ἰωάννῃ ὅτι εἶδετε καὶ ἤκουσατε· * [ὅτι] τυφλοὶ ἀναβλεποῦσι, χωλοὶ περιπατοῦσι, λεῖπροι καθαρίζονται, κῶφοι ἀκουοῦσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται· ²³ καὶ μακάριος ἐστίν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

²⁴ Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου· Τί ἐξεληλυθατε εἰς τὴν ἐρημὸν θεασασθαι; καλαμὸν ὑπὸ ἀνέμου σαλευόμενον; ²⁵ Ἀλλὰ τί ἐξεληλυθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; Ἰδοὺ, οἱ ἐν ἱματίῳ ἐνδοξῇ καὶ τρυφῇ ὑπαρχόντες, ἐν τοῖς βασιλείοις εἰσιν. ²⁶ Ἀλλὰ τί ἐξεληλυθατε ἰδεῖν; προφῆτην; Ναι λέγω ὑμῖν, καὶ περισσότερον προφῆτου. ²⁷ Οὗτός ἐστι, περὶ οὗ γεγραπταί· “Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἀγγέλον μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἐμπροσθεν σου.” ²⁸ Λέγω [γὰρ] ὑμῖν· μεῖζων ἐν γεννητοῖς γυναικῶν * [προφῆτης] Ἰωάννου * [τοῦ βαπτιστοῦ] οὐδεὶς ἐστίν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ, μεῖζων αὐτοῦ ἐστί. ²⁹ Καὶ πᾶς ὁ λαὸς ἀκουσας, καὶ οἱ τελευτᾶν, ἐδικαίωσαν τὸν θεόν, βαπτισθέντες το βαπτισμῷ Ἰωάννου. ³⁰ Οἱ δὲ Φαρισαῖοι καὶ οἱ ἑρμῖκοι τὴν βουλὴν τοῦ θεοῦ ἠθετήσαν ἐπ’ αὐτοῦ, μὴ βαπτισθέντες ὑπ’ αὐτοῦ.

* sight to many Blind persons.

²² And * Jesus answering, said to them, † “Go, tell John what you have seen and heard; the Blind are made to see, the Lame to walk, the Lepers are cleansed, the Deaf hear, the Dead are raised, ‡ glad tidings are announced to the Poor;

²³ and happy is he who shall not stumble at me.”

²⁴ † And John’s messengers having departed, he began to say to the crowds concerning John, “Why went you out into the desert? To see a Reed shaken by the Wind?

²⁵ But why went you out? To see a Man clothed in soft garments? Behold, those robed in splendid apparel, and living in luxury, are in royal palaces.

²⁶ But why went you out? To see a Prophet? Yes, I tell you, and one more excellent than a Prophet.

²⁷ This is he concerning whom it is written, † ‘Behold! * I send my messenger before thy Face, who will prepare thy way before thee.’

²⁸ I say to you, Among those born of Women, there is not a greater than John; yet the least in the Kingdom of God is superior to him.

²⁹ And All the people having heard, and the tribute-takers, justified God, ‡ having been immersed with the immersion of John.

³⁰ But the Pharisees and Lawyers set aside the purpose of God towards himself, not having been immersed by him.

* VATICAN MANUSCRIPT.—31. sight. 27. I send.

28. For—omit

22. he answering. 23. prophet—omit.

22. That—omit. 28 the dipper—omit.

: 31. Matt. xl. 5. : 22. Luke iv. 18. : 23. Matt. iii. 5; Luke iii. 12.

: 22. Luke iv. 18.

: 24. Matt. xi. 7.

: 27. Mal. iii. 1.

: 30. Acts xx. 37.

31 Τινὶ οὖν ὁμοιωσῶ τοὺς ἀνθρώπους τῆς
To what then shall I compare the men of the
γενεᾶς ταύτης; καὶ τινὲς εἰσὶν ὅμοιοι; 32 Ὅμοιοι
generation this? and to what are they like? Like

οἱ εἰσὶ παῖδιοις τοῖς ἐν ἀγορᾷ καθήμενοις, καὶ
they are boys those in a market sitting, and
προσφώνουσιν ἀλλήλοις, καὶ λεγουσιν· Ἡυλη-
calling to one another, and saying; We have played

σαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐβρηνήσαμεν
the flute for you, and not you have danced; we have mourned
ὑμῖν, καὶ οὐκ ἐκλαυσάτε. 33 Ἐληλυθε γὰρ
for you, and not you have wept. Has come for

Ἰωάννης ὁ βαπτιστής, μὴτε ἄρτον ἐσθίων,
John the dipper, neither bread eating,

μὴτε οἶνον πίνων· καὶ λέγετε· Δαίμονιον ἔχει.
nor wine drinking; and you say; A demon he has.

34 Ἐληλυθεν ὁ υἱὸς τοῦ ἀνθρώπου, ἐσθίων καὶ
Has come the son of the man, eating and

πίνων· καὶ λέγετε· Ἴδου, ἄνθρωπος φάγος καὶ
drinking; and you say; Lo, a man glutton and

οἰνοποτὴς, φίλος τελευτῶν καὶ ἁμαρτωλῶν.
a wine-drinker, a friend of tax-gatherers and sinners.

35 Καὶ ἐδικαιώθη ἡ σοφία αὐτοῦ τῶν τέκνων αὐτῆς
And is justified the wisdom by the children of herself
πάντων.
all.

36 Ἡρώτα δὲ τις αὐτοῦ τῶν Φαρισαίων, ἵνα
Asked and one him of the Pharisees, that

φαγῇ μετ' αὐτοῦ· καὶ εἰσῆλθων εἰς τὴν οἰκίαν
he might eat with him; and entering into the house

τοῦ Φαρισαίου, ἀνεκλιθῇ. 37 Καὶ ἰδού, γυνὴ
of the Pharisee, he reclined. And lo, a woman

ἐν τῇ πόλει, ἥτις ἦν ἁμαρτωλὸς, ἐπιγινούσα ὅτι
in the city, who was a sinner, knowing that

ἀνακεῖται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομισάσα
he reclines in the house of the Pharisee, having brought

ἀλαβαστρον μυρου, 38 καὶ στασά στίσω παρὰ
an alabaster-box of balsam, and standing behind at

τοὺς πόδας αὐτοῦ, κλαίουσα, ἤρξατο βρέχειν
the feet of him, weeping, she began to wet

τοὺς πόδας αὐτοῦ τοῖς δακρυσὶ καὶ ταῖς θρίξι
the feet of him with the tears; and with the hairs

τῆς κεφαλῆς αὐτῆς ἐξεμασσε, καὶ κατεφίλει
of the head of herself wiped, and kissed

τοὺς πόδας αὐτοῦ, καὶ ἠλείφε τῷ μυρῷ. 39 Ἰδὼν
the feet of him, and anointed with the balsam. Seeing

δὲ ὁ Φαρισαῖος ὁ καλεσάς αὐτόν, εἶπεν ἐν ἑαυτῷ,
but the Pharisee that having called him, spoke in himself,

λέγων· Οὗτος εἰ ἦν προφῆτης, ἐγίνωσκεν αὐ-
saying; This if he was a prophet, would know,

31 † To what then shall I compare the MEN of this GENERATION? and what are they like?

32 They are like THOSE BOYS SITTING in a Public place, and calling to one another, and saying, 'We have played for you on the flute, but you have not danced; we have sung mournful songs for you, but you have not lamented.'

33 † For John the IMMERSER has come neither eating Bread nor drinking Wine, and you say, 'He has a Demon.'

34 The SON of MAN has come eating and drinking, and you say, 'Behold a Glutton and a Wine-drinker! an Associate of Tribute-takers and Sinners!'

35 † But WISDOM is vindicated by All her CHILDREN."

36 † And one of the PHARISEES invited him to eat with him. And entering into the HOUSE of the PHARISEE, he reclined.

37 And, behold, a † Woman * who was of the CITY, a Sinner, knowing that he reclined in the PHARISEE'S house, brought an Alaba-ster box of Balsam,

38 and standing be- hind, at his FEET, weeping, she began to wet his FEET with TEARS, and wiped them with the HAIR of her HEAD, and repeatedly kissed his FEET, and an- ointed them with the BAL- SAM.

39 But THAT PHARISEE who had INVITED him ob- serving this, spoke within himself, saying, † "This man, if he were a Prophet,

* VATICAN MANUSCRIPT.—37. who was in the city, a Sinner.

† 37. There is no good reason for concluding that this woman was a public prostitute, as many suppose. She was probably only a Gentile, and therefore in the estimation of the Pharisee a sinner. *Hamartolos*, is often used in the New Testament in this sense. † 38. This is not intelligible, without adverting to the posture in which the ancients took their meals. They placed themselves along the couch on their sides, supported their heads with one arm, bent at the elbow, and resting on the couch; and with the other they took their food, and were supported at the back by cushions. Their feet of course were accessible to one who came behind the couch.—*Wakefield*.

† 31. Matt. xi. 16.

† 33. Matt. iii. 4; Mark i. 6.

† 38. Matt. xi.

10. † 36. Matt. xxvi. 6; Mark xiv. 3; John xi. 2.

† Luke xv. 2.

τις καὶ ποταπὴ ἡ γυνή, ἣτις ἀπτεται αὐτὸν·
 who and what the woman, who touches him;
 ὅτι ἁμαρτωλὸς ἐστὶ. ⁴⁰ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
 that sinner she is. And answering the Jesus
 εἶπε πρὸς αὐτὸν· Σίμων, ἐχὼ σοὶ τι εἰπεῖν.
 said to him; Simon, I have to thee something to say.
 Ὁ δὲ φησὶ· Διδασκαλε, εἰπε. ⁴¹ Δυὸ χρεωφεῖ-
 He and says: O teacher, say. Two debt-
 λεῖται πρὸς δανειστὴν τινί· ὁ εἰς ὠφείλε δηνάρια
 was to a creditor certain: the one owed denarii
 πεντακοστία, ὁ δὲ ἕτερος πενήτηκοντα. ⁴² Μὴ
 five hundred, and the other fifty.
 εχούτων * [δέ] αὐτῶν ἀπαδοῦναι, ἀμφοτέροις
 having [and] of them to pay, both
 εχαρισάτο. Τίς οὖν αὐτῶν, * [εἶπε] πλεῖον
 he forgave. Which then of them, [say] more
 αὐτὸν ἀγαπήσει; ⁴³ Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν
 him will love? Answering and the Simon said:
 Ὅτι λαμβάνω, ὅτι ὃ το πλεον εχαρισάτο.
 I suppose, that to whom the more he forgave.
 Ὁ δὲ εἶπεν αὐτῇ· Ὅρθως ἐκρίνας. ⁴⁴ Καὶ στρα-
 He and said to her: Rightly thou hast judged. And turn-
 φεισ πρὸς τὴν γυναῖκα, τῇ Σίμωνι εἶπεν· Βλέπ-
 ing to the woman, to the Simon he said: Behold
 εἰς ταύτην τὴν γυναῖκα; εἰσηλθὼν σου εἰς τὴν
 thou this the woman? I came of thee into the
 οἰκίαν· ὕδωρ ἐπὶ τοὺς ποδας μου οὐκ ἔδωκα·
 house: water for the feet of me not thou gavest:
 αὕτη δὲ τοῖς δακρυσὶν ἐβρέξε μου τοὺς ποδας,
 she but with the tears she wet of me the feet,
 καὶ ταῖς θρίξιν αὐτῆς ἐξεμάζε. ⁴⁵ Φίλημα μοι
 and with the hairs of herself has wiped. A kiss to me
 οὐκ ἔδωκα· αὕτη δὲ ἀφ' ἧς εἰσηλθὼν, οὐ δεῖ-
 not thou gavest: she but from of her came in, not has
 λικε καταφιλοῦσα· μου τοὺς ποδας. ⁴⁶ Ἐλαίᾳ
 anointed kissing of me the feet. With oil
 τὴν κεφαλὴν μου οὐκ ἠλείψας· αὕτη δὲ μύρρῳ
 the head of me not thou didst anoint: she but with balsam
 ἠλείψε τοὺς ποδας μου. ⁴⁷ Ὅθ' χάριν, λέγω
 anointed the feet of me. Therefore, I say
 σοι, ἀφένται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί,
 to thee, have been forgiven the sins of her the many,
 ὅτι ἠγάπησε πολὺ· ὃ δὲ ὀλίγον ἀφίεται,
 for that she loved much, to whom but little is forgiven,
 ὀλίγον ἀνάπα. ⁴⁸ Εἶπε δὲ αὐτῇ· Ἀφένται
 little let her. He said and to her; Have been forgiven
 σου αἱ ἁμαρτίαι. ⁴⁹ Καὶ ᾤξετο οἱ συνανακει-
 of thee the sins. And began those reclining
 μένοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτος ἐστίν, ὃς
 ones to say in themselves; Who this is, who
 καὶ ἁμαρτίας ἀφήσιν; ⁵⁰ Εἶπε δὲ πρὸς τὴν
 even sins forgives? He said and to the
 γυναῖκα· Ἡ πίστις σου σέσωκε σε· πορεύου εἰς
 woman; The faith of thee has saved thee; go in
 εἰρήνην.
 peace.

would know who and what the woman is, that touchs him; For she is a Sinner."

40 And Jesus answering, said to him, "Simon, I have something to say to thee." And he said, "Teacher, say it."

41 "A certain Creditor had Two Debtors; one owed five hundred + Denarii, and the other fifty.

42 But not having [the means] to pay, he forgave both. Which of them, therefore, will love him most?"

43 And SIMON answering, said, "He, I suppose, to whom he forgave most." And he said to him, "Thou hast judged correctly."

44 And turning to the woman, he said to SIMON, "Thou seest This woman; I came into Thy house, thou gavest me no Water for my feet; but she wet My feet with tears, and wiped them with her hair."

45 Thou gavest Me no Kiss; but she, since she came in, has not ceased kissing My feet."

46 Thou didst not + anoint My head with Oil; but she anointed my feet with Balsam."

47 + Therefore, I say to thee, Her many sins have been forgiven; on this account she loved much; but he to whom little is forgiven, * also loves little."

48 And he said to her, + "Thy sins have been forgiven."

49 And the guests began to say among themselves; + "Who is this that even forgives Sins?"

50 And he said to the woman, + "Thy faith has saved thee; go in Peace."

* VATICAN MANUSCRIPT.—42. and—omit.

42. say—omit.

47. also loves.

† 41. A Roman coin worth about 14 cents, or 7d.

‡ 42. Ps. xlii. 5.
 Is. 5: Mark ii. 7.

‡ 47. 1 Tim. i. 14.

† 48. Matt. ix. 2; Mark ii. 5. † 49. Matt.
 i. 6; Matt. ix. 23; Mark v. 24; Luke viii. 48; xviii. 43.

ΚΕΦ. η'. 8.

† **Και** **εγενετο** **εν** **τῷ** **καθεξῆς**, **καὶ** **αὐτος**
And it happened in the afterwards, also he
διωδευε **κατὰ** **πολιν** **καὶ** **κωμην**, **κηρυσσων**
traveled through every city and village, publishing
καὶ **ευαγγελιζομενος** **την** **βασιλειαν** **του** **θεου**
and proclaiming the glad tidings the kingdom of the God;
καὶ **οἱ** **δωδεκα** **συν** **αυτῷ**, ² **καὶ** **γυναικες** **τινες**,
and the twelve with him, and women certain,
αἱ **ἦσαν** **τεθεραπευμεναι** **απο** **πνευματων** **πονη-**
who were having been healed from spirits evil
ρων **καὶ** **ασθενειων**. **Μαρια** **ἡ** **καλουμενη** **Μαγδα-**
and infirmities; - Mary that being called Magda-
ληνη, **αφ'** **ἧς** **διαμονια** **επτα** **εξεληλυθει**, ³ **καὶ**
lease, from whom demons seven had gone out, and
Ιωαννα, **γυνη** **Χουζα** **επιτροπου** **Ἡρωδου**, **καὶ**
Joanna, a wife of Chuza steward of Herod, and
Σουσαννα, **καὶ** **ετεραι** **πολλαι**, **αιτινες** **διηκονουν**
Susanna, and others many, who ministered
αυτῷ **απο** **των** **υπαρχοντων** **αυταις**.
to him from the possessions of them.

⁴ **Συνιόντος** **δε** **οχλου** **πολλου**, **καὶ** **ωθ'** **κατὰ**
Was assembling and a crowd great, and oft every
πολιν **επικορευομενων** **προς** **αυτον**, **ειπε** **δια**
city were coming to him, he said by
παραβολης. ⁵ **Εξηλθεν** **ὁ** **σπειρων** **του** **σπειραι**
a parable; Went out the sower of the to sow
τον **σπορον** **αυτου**· **καὶ** **εν** **τῷ** **σπειρειν** **αυτον**, **ὁ**
the seed of himself; and in the sowing it, this
μεν **επεισε** **παρα** **την** **οδον**· **καὶ** **κατεπατηθη**, **καὶ**
indeed fell by the path; and it was trodden down, and
τα **πετεινα** **του** **ουρανου** **κατεφαγεν** **αυτο**. ⁶ **Καὶ**
the birds of the heaven ate it. And
ετερον **επεσεν** **επι** **την** **πετραν**· **καὶ** **φυνε**
another fell on the rock; and having sprung up
εξηρανθη, **δια** **το** **μη** **εχειν** **ικμαδα**. ⁷ **Καὶ**
it dried up, through the not to have moisture. And
ετερον **επεσεν** **εν** **μεσφ** **των** **ακανθων**· **καὶ** **συμ-**
another fell in midst of the thorns; and having
φυνε· **αἱ** **ακανθαι** **απεκνιξαν** **αυτο**. ⁸ **Καὶ**
sprung up with the thorns they choked it. And
ετερον **επεσεν** **εις** **την** **γην** **την** **αγαθην**· **καὶ**
another fell in the ground the good; and
φυνε **εποιησε** **καρπον** **εκατονταπλασιονα**.
having sprung up bore fruit a hundredfold.
Ταυτα **λεγων**, **εφωνει**· **Ὁ** **εχων** **ωτα** **ακουειν**,
These things having said, he cried: He having ears to hear,
ακουετω. ⁹ **Εκρωτων** **δε** **αυτον** **οἱ** **μαθηται**
let him hear. Asked and him the disciples
αυτου, ^{*} **[λεγοντες.]** **τις** **ειη** **ἡ** **παραβολη**
of him, [saying,] what may be the parable
αυτη. ¹⁰ **Ὁ** **δε** **ειπεν**· **Τιμιν** **δεδοται** **γνωμαι** **τα**
this. He said; To you it is given to know the
μυστηρια **της** **βασιλειας** **του** **θεου**· **τοις** **δε** **λοι-**
secrets of the kingdom of the God; to the but others
ποις **εν** **παραβολαις**· **ινα** **βλεποντες** **μη** **βλεπωσι**,
in parables; that seeing not they may see,

CHAPTER VIII.

1 And it occurred AFTER-
WARDS that he traveled
through every City and
Village, publishing and
proclaiming the glad tid-
ings of the KINGDOM of
GOD; and the TWELVE
were with him,

2 and † certain Women,
who had been delivered
from evil Spirits and In-
firmities, THAT Mary who
was CALLED OF MAGDALA,
‡ from whom seven Dem-
ons had been expelled,

3 and Joanna, the Wife
of Chuza, Herod's Wife,
and Susanna, and many
others, who assisted him
from their POSSESSIONS.

4 ‡ Now when a great
Crowd was assembling, and
THEY were coming to him
from every City, he spoke
by a Parable:

5 "THE SOWER went
forth to sow his SEED; and
IN SOWING, part fell by the
ROAD; and it was trodden
down, or the BIRDS of
HEAVEN picked it up.

6 And another part fell
ON THE ROCK; and having
sprung up, it withered
away, because it HAD NO
Moisture.

7 And another part fell
IN THE MIDST of the THORNS;
and the THORNS springing
up with it, choked it.

8 And another part fell
into the GOOD GROUND,
and having sprung up,
yielded Increase, a hun-
dredfold." And having said
this, he cried, "He having
Ears to hear, let him hear."

9 ‡ And his DISCIPLES
asked him, "What may
* THIS PARABLE mean?"

10 And HE said, "To
you it is given to know the
SECRETS of the KINGDOM
of GOD; but to the OTHERS
in PARABLES; ‡ that seeing
they may not see, and hear-

* VATICAN MANUSCRIPT.—9. This PARABLE.

10. saying.—omit.

‡ 2. Matt. xxvii. 55, 56.

‡ 2. Matt. xvi. 9.

‡ 4. Matt. xlii. 2; Mark iv. 1.

† 9. Matt. xlii. 10; Mark iv. 10.

‡ 10. Isa. vi. 9; Mark iv. 12.

και ακουοντες μη συνιωσιν. ¹¹ Εστι δε αυτη η
and hearing not they may understand. Is now this the
παραβολη· ¹² Ο σπορος, εστιν ο λογος του θεου.
parable, The seed, is the word of the God.

Οι δε παρα την οδον, εισιν οι ακουοντες·
Those and by the path, are those hearing:

ειτα ερχεται ο διαβολος, και αιρει τον λογον
then comes the accuser, and takes away the word
απο της καρδιας αυτων, ινα μη πιστευσαντες
from the heart of them, so that not having believed
σωθωσιν. ¹³ Οι δε επι της πετρας, οι, οταν
they may be saved. They and on the rock, who, when

ακουστωσι, πετα χαρας δεχονται τον λογον·
they may hear, with joy receives the word;
και ουτοι ριζαν ουκ εχουσιν, οι προς καιρον
and these root not they have, who for a season
πιστευουσι, και εν καιρω πειρασμου αφισταν-
will believe, and in season of temptation fall away.

ται. ¹⁴ Το δε εις τας ακανθας πεσον, ουτοι
That and into the thorns having fallen, these

εισιν οι ακουσαντες, και υπο μεριμνων και
are they having heard, and by anxious cares and
πλουτου και ηδωνων του βιου πορευομενοι συμ-
much and pleasures of the life going forth are
πριγονται, και ου τελεσφορουσι. ¹⁵ Το δε εν
obeyed, and not bear fruit to perfection. That and in

τη καλη γη, ουτοι εισιν, οιτινες εν καρδια
the good ground, these are, who in heart
καλη και αγαθη ακουσαντες τον λογον, κατε-
good and upright having heard the word, re-

χουσιν, και καρποφορουσιν εν υπομονη. ¹⁶ Ου-
tain, and bear fruit with perseverance. No
δεις δε λυχνον αψας, καλυπτει αυτον σκευει, η
one and a lamp having lighted, covers him with a vessel, or

υποκατω κλινης τιθησιν· αλλ' επι λυχνιας επι-
under a couch places: but upon a lamp-stand pla-
τιθησιν, * [ινα οι εισπορευομενοι βλεπωσι το
one, [that those entering may see the
φως.] ¹⁷ Ου γαρ εστι κρυπτον, ο ου φανερων
seal.] Not for is hidden, which not manifest

γινησεται· ουδε αποκρυφον, ο ου γνωσθησεται
will unclose; nor stored away, which not will be known

και εις φανερων ελθη. ¹⁸ Βλεπετε ουν, πως
and into light may come. Take heed then, how
ακουετε· ος γαρ αν εχη, δοθησεται αυτω· και
you hear, who for ever may have, it will be given to him: and

ος αν μη εχη, και ο ουκει εχειν, αρθησεται
whoever not may have, even what he seems to have, will be taken
αυ· αυτου.
from him.

¹⁹ Παρεγενοντο δε προς αυτον η μητηρ και
Came and to him the mother and
οι αδελφοι αυτου, και ουκ ηδυναντο συνιτυχειν
and brothers of him, and not was able to get near

αυτη δια τον οχλον. ²⁰ Και απηγγελη
to him on account of the crowd. And it was told
αυτω, * [λεγοντων]· Η μητηρ σου και οι
to him, [saying:] The mother of thee and the

ing they may not under-
stand.

¹¹ † Now the PARABLE
is this: The SEED is the
WORD OF GOD.

¹² THOSE by the ROAD
are THEY who HEAR; then
the ENEMY comes, and
takes away the WORD from
their HEARTS, that they
may not believe and be
saved.

¹³ THOSE on the ROCK
are they, who, when they
hear, receive the WORD
with JOY; and yet these
have no ROOT; they believe
for a Time, and in a Time
of Trial fall away.

¹⁴ And THAT having
fallen among the THORNS
are THEY, who, HAVING
HEARD, and going forth
are choked by the Anxie-
ties, and Riches, and Plea-
sures of LIFE, and bring no
fruit to maturity,

¹⁵ But THAT in the
GOOD Ground are those,
who, having heard the
WORD, retain it in a good
and honest Heart, and bear
fruit with Perseverance.

¹⁶ † Now no one having
lighted a Lamp, covers it
with a Vessel, or puts it
under a Couch, but places
it on a Lamp-stand, * that
THOSE COMING IN may
see the LIGHT.

¹⁷ † For there is nothing
hidden, which will not be
disclosed, nor concealed,
which will not be known,
and come to light.

¹⁸ Take heed, therefore,
how you hear; † for to him
who has, more will be
given; but from him who
has not, will be taken away
even that which he has.

¹⁹ † Now his MOTHER
and BROTHERS came to-
wards him, but could not
get near him, on account
of the CROWD.

²⁰ And it was told him,
"Thy MOTHER and thy

* VATICAN MSS.—16. THOSE COMING IN may see the LIGHT—omit.

20. saying—omit.

† 11. Matt. xiii. 18; Mark iv. 14.

† 16. Matt. v. 15; Mark iv. 21; Luke xi. 33.

† 17. Matt. x. 26; Luke xii. 2.

† 18. Matt. xiii. 12; xiv. 22; Luke xix. 20.

† 19. Matt.

xii. 46; Mark iii. 31.

αδελφοί σου ἐστῆκασιν ἐξω, ἰδεῖν σε θελοντες.

brothers of thee stand without, to see thee desiring.
21 Ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτοὺς· Μητρὶ
He and answering said to them; Mother
μου καὶ ἀδελφοί μου οὗτοι εἰσιν, οἱ τοῦ λόγου
of me and brothers of me these are, who the word
τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.
of the God hearing and doing.

22 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς
And it happened in one of the days, and he
ἐνεβῆ εἰς πλοῖον, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ
went into a ship, and the disciples of him; and
εἶπε πρὸς αὐτοὺς· Διελθώμεν εἰς τὸ πέραν τῆς
said to them; We may pass over to the other side of the
λίμνης· καὶ ἀνηχόσαν. 23 Πλεόντων δὲ αὐτῶν,
lake, and they put off. Sailing but of them,

ἀφύπνωσε. Καὶ κατέβη λαλαψ ἀνεμου εἰς τὴν
he fell asleep. And came down a squall of wind on the
λίμνην, καὶ συνεπληρουντο, καὶ ἐκινδυνεον.
lake, and they were filling, and were in danger.

24 Προτελθόντες δὲ διηγείραν αὐτὸν, λέγοντες·
Coming to and they awoke him, saying;

Επιστάτα, ἐπιστάτα, ἀπολλυμεθα. Ὁ δὲ ἐγερ-
O master, O master, we are perishing. He and arising
θεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλυδωνί του
ing rebuked the wind and the raging of the
ὑδάτος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.
water; and they ceased, and there was a calm.

25 Εἶπε δὲ αὐτοῖς· Πού ἐστιν ἡ πίστις ὑμῶν;
He said and to them; Where is the faith of you?

Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς
Fearing and they wondered, saying to
ἀλλήλους· Τίς ἀρα οὗτος ἐστίν, ὅτι καὶ τοῖς
one another; Who then this is, that even to the
ἀνεμοῖς ἐπιτασσεῖ καὶ τῷ ὕδατι, καὶ ὑπακούουσιν
winds he gives a charge and to the water, and they hearken
αὐτῷ; 26 Καὶ κατέκλεισαν εἰς τὴν χώραν
to him? And they sailed into the country

τῶν Γαδαρηνῶν, ἧτις ἐστὶν ἀντίπεραν τῆς
of the Gadarenes, which is over-against the
Γαλιλαίας.
Galilee.

27 Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντη-
Going out and to him on the land, met
σεν αὐτῷ ἄνθρωπος ἐκ τῆς πόλεως, ὃς εἶχε
him a man certain of the city, who had
δαίμονια ἐκ χρόνων ἱκανῶν, καὶ ἱματίον οὐκ
demons from times many, and a mantle not
ἐνεδιδυσκετο, καὶ ἐν οἰκίᾳ οὐκ ἐμενεν, ἀλλ' ἐν
he put on, and in a house not he remained, but in

BROTHERS stand without, desiring to see thee."

21 But HE answering, said to them, "My Mother and my Brothers are THESE who HEAR the WORD of GOD, and obey it."

22 † And it came to pass on one of the DAYS, that he went into a Boat with his DISCIPLES; and he said to them, "Let us pass over to the OTHER SIDE of the LAKE." And they set sail.

23 And as they were sailing, he fell asleep; and there came down a Gale of Wind on the LAKE; and they were deluged, and were in danger.

24 And approaching, they awoke him, saying, "Master! Master! we are perishing." Then arising, HE rebuked the WIND and the RAGING of the WATER; and they ceased, and there was a Calm.

25 And he said to them, "Where is your FAITH?" And being afraid, they wondered, saying to one another, "Who then is this that commands even the WINDS and the WATER, and they obey him?"

26 † And they sailed to the REGION of the † GADARENES, which is opposite to GALILEE.

27 And going out on SHORE, * a Certain Man of the CITY met him, who had * Demons; and for a long Time he wore no Clothes, nor remained in a House, but in the TOMBS.

* VATICAN MANUSCRIPT.—25. and they obey him—omit. 26. GADARENES. 27. a Certain Man.

27. Demons; and for a long Time he wore.

† 20. "I was afterwards informed by Mr. Thomson of Sidon, who had recently traversed this region, and whose knowledge both of the country and its language gave him great facilities in picking up information, that nearly opposite Mejdal (Magdala), or just about opposite where we turned south, there is a place called by the natives *Giras*, which Mr. T. supposes to be a corruption of *Gergesene*. Here there is a sharp sloping precipice of perhaps 250 feet high. This is the 'steep place' (*kreemmen*) Matt. vii. 33; Mark v. 13; Luke viii. 33. Mark and Luke say it was in the country of the *Gadarenes*, and we know that Gadara (eight miles from Tiberias according to Josephus, Life, 65) must have been farther south. But the town Gadarene may be a wide one, and besides, the reading in Mark and Luke is a very doubtful one; the mass of evidence preponderates in favor of *Gergesene* instead of *Gadarene*."—Hatchett.

‡ 22. Matt. viii. 23; Mark iv. 35.

‡ 20. Matt. viii. 28; Mark v. 1.

τοὺς μνημασίῃν. ²⁸ Ἰδὼν δὲ τὸν Ἰησοῦν, καὶ
the tombs. Seeing and the Jesus, and
ἀνακραζας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ
crying out, he fell down to him, and with a voice loud
εἶπε· Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ
said, What to me and to thee, Jesus, O son of the God of the
ὑψίστου; διόμαι σου, μὴ με βασανίσῃς.
highest? I beseech thee, not me thou mayst torment.

²⁹ (Παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ
(he had commanded for the spirit the unclean
ἐξελθεῖν ἀπο τοῦ ἀνθρώπου· πολλοῖς γὰρ χρό-
to come out from the man; many for times
ναις συνήρκακεν αὐτόν· καὶ ἐδεσμεῖτο ἀλυσεσθαι
he had bound him; and he was bound with chains
καὶ τεταῖς, φυλασσομενός· καὶ διαρρήσων τὰ
and fetters, being guarded; and breaking the
δεσμά, ἤλυνετο ὑπο τοῦ δαιμονος εἰς τὰς ἐρη-
bands, he was driven by the demon into the des-
μούς.) ³⁰ Ἐκπῶρωτῃσε δὲ αὐτὸν ὁ Ἰησοῦς,
said.) Asked and him the Jesus,

³¹ [Λέγων·] Τί σοὶ ἐστὶν ὄνομα; Ὁ δὲ εἶπε·
[saying.] What to thee is a name? He said said;
Λέγων· ὅτι δαιμονία πολλὰ εἰσῆλθεν εἰς αὐτόν.
saying: for demons many had entered into him.

³² Καὶ παρεκάλεσεν αὐτόν, ἵνα μὴ ἐπιτάξῃ αὐτοῖς
And he besought him, that not he would command them
εἰς τὴν ἀβύσσον ἀπελθεῖν. ³³ Ἦν δὲ ἐκεῖ
into the abyss to go. Was and there
ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει·
a herd of swine many feeding in the mountain:
καὶ παρεκάλεσεν αὐτόν, ἵνα ἐπιτρέψῃ αὐτοῖς εἰς
and they besought him, that he would permit them into
ἐκεῖνους εἰσελθεῖν. Καὶ ἐπέτρεψεν αὐτοῖς.
them to enter. And he permitted them.

³⁴ Ἐξελθόντα δὲ τὰ δαιμονία ἀπο τοῦ ἀνθρώπου,
Having gone out and the demons from the man,
εἰσῆλθεν εἰς τοὺς χοίρους· καὶ ὤρμησεν ἡ
they entered into the swine: and rushed the
ἀγέλη κάτω τοῦ κρημένου εἰς τὴν λίανην, καὶ
herd down the precipice into the lake, and
ἀπέπνιγθῃ. ³⁵ Ἰδόντες δὲ οἱ βοσκόντες τὸ
were strangled. Seeing and those feeding that

γεγονός, ἐφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν
having been done, fled and reported in the city
καὶ εἰς τοὺς ἀγρούς. ³⁶ Ἐξῆλθον δὲ ἰδεῖν τὸ
and in the villages. They came out and to see that
γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ
having been done: and came to the Jesus, and
εἶπον κατῆλθεν τὸν ἀνθρώπον, ἀφ' οὗ τα
said sitting the man, from whom the
δαίμονια ἐξελθούσι, ἱματισμένον καὶ σωφρο-
demons had gone out, having been clothed and being of
νοῦντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβή-
sane mind, at the feet of the Jesus; and they
θησαν. ³⁷ Ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες,
were afraid. Reported and to them and those having seen

²⁸ And seeing JESUS, he
fell down before him, and
crying out with a loud
Voice, said, "What hast
thou to do with me, Jesus,
—O Son of God—the
HIGHEST? I beseech thee,
torment me not."

²⁹ (For he had com-
manded the IMPURE SPIRIT
to come out of the MAN.
For it had frequently seized
him; and he was bound
with Chains and Fetters,
and guarded; and breaking
the BONDS, he was driven
by the DEMON into the
DESERTS.)

³⁰ And Jesus asked
him, "What is thy Name?"
And he said, "Legion;"
Because many Demons
had entered into him.

³¹ And he besought him
that he would not com-
mand them to go out into
the ABYSS.

³² Now there was a
Herd of many Swine feed-
ing on the MOUNTAIN;
and they besought him to
permit them to go into
them. And he permitted
them.

³³ Then the DEMONS
having come out of the
MAN, went into the SWINE;
and the HERD rushed down
the PRECIPICE into the
LAKE, and were drowned.

³⁴ And the SWINE-
HERDS, seeing that HAV-
ING BEEN DONE, fled, and
reported it in the CITY and
in the VILLAGES.

³⁵ And they went out to
see THAT HAVING BEEN
DONE. And they came to
JESUS, and found the MAN
from whom the DEMONS
had gone out, sitting at
the FEET of JESUS,
clothed, and in his right
mind; and they were
afraid.

³⁶ Then THOSE who
SAW it informed them how

* VATICAN MANUSCRIPT.—30. saying—omit.

35. Jesus.

† 31. Some sceptics have objected to this transaction, as not conformable to the character of Jesus. Now as the Jews were prohibited by the laws of Hyrcanus from keeping swine, and by the law of Moses from using them as food, this act was a just punishment on these violators of law. The miracle itself served to manifest Christ's own regard to the law of God, while the disposition displayed by the people, in desiring him to depart from them, showed how well they needed correction.

πως εσωθη δ δαμονισθεις. ³⁷ Και ηρωτησαν
how was saved he having been demonized. And asked
αυτον απαν το πληθος της περιχωρου των
him whole the multitude of the surrounding region of the
Γαδαρηνων, απελθειν απ' αυτων· οτι φοβα
Gadarenes, to go from them; for with a fear
μεγαλη συνεειχοντο.
great they were seized.

Αυτος δε εμβας εις το πλοιον, υπεστρεψεν.
He and having gone into the ship, returned.
³⁸ Εδεετο δε αυτον ο ανηρ, αφ' ου εξεληλυθει
Beseeched and of him the man, from whom had gone out
τα δαιμονια, ειναι συν αυτω. Απελυσε δε
the demons, to be with him. Sent away but
αυτον ο Ιησους, λεγων· ³⁹ "Υποστρεφε εις τον
him the Jesus, saying; Return to the
οικον σου, και διηγου, οσα εποιησε σοι ο θεος.
house of thee, and relate, how much has done to thee the God.
Και απηλθε, καθ' ολην την πολιν κηρυσσων,
And he went away, through whole the city publishing,
οσα εποιησεν αυτω ο Ιησους.
how much had done to him the Jesus,

⁴⁰ Εγενετο δε εν τω υποστρεψαι τον Ιησουν,
It happened and in the to return the Jesus,
απεδεξατο αυτον ο οχλος· ησαν γαρ παντες
gladly received him the crowd; they were for all
προσδοκωντες αυτον. ⁴¹ Και ιδου, ηλθεν ανηρ,
waiting for him. And lo, came a man,
ονομα Ιαιριος, και αυτος αρχων της συνα-
to whom a name Jairus, and he a ruler of the syna-
γωγης υπηρχε· και πεσων παρα τους ποδας του
agogue was; and falling at the feet of the
Ιησου, παρεκαλει αυτον εισελθειν εις τον οικον
Jesus, besought him to come into the house
αυτου· ⁴² οτι θυγατηρ μονογενης ην αυτω ως
of himself: for a daughter only was to him about
ετων δωδεκα, και αυτη απεθνησκει. Εν δε τω
years twelve, and she was dying. In and to the
υπαγειν αυτον, οι οχλοι συνεπνιγον αυτον.
to go him, the crowds pressed him.

⁴³ Και γυνη ουσα εν ρυπει αιματος απο ετων
And a woman being in a flow of blood from years
δωδεκα, ητις ιατροις προσαναλωσασο ολαν τον
twelve, who with physicians having expended whole the
βιον, ουκ ισχυσεν υπ' ουδενος θεραπευθηναι·
living, not had strength by any one to be cured;
⁴⁴ προπελθουσα οπισθεν, ηψατο του κρασπεδου
coming behind, touched the tust
του ιματιου αυτου· και παραχρημα εστη η
of the mantle of him. and immediately stopped the
ρυσις του αιματος αυτης. ⁴⁵ Και ειπεν ο Ιησους·
flow of the blood of her. And said the Jesus,
Τις ο αφαμενος μου: Αρνουμενων δε παντων,
Who the having touched me? Denying and all,
ειπεν ο Πετρος * [και οι συν αυτω.] Επιστατα,
said the Peter [and those with him:] O master,

the DEMONIAIC was re-
stored.

³⁷ † And the Whole
MULTITUDE of the sur-
ROUNDING COUNTRY of
the * GADARENES † desired
him to depart from them;
For they were seized with
great Fear. And having
entered the * Boat he re-
turned.

³⁸ Now † the MAN from
whom the DEMONS had
gone out, desired to be
with him. But * he dis-
missed him, saying,

³⁹ "Return to thy
HOUSE, and relate how
much GOD has done for
thee." And he went away,
and published through the
Whole CITY how much
JESUS had done for him.

⁴⁰ And it occurred, as
JESUS RETURNED, the
CROWD gladly received
him; for they were all
waiting for him.

⁴¹ † And, behold, there
came a Man, whose name
was JAIRUS, and he was a
Ruler of the SYNAGOGUE;
and falling at the FEET of
* JESUS, entreated him to
come into his HOUSE;

⁴² For he had an only
Daughter, about twelve
Years of Age, and she was
dying. And as he WENT
the CROWDS pressed on
him.

⁴³ † And a Woman hav-
ing had an Hemorrhage
for twelve Years, who * had
consumed her Whole LIV-
ING on Physicians, and
could not be cured by any
one,

⁴⁴ coming up behind,
touched the TUFT of his
MANTLE; and immediately
the FLOW of her BLOOD
stopped.

⁴⁵ And JESUS said,
"Who TOUCHED me?"
And all denying it, PETRUS
and THOSE with him said,

* VATICAN MANUSCRIPT.—37. GADARENES.
41. Jesus. 43. could not be cured by any one, coming up.

37. Boat.

38. he dismissed him.

† 37. Matt. viii. 34. † 37. Acts xvi. 30.
12 18; Mark v. 22. † 43. Matt. ix. 10.

† 38. Mark v. 18.

† 41. Matt.

ΚΕΦ. Θ'. 9.

¹ Συγκαλεσαμενος δε τους δωδεκα, εδωκεν
Having called together and the twelve, he gave
αυτοις δυναμιν και εξουσιαν επι παντα τα δαι-
to them power and authority over all the de-
μονια, και νοσους θεραπευειν. ² Και απεστει-
mons, and diseases to cure. And he sent
λεν αυτους κηρυσσειν την βασιλειαν του θεου,
them to publish the kingdom of the God,
και ιασθαι * [τους ασθενουντας.] ³ Και ειπε
and to heal [those being sick.] And said
προς αυτους· Μηδεν αιρετε εις την οδον, μητε
to them; Nothing take you for the journey, neither
ραβδον, μητε πηραν, μητε αρτον, μητε αργυ-
a staff, nor a bag, nor bread, nor sil-
ριον· μητε * [ανα] δυο χιτωνας εχειν. ⁴ Και
ver; nor [each] two coats to have. And
εις ην αν οικιαν εισελθητε, εκει μενετε, και
into whatever house you may enter, there remain, and
εκειθεν εξερχεσθε. ⁵ Και οσοι αν μη δεξωνται
thence depart. And whoever not may receive
υμιν, εξερχομενοι απο της πολεως εκεινης, και
you, coming out from the city that, even
τον κονιορτον απο των ποδων υμων αποτιναξατε,
the dust from the feet of you shake off,
εις μαρτυριον εν' αυτους. ⁶ Εξερχομενοι δε
for a testimony against them. Going forth and
διηρχοντο κατα τας κωμας, ευαγγελιζομενοι και
they traveled through the villages, publishing glad tidings and
θεραπευοντες πανταχου.
healing everywhere.

⁷ Ηκουσε δε Ηρωδης ο τετραρχης τα γινο-
heard and Herod the tetrarch that being
μενα * [εν' αυτου] παντα· και διηπορει, δια
done [by him] all; and he was perplexed, because
το λεγεσθαι υπο τινων, οτι Ιωαννης εγηγερται
to be said by some, that John has been raised
εκ νεκρων. ⁸ Υπο τινων δε, οτι Ηλιας εφανη
out of dead; by some and, that Elias had appeared
αλλων δε, οτι προφητης εις των αρχαιων ανισ-
others and, that a prophet one of the ancients has stood
τη. ⁹ Και ειπεν Ηρωδης· Ιωαννην εγω απεκε-
up. And said Herod· John I be-
φαλισα· τις δε εστιν ουτος, περι ου εγω
headed, who but is this, concerning whom I
ακουω τοιαυτα; Και εξητει ιδειν αυτον.
bear such things; And he sought to see him.

¹⁰ Και υποστρεψαντες οι αποστολοι διηγησαντο
And having returned the apostles related
αυτω οσα εποιησαν και παραλαβων αυτους
to him what things they had done; and taking them
υπεχωρησε κατ' ιδιαν εις * [τοπον ερημον]
he withdrew by himself into [a place desert],
πολεως καλουμενης Βηθσαιδα. ¹¹ Οι δε οχλοι
of a city being called Bethsaida. The and crowds

CHAPTER IX.

¹ † And having convened the TWELVE, he gave them Power and Authority over All DEMONS, and to cure Diseases.

² And † he sent them forth to proclaim the KINGDOM of GOD, and to cure * the SICK.

³ † And he said to them; "Take Nothing for the JOURNEY, neither STAFF, nor TRAVELING BAG, nor BREAD, nor SILVER, nor have TWO COATS.

⁴ † And into Whatever House you may enter, there remain, and thence depart.

⁵ And whoever shall not receive you, when you go out from that CITY, † shake off even the DUST from your FOOT, for a Testimony to them."

⁶ † And going forth, they traveled through the VILLAGES, proclaiming the glad tidings, and performing cures everywhere.

⁷ † Now Herod, the TETRARCH, heard of ALL that was DONE; and he was perplexed, because it was SAID by some, "John has been raised from the Dead;"

⁸ and by some, "Elijah has appeared;" and by others, * "A certain Prophet of the ANCIENTS has risen up."

⁹ * But HEROD said, "John I beheaded; but who is this of whom * I hear such things?" † And he sought to see him.

¹⁰ † And the APOSTLES, having returned, related to him what things they had done. † And taking them aside, he withdrew privately into * a desert place of a City, called Bethsaida.

¹¹ And the CROWDS

* VATICAN MANUSCRIPT.—1. the sick—omit.
8. a certain Prophet of the ANCIENTS was.
desert place—omit.

3. each—omit.

9. But HEROD.

7. by him—omit.

9. I hear.

† 1. Matt. x. 1; Mark iii. 12; vi. 7.

† 2. Matt. x. 7; Mark vi. 12; Luke x. 1, 9.

† 3. Matt. x. 9; Mark vi. 8; Luke x. 4; xxii. 35.

† 4. Matt. x. 11; Mark vi. 10.

† 5. Acts xiii. 51.

† 6. Matt. ix. 12.

† 7. Matt. xiv. 1; Mark vi. 14.

† 8. Matt. x. 10; Mark vi. 10.

† 9. Luke xiv. 12.

ἴκοντες, ἠκολούθησαν αὐτῷ. Καὶ δεξαμένους αὐτοὺς, ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας, ἰατο.

12 Ἡ δὲ ἡμέρα πρῆατο κλίνειν προσελθόντες

δε οἱ δώδεκα, εἶπον αὐτῷ· Ἀπολύσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κυκλῶν κώμας καὶ τοὺς ἀγροὺς, καταλυσῶσι, καὶ εὐρῶσιν ἐπισιτισμῶν· ὅτι ὡδε ἐν ἐρημῇ τόπῳ ἐσμεν.

13 Εἶπε δὲ πρὸς αὐτοὺς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ

εἶπον· Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι, καὶ ἰχθῦες δύο, εἰ μὴ τι πορευθέντες ἡμεῖς ἀγο-

ράσωμεν εἰς πάντα τὸν λαὸν τούτου βρώματα.

14 Ἦσαν γὰρ ὡς ἀνδρες πεντακισχίλιοι. Εἶπε

δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Κατακλίνατε

αὐτοὺς κλισίας ἀνα πεντήκοντα.

15 Καὶ ἐποίησαν οὕτως, καὶ ἀνεκλίναν ἅπαντας.

16 Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθῦας, ἀνέβλεψας εἰς τὸν οὐρανόν, εὐλόγησεν αὐτοὺς·

καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς, παρα-

τιθεῖναι τῷ ὄχλῳ.

17 Καὶ ἐφαγον, καὶ ἐχορτάσθησαν πάντες· καὶ ᾠρῆθ' ὁ περισσεύσας αὐ-

τοῖς κλασματῶν, κυφίνοι δώδεκα.

18 Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ αὐτῇ προσευχο-

μενον κατακλυσθῆναι, συνησαν αὐτῷ οἱ μαθηταί·

καὶ ἐπηρώτησεν αὐτοὺς, λέγων· Τίνα με

λεγουσὶν οἱ ὄχλοι εἶναι;

19 Οἱ δὲ ἀποκριθέντες εἶπον· Ἰωάννην τὸν βαπτιστὴν· ἄλλοι δὲ, Ἠλίαν,

ἄλλοι δὲ, ὅτι προφῆτης τις τῶν ἀρχαίων ἀνέστη.

20 Εἶπε δὲ αὐτοῖς· Τί με τίνα με λέγετε

ἡμεῖς καὶ ὑμεῖς·

knowing it, followed him; and having gladly received them, he spoke to them concerning the KINGDOM of GOD, and healed THOSE who HAD need of Healing.

12 † The DAY already began to decline, when the TWELVE came and said to him, "Dismiss the CROWD, that they may go into the adjacent VILLAGES and * Farms, to lodge, and find Provisions; For we are here in a Desert Place."

13 But he said to them, "You supply them." And they said, "We have no more than Five Loaves and Two Fishes; unless we should go and buy Food for All this PEOPLE;"

14 for they were about five thousand Men. And he said to his DISCIPLES, "Make them recline in Companies of * fifty each."

15 And they did so, and caused them all to recline.

16 Then taking the FIVE Loaves and the TWO Fishes, and looking towards HEAVEN, he blessed and broke them, and gave to the DISCIPLES to set before the CROWD.

17 And they ate and were all satisfied; and there were taken up of the REMAINING FRAGMENTS, twelve Baskets.

18 † And it came to pass, as he was praying in private, the DISCIPLES came to him; and he asked them, saying, "Who do the CROWDS say that I am?"

19 And they answering said, † "John the IMMERSER; but others, Elijah; and others, that a certain Prophet of the ANCIENTS has risen up."

20 And he said to them, "But who do you say that

* VATICAN MANUSCRIPT.—11. gladly received. dine, when the twelve came. 12. Farms.

† 12. Matt. xiv. 10; Mark vi. 36; John vi. 1, 2. 13. Matt. xiv. 2; ver. 7, 8.

12. The DAY already began to decline, as it were by.

† 12. Matt. xvi. 13; Mark viii. 27.

ειναι : Αποκριθεις δε ο Πητρος ειπε· Τον
to be? Answering and the Peter said; The
Χριστον του θεου. ²¹ Ο δε επιτιμησας αυτοις,
Anointed of the God. He and having strictly charged them,
παρηγγειλε μηδενι λεγειν τουτο· ²² ειπων· Ὅτι
commanded to no one to tell this; saying; That
δεν τον υιον του ανθρωπου πολλα παθειν, και
must the son of the man many things to suffer, and
αποδοκιμασθηναι απο των πρεσβυτερων και
to be rejected by the elders and
αρχιερεων και γραμματεων, και αποκτανθηναι,
high-priests and scribes, and to be killed,
και τη τριτη ημερα εγερθηναι.
and the third day to be raised.

²³ Ελεγε δε προς παντας· Ει τις θελει οπισω
He said and to all; If any one wishes after
μου ερχεσθαι, αρνησασθω εαυτον, και κρατω
me to come, let him deny himself, and let him bear
τον σταυρον αυτου καθ' ημεραν, και ακολου-
the cross of himself every day, and fol-
θειτω μοι. ²⁴ Ὅς γαρ αν θελη την ψυχην
low me. Who for ever may wish the life
αυτου σωσαι, απολεσει αυτην· ος δ' αν απο-
of himself to save, shall lose her, who but ever may
λεση την ψυχην αυτου ενεκεν εμου, ουτος σωσει
lose the life of himself on account of me, he shall save
αυτην. ²⁵ Τι γαρ ωφελειται ανθρωπος κερδησας
her. What for is profited a man having won
τον κοσμον ολον, εαυτον δε απολεσας, η ζημιω-
the world whole, himself and having lost, or having for-
θεις ; ²⁶ Ὅς γαρ αν επαισχυνηθ η και τους
feited? Who for ever may be ashamed me and the
εμους λογους, τουτον ο υιος του ανθρωπου
my words, this the son of the man
επαισχυνησεται, όταν ελθη εν τη δοξη
will be ashamed, when he may come in the glory
αυτου, και του πατρος, και των αγιων αγγελων.
of himself, and of the father, and of the holy messengers.
²⁷ Λεγω δε υμιν αληθως, εισι τινες των ωδε
I say but to you truly, are some of those here
εστωτων, οι ου μη γευσωνται θανατου, εως αν
standing, who not not shall taste of death, till
ιδωσι την βασιλειαν του θεου.
they may see the royal majesty of the God.

²⁸ Εγενετο δε μετα τους λογους τουτους,
It happened and after the words three
ωσει ημεραι οκτω, και παραλαβων Πητρον και
about days eight, and having taken Peter and
Ιωαννην και Ιακωβον, ανεβη εις το ορος
John and James, he went up into the mount-
προσευξασθαι. ²⁹ Και εγενετο, εν τω προσευ-
to pray. And it occurred, in the to
χεσθαι αυτον, το ειδος του προσωπου αυτου
pray him, the form of the face of him
ετερον, και ο ιματισμος αυτου λευκος εξαστρα-
different, and the raiment of him whiteness flashing

I am? † "And *Peter an-
swering said, "The CHRIST
of GOD."

²¹ † And HE having
strictly charged them, or-
dered them to tell this to
no one;

²² saying, † "The SON
of MAN must suffer many
things, and be rejected by
the ELDERS, and High-
priests, and Scribes, and
be killed, and on the THIRD
Day be raised."

²³ † And he said to all,
"If any one wish to come
after me, let him renounce
himself, and take up his
CROSS daily, and follow
me.

²⁴ For whoever would
save his LIFE, shall lose it;
and whoever loses his LIFE
on my account, he shall
save it.

²⁵ † For what is a Man
profited, if he gain the
whole WORLD, and destroy
or forfeit himself.

²⁶ † For whoever is
ashamed of me, and MY
Words, of him the SON of
MAN will be ashamed,
when he comes in his own
GLORY, and that of the FA-
THER, and of the HOLY
Angels,

²⁷ † But I tell you truly
There are SOME STANDING
* here, who will not taste
of Death, till they see
GOD'S ROYAL MAJESTY."

²⁸ And it occurred about
eight Days after these
WORDS, taking * Peter,
and John, and James, he
went up into the MOUN-
TAIN to pray.

²⁹ And it happened, as
he PRAYED, the FORM of
his FACE was changed,
and his RAIMENT became
white and dazzling.

* VATICAN MANUSCRIPT.—20. Peter.

27. there, who.

‡ 20. Matt. xvi. 16; John vi. 69.

‡ 21. Matt. xvi. 20.

‡ 22. Matt. xvi. 21; xvii.

22. ‡ 23. Matt. x. 38; xvi. 24; Mark viii. 34; Luke xiv. 27.

‡ 25. Matt. xvi. 26;

Mark viii. 36. ‡ 20. Matt. x. 33; Mark viii. 38; 2 Tim. ii. 12.

‡ 27. Matt. xvi. 28;

Mark ix. 1.

των. ³⁰ Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ,
 forth. And lo, men two were talking with him,
 αἵτινες ἦσαν Μωϋσῆς καὶ Ἠλίας· ³¹ οἱ ὀφθέντες
 who were Moses and Elias: they appearing
 ἐν δόξῃ, ἔλεγον τὴν ἐξόδον αὐτοῦ, ἣν ἐμελλε
 in glory, spoke of the departure of him, which he was about
 πληροῦν ἐν Ἱερουσαλὴμ. ³² Ὁ δὲ Πέτρος καὶ
 to fulfill in Jerusalem. The but Peter and
 οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ. Δια-
 those with him were having been heavy with sleep. Nar-
 γρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ
 they awakened but they saw the glory of him, and
 τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. ³³ Καὶ
 the two men those standing with him. And
 ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ,
 it happened in the to depart them from him,
 εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν· Ἐκίστατα,
 said the Peter to the Jesus: O master,
 καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν
 good it is us here to be: and we may make
 σκηνὰς τρεῖς, μίαν σοί, καὶ μίαν Μωϋσεὶ, καὶ
 tents three, one for thee, and one for Moses, and
 μίαν Ἠλίας· μὴ εἰδὼς ὁ λέγει. ³⁴ Ταῦτα δὲ αὐτοῦ
 one for Elias: not knowing what he says. These and of him
 λεγόντος, ἐγένετο νεφέλη, καὶ ἐπεσκιασεν
 saying, came a cloud, and overshadowed
 αὐτοὺς, ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσῆλθεῖν
 them, they feared and in the those to enter
 εἰς τὴν νεφέλην. ³⁵ Καὶ φωνὴ ἐγένετο ἐκ τῆς
 into the cloud. And a voice came out of the
 νεφέλης, λεγούσα· "Οὗτός ἐστιν ὁ υἱὸς μου ὁ
 cloud, saying: "This is the son of me the
 ἀγαπητός· αὐτοῦ ἀκούετε." ³⁶ Καὶ ἐν τῷ
 beloved: him hear ye." And in the
 γεσεῖσθαι τὴν φωνήν, εὗρεθ' ὁ Ἰησοῦς μόνος.
 to have been the voice, was found the Jesus alone,
 Καὶ αὐτοὶ ἐσιγήσαν, καὶ οὐδεὶς ἀπεγγεῖλαν· ἐν
 And they were silent, and to no one told in
 ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακασιν.
 those the days nothing of what they had seen.

³⁷ Ἐγένετο δὲ ἐν τῇ ἐξῆς ἡμέρᾳ, κατελθόντων
 the happened and in the next day, having come down
 αὐτῶν ἀπο τοῦ ὄρους, συνήνησεν αὐτῷ ὄχλος
 them from the mountain, met him a crowd
 πολὺς. ³⁸ Καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνε-
 great. And lo, a man from the crowd cried
 βοήσῃ, λέγων· Διδασκαλε, δεομαι σου, ἐπιβλε-
 loudly, saying: O teacher, I pray thee, to look
 ψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς ἐστὶ μοι·
 on the son of me, for only-born he is to me;

³⁹ καὶ ἰδοὺ, πνεῦμα λαμβανεῖ αὐτόν, καὶ ἐξαι-
 and lo, a spirit seizes him, and sud-

30 And behold, two Men were conversing with him, and these were Moses and Elijah;

31 who appearing in Glory, spoke of his DEPARTURE which was about to be consummated at Jerusalem.

32 Now PETER and THOSE with him were overpowered with Sleep; but having awakened, they saw his GLORY, and THOSE TWO MEN STANDING with him.

33 And it occurred, when they were DEPARTING from him, PETER said to JESUS, "Master, it is good for us to be here; and let us make three Booths; One for thee, and One for Moses, and One for Elijah;" not knowing what he said.

34 And as he was thus speaking, a Cloud came and covered them; and they were afraid when they ENTERED the CLOUD.

35 And a Voice proceeded from the CLOUD, saying, "This is my SON, the BELOVED; I hear him."

36 And when the voice had ceased, JESUS was found alone. And they were silent, and told no one in Those DAYS what they had seen.

37 And now it happened the NEXT Day, when they came down from the MOUNTAIN, a great Crowd met him.

38 And behold, a Man from the crowd, cried loudly, saying, "Teacher, I beseech thee, to look on my son, For he is my Only Child.

39 And behold, a Spirit seizes him, and he suddenly

* VATICAN MANUSCRIPT.—24. they.

35. CHOSEN SON.

36. Jesus.

† 26. Jesus enjoined silence upon the spectators of his transfiguration, (see Matt. xvii. 9), till after his resurrection; and probably one principal reason of this injunction of secrecy to the disciples might be our Lord's unwillingness to force the people into a belief of his divine character by a degree of evidence which would control the mind, and not leave free scope for the exercise of the moral dispositions and the ingenious workings of the heart. He appears to have consulted this purpose, on all occasions, with particular attention.—Wakefield.

‡ 37. Dan. viii. 18; x. 9.

‡ 38. Matt. iii. 17.

‡ 39. Acts iii. 22.

‡ 40. Matt.

xvii. 9.

‡ 37. Matt. xvii. 14; Mark ix. 14, 17.

φνης κραζει, και σπαρσσει αυτον μετα αφρου,
denly he cries out, and convulses him with foam,
και μογισ αποχωρει απ' αυτου, συντριβον αυτον.
and hardly departs from him, bruising him.

40 Και εδεηθη των μαθητων σου, ινα εκβαλωσιν
And I besought the disciples of thee, that they might expel
αυτο· και ουκ ηδυνθησαν. 41 Αποκριθεις δε ο
it; and not they were able. Answering and the

Ιησους ειπεν· Ω γενεα ακιστος και διεσ-
Jesus said; O generation without faith and having
τραμμενη· έως ποτε εσομαι προς υμας, και
been perverted; till when shall I be with you, and
ανεξομαι υμων; Προσαγαγε τον υιον σου ωδε.
bear with you? Lead the son of thee here.

42 Ετι δε προσερχομενου αυτου, ερρηξεν αυτον
While and coming to him, dashed down him
τω δαιμονιον, και συνεσπαρξεν. Επετιμησε δε
the demon, and violently convulsed. Rebuked and

ο Ιησους τω πνευματι τω ακαθαρτω, και ιασατο
the Jesus the spirit the unclean, and healed
τον παιδα, και απεδωκεν αυτον τω πατρι αυτου·
the child, and delivered him to the father of him.

43 Εξεπλησσοντο δε παντες εκι τη μεγαλειοτητι
Were amazed and all at the majesty
του θεου.
of the God.

Παντων δε θαυμαζοντων εκι πασιν οϊς εκοιει
All and were wondering at all which did

ο Ιησους, ειπε προς τους μαθητας αυτου·
the Jesus, he said to the disciples of himself;

44 Θεσθε υμεις εις τα ωτα υμων τους λογους
Place you into the ears of you the words

τουτους· ο γαρ υιος του ανθρωπου μελλει παρα-
these; the for son of the man is about to be
διδωσθαι εις χειρας ανθρωπων· 45 Οϊ δε ηγνοουν
delivered into hands of men; They but understood not

το ρημα τουτο, και ην παρακεκαλυμμενον απ'
the word this, and it was having been veiled from
αυτων, ινα μη αισθωνται αυτο· και εφοβοντο
them, that not they might perceive it; and they feared
ερωτησαι αυτον περι του ρηματος τουτου.
to ask him concerning the word this.

46 Εισηλθε δε διαλογισμος εν αυτοις, το, τις α-
Arose and a dispute among them, that, which

ειη μειζων αυτων. 47 Ο δε Ιησους ιδων τον
would be greater of them. The and Jesus perceiving the

διαλογισμον της καρδιας αυτων, επιλαβομενος
thought of the heart of them, having taken

παιδιον, εστησεν αυτο παρ' εαυτω, και ειπεν
a little child, placed it near himself, and said

αυτοις· 48 Ος εαν δεχεται τουτο το παιδιον εκι
to them; Whoever may receive this the little child in

ονοματι μου, εμε δεχεται· και ος εαν εμε
the name of me, me receives; and whoever me

δεχεται, δεχεται τον αποστειλαντα με. Ο γαρ
may receive, receives the having sent me. He for

μικροτερος εν πασιν υμιν υπαρχων, ουτος εσται
less among all you being, he shall be

cries out; and it so convulses him that he foams; and after bruising him, with difficulty departs from him.

40 And I entreated thy disciples to expel it; and they could not."

41 And Jesus answering, said, "O unbelieving and perverse Generation! how long shall I be with you, and endure you? Conduct thy son here."

42 And while he was approaching, the demon dashed him down, and violently convulsed him. And Jesus rebuked the unclean spirit, and cured the child, and delivered him to his father.

43 And they were all struck with awe at the majestic power of God. But while all were wondering at every thing which Jesus did, he said to his disciples;

44 "Place ye in these words in your ears—The son of man is about to be delivered into the hands of men."

45 But they did not understand this saying; and it was so veiled from them that they might not perceive it; and they were afraid to ask him concerning this saying.

46 And a dispute arose among them, which of them would be greatest.

47 But Jesus, perceiving the thought of their heart, having taken a little child, placed it near himself,

48 and said to them, "Whoever may receive this little child in my name, receives Me, and whoever may receive Me, receives him who sends me; for he who receives among you all, he shall be great."

* VATICAN MANUSCRIPT.—48. is great.

† 44. Matt. xvii. 23.

xviii. 1; Mark ix. 24.

‡ 45. Matt. xxiii. 11, 12.

† 46. Mark ix. 33; Luke ix. 46; xviii. 28.

‡ 46. Matt. x. 40; xviii. 28; Mark ix. 27; 1 Cor. xii. 13; xviii. 29.

† 48. Matt. x.

μεγας. 49 Αποκριθεις δε ο Ιωαννης ειπεν· Επισ-
great. Answering and the John said; Omna-
 γατε, εις ομεν τινα· in the name of the καβαλ-
we saw one λοντα τα δαιμονια· and we forbade him, because και εκωλυσαμεν αυτον, not οτι
not he followed with us. ουκ ακολουθει μεθ' ημων. 50 Και ειπε προς
And said to αυτον ο Ιησους· Μη κωλυετε· for ος γαρ ουκ εστι
him the Jesus: Not forbid you: who for not is καθ' υμων, against you, for you is υπερ υμων εστιν.

51 Εγενετο δε εν τη συμπληρουσθαι τας
It came to pass and in the to be completed the
 ημερας της αναληψεως αυτου, και αυτος το
days of the withdrawing of him, and he the
 προσωπον αυτου εστηριξε του πορευεσθαι εις
face of himself firmly set of the to go to

Ιερουσαλημ. 52 Και απεστειλεν αγγελους
Jerusalem. And he sent messengers
 προ προσωπου αυτου και πορευθεντες εισηλθον
before face of himself: and having gone they entered
 εις κωμην Σαμαρειτων, into a village of Samaritans, so as to prepare for him. ωστε ετοιμασαι αυτην.

53 Και ουκ εδεξαντο αυτον, οτι το προσωπον
And not they received him, because the face
 αυτου ην πορευομενον εις Ιερουσαλημ. 54 Ιδον-
of him was going to Jerusalem. See-

τες δε οι μαθηται αυτου, Ιακωβος και Ιωαννης,
as and the disciples of him, James and John,
 ειπον· Κυριε, θελεις ειπωμεν πυρ καταβηναι
said: O Lord, wilt thou we speak fire to come down

απο του ουρανου, και αναλωσαι αυτους, * [ως και
from the heaven, and to consume them, [as even
 Ηλεις εποιησε:] 55 Στραφεις δε επετιμησεν
[as and he rebuked

αυτοις, [και ειπεν· Ουκ οιδατε, οίου πνευματος
them. [and said: Not you know, of what spirit
 εστε υμεις:] 56 Και επορευθησαν εις ετεραν
are you?] And they went to another

κωμην.

57 * [Εγενετο] δε πορευομενων αυτων εν τη
[It happened] and going of them in the
 οδω, ειπε τις προς αυτον· Ακολουθησω σοι,
way, said one to him: I will follow thee,

οπου αν απερχη, * [κυριε.] 58 Και ειπεν αυτω
wherever thou mayest go, [O master.] And said to him
 ο Ιησους· Αι αλωνικες φυλεις εχουσι, και τα
the Jesus: The fowls have, and the

49 † And * John answer-
 ing said, "Master, we saw
 one expelling * Demons in
 thy NAME; and we forbade
 him, Because he does not
 follow us."

50 But * Jesus said,
 "Forbid him not; † for he
 who is not against you is
 for you."

51 Now it occurred,
 when the DAYS of his
 † RETIREMENT were COM-
 PLETED, he resolutely set
 his FACE to GO to Jerusa-
 lem.

52 And he sent Mes-
 sengers before him; and
 having gone, they went
 into a Village of the Sa-
 maritans, in order to make
 preparation for him.

53 And † they did not
 receive him, Because he
 was going towards Jerusa-
 lem.

54 And * his DISCIPLES,
 James and John, observing
 this, said, "Master, dost
 thou wish that we com-
 mand Fire to come down
 from HEAVEN, to consume
 them?"

55 But turning he re-
 buked them;

56 and they went to An-
 other Village.

57 † And as they were
 travelling on the ROAD, one
 said to him, "I will follow
 thee wherever thou goest."

58 And * Jesus said to
 him, "The FOXES have
 Holes, and the BIRDS of

* VATICAN MANUSCRIPT.—42. John. 40. Demons. 50. Jesus. 54. the
 DISCIPLES. 54. as even Elias did—omit. 55. and said, "Know ye not of what
 spirit you are"—omit. 57. It happened—omit. 57. O master—omit. 58. Jesus.

† 51. "I think the word *analepses* must signify, of Jesus's retiring or withdrawing himself,
 and not of his being received up; because the word *συμπληρουσθαι* here used before it, de-
 notes a time completed, which that of his ascension was not then. The sense is, that the time
 was come, when Jesus was no longer to retire from Judea and the parts about Jerusalem as
 he had hitherto done; for he had lived altogether in Galilee, and the Jews should have laid
 hold on him, before the work of his ministry was ended, and full proofs of his divine
 mission given, and some of the prophecies concerning him accomplished. John says, chap. vi.
 1. *Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.*
 Let it be observed, that all which follows here in Luke to chap. xii. 43, is represented by
 him, as done by Jesus in his last journey from Galilee to Jerusalem."—Pearce.

‡ 42. Mark ix. 30; see Num. xi. 28. † 50. See Matt. xii. 30; Luke xi. 21. ‡ 54. John
 iv. 4, 9. ‡ 57. Matt. viii. 10.

πτερινα του ουρανου κατασκηνωσεις· ὁ δὲ υἱὸς
birds of the heaven roosts: the but son
του ανθ' του ουκ εχει, που την κεφαλην κλινη.
of the man not has, where the head he may rest.
59 Εἶπε δὲ πρὸς ἕτερον· Ακολουθει μοι. Ὁ δὲ
He said: to another; Follow me. He but
εἶπε· Κυριε, επιτρεphon μοι απελθοντι πρῳτον
said; O master, permit thou me having gone first
θαψαι τον πατερα μου. 60 Εἶπε δὲ αὐτῷ ὁ
to bury the father of me. Said and to him the
Ιησους· Αφες τους νεκρους θαψαι τους ζωντων
Jesus; Leave the dead ones to bury the of themselves
νεκρους· συ δε απελθων διαγγελλε την βασι-
dead ones; thou and having gone publish the king-
λειαν του θεου. 61 Εἶπε δὲ καὶ ἕτερος· Ακολου-
dom of the God. Said and also another; I will
ῳσῶ σοι, κυριε· πρῳτον δε επιτρεphon μοι
follow thee, O master; first but permit thou me
αποταξασθαι τοις εἰς τον οικον μου. 62 Εἶπε δὲ
to bid farewell to those in the house of me. Said but
* [πρὸς αὐτον] ὁ Ιησους· Ουδεις επιβαλων την
[to him] the Jesus; No one having put the
χειρα αὐτου ἐπ' αροτρον, καὶ βλέπων εἰς τα-
hand of himself on a plough, and looking for the things
οπισῳ, ευθετος εστιν εἰς την βασιλειαν του θεου.
behind, well-disposed is for the kingdom of the God.

ΚΕΦ. ι'. 10.

1 Μετα δε ταυτα ανεδειξεν ὁ κυριος * [καὶ]
After now these things appointed the lord [also]
ἑτεροὺς ἑβδομηκοντα, καὶ απεστειλεν αὐτοὺς
others seventy, and sent them
ανα δυο προ προσωπου αὐτου εἰς πασαν πολιν
each two before face of himself into every city
καὶ τοπον, οὐ μελλεν αὐτος ερχεσθαι. 2 Ελε-
and place, where was about he to go. He
γεν ουν πρὸς αὐτοὺς· Ὁ μὲν θερισμος πολυς,
said then to them; The indeed harvest great,
οἱ δὲ εργαται ὀλιγοι· δεηθητε ουν του κυριου
the but laborers few; implore therefore the lord
του θερισμου, ὅπως εκβαλη εργατας εἰς τον
of the harvest, that he would send out laborers into the
θερισμον αὐτου. 3 Ὑπαγετε· ἰδου, ἐγὼ αποσ-
harvest of himself. Go you: lo, I send
τελλω υμας ὡς αρνας ἐν μεσῳ λυκων. 4 Μη
you as lambs in midst of wolves. Not
βασταζετε βαλαντιον, μη πηραν μηδε υποδη-
carry you a purse, nor abag nor sandal
ματα· καὶ μηδενα κατα την ὁδον ασπασησθε.
dals: and no one by the way salute.
5 Εἰς ἣν δ' αν οικιαν εισερχησθε, πρῳτον λεγετε·
Into what and ever house you may enter, first say you.
Εἰρηνη τῷ οικῷ τούτῳ. 6 Καὶ εαν ᾗ ἐκεἰ
Peace to the house this. And if may be there
υἱος ειρηνης, επαναπαυσεται ἐπ' αὐτον ἡ ειρηνη
a son of peace, shall rest on him the peace

HEAVEN places of shelter;
but the SON of MAN has
not where he may recline
his HEAD."

59 † And he said to an-
other, "Follow me." But
HE said, "Sir, permit me
first to go and bury my
FATHER."

60 * And he said to him,
"Leave the DEAD ONES to
inter THEIR OWN Dead; but
go thou and publish the
KINGDOM of GOD."

61 And another also
said, "Sir, † I will follow
thee; but permit me first
to set in order my affairs
at HOME."

63 But JESUS said, "No
one, having put his HAND
on the Plough, and looking
BEHIND, is properly dis-
posed towards the KING-
DOM of GOD."

CHAPTER X.

1 Now after this, the
LORD appointed * Seventy
Others, and † sent them
two by two before him in-
to Every City and Place,
where he was about to go.

2 * And he said to them,
† "THE HARVEST indeed is
plenteous, but the REAP-
ERS are few; beseech
therefore, the LORD of the
HARVEST, that he would
send out Laborers to REAP
it.

3 Go; † behold, * I send
you forth as Lambs among
Wolves.

4 † Carry no Purse, nor
Bag, nor Shoes, and salute
no one by the ROAD.

5 † And into Whatever
House you enter, say first,
'Peace to this HOUSE.'

6 And if a Son of Peace
is there, your PEACE shall

* VATICAN MANUSCRIPT.—00. And he said.
two, and sent. 1. also—omit.

62. to him—omit.
2. and he said.

1. Seventy.

† 59. Matt. viii. 28.

† 61. See 1 Kings xix. 20.

† 1. Matt. x. 1; Mark vi. 7.

† 2. Matt. ix. 37, 38; John iv. 35.

† 3. Matt. x. 13.

† 4. Matt. x. 9, 10; Mark vi.

8; Luke ix. 5.

† 5. Matt. x. 12.

ὑμῶν· εἰ δὲ μὴγε, ἐφ' ὧμας ἀνακαμψεί. ⁷ Ἐν
of you; if but not, on you it shall return. In
αὕτη δὲ τῇ οἰκίᾳ μένετε, ἐσθιόντες καὶ πίνοντες
this and the house remain, eating and drinking
τὰ παρ' αὐτῶν· ἀξίος γὰρ ὁ ἐργατὴς τοῦ
the things with them: worthy for the laborer of the
μισθοῦ αὐτοῦ ἐστί.
reward of himself is.

Μὴ μεταβαίνειτε ἐξ οἰκίας εἰς οἰκίαν. ⁸ Καὶ
Not go you from house to house. Also
εἰς ἣν δ' ἂν πόλιν εἰσερχήσθε, καὶ δεχώνται
into what and over city you may enter, and they may receive
ὑμας, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, ⁹ καὶ
you, eat you the things being set before you, and
ἐσπάρκετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λεγέτε
cure you those in her sick, and say you
αὐτοῖς· Ἡγγικεν ἐφ' ὑμας ἡ βασιλεία τοῦ θεοῦ.
to them; Has come nigh to you the kingdom of the God.

¹⁰ Εἰς ἣν δ' ἂν πόλιν εἰσερχήσθε, καὶ μὴ
into what but over city you may enter, and not
δεχώνται ὑμας, ἐξελθόντες εἰς τὰς πλατείας
they may receive you, going out into the wide places

αὐτῆς, εἰπάτε· ¹¹ Καὶ ὁ κονιορτὸν τοῦ κολλή-
of her, say you: Even the dust, that cleav-
θῆντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν, ἀπομασσομεθα
ing to us from the city of you, we wipe off

ὑμῖν· πλην τούτου γινώσκετε, ὅτι ἡγγικεν ἡ
for you: however this know you, that has approached the
βασιλεία τοῦ θεοῦ. ¹² Λέγω ὑμῖν, ὅτι Σοδομοῖς
kingdom of the God. I say to you, that for Sodom

ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ
is the day that more tolerable it will be than the
πόλει ἐκείνῃ. ¹³ Οὐαὶ σοί, Χοραζὶν, οὐαὶ σοί,
city that. Woe to thee, Chorazin, woe to thee,

Βηθσαιδα· ὅτι ἐν Τυρῷ καὶ Σιδῶνι ἐγένοντο
Bethsaida: for it in Tyre and Sidon had been done
αἱ δυνάμεις, αἱ γενομεναὶ ἐν ὑμῖν, παλαιὰν ἐν
the miracles, those being done in you, long ago would in

σακκῶν καὶ σποδῶ καθημεναὶ μετενοήσαν.
sackcloth and ashes sitting they have reformed.

¹⁴ Πλην Τυρῷ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν
But for Tyre and Sidon more tolerable it will be in
τῇ κρίσει, ἢ ὑμῖν. ¹⁵ Καὶ σύ, Καπερναοὺμ, ἡ
the judgment, than for you. And thou, Capernaum, which

ἕως τοῦ οὐρανοῦ ἠνέθεισα, ἕως ᾧδου κατα-
even to the heavens art being exalted, even to invisibility down
βιβασθήσῃ. ¹⁶ Ὁ ἀκούων ὑμῶν, ἐμοῦ ἀκούει·
shall be brought. He hearing you, me hears:

rest on him; but if not, it shall return to you.

⁷ † And in That house remain, eating and drinking the THINGS with them; for the LABORER is worthy of his REWARD. Go not from House to House.

⁸ And into Whatever City you enter, and they receive you, eat WHAT is PLACED BEFORE you;

⁹ and † cure the sick in it, and say to them, 'The KINGDOM of God has approached you.'

¹⁰ But into Whatever City you enter, and they receive you not, going out into its WIDE PLACES, say,—

¹¹ † 'even THAT DUST of your CITY which adheres * to our FEET, we wipe off for you; however, know this, That the KINGDOM of God has approached.'

¹² But I tell you, † that it will be more tolerable for Sodom, in that DAY, than for that CITY.

¹³ † Woe to thee, Chorazin! woe to thee, Bethsaida! For if THOSE MIRACLES which are BEING PERFORMED in you, had been done in Tyre and Sidon, they would have reformed long ago, sitting † in Sackcloth and Ashes.

¹⁴ But it will be more tolerable for Tyre and Sidon, in the JUDGMENT, than for you.

¹⁵ † And thou, Capernaum, THOU * which art BEING EXALTED to HEAVEN, wilt be brought down to † Hades.

¹⁶ † HE who HEARS you, hears ME; and HE who

* VATICAN MANUSCRIPT.—11. to our FEET, we. those shall go down.

15. shalt not be exalted to HEAVEN,

† 13. This expression of mourning and sorrow was frequent in the East. Thus Tamar signified her distress when dishonored by Amnon, 2 Sam. xiii. 9. Thus also, "When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth and ashes," Esther iv. 1. Thus Job expressed his repentance, Job xiii. 6. Thus Daniel "set his face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth and ashes," Dan. ix. 3. Other nations adopted the practice, and it became a very common method, whereby to exhibit great grief and misery.—Burder. † 15. See note on Matt. x. 23.

‡ 7. Matt. x. 11. † 8. Luke ix. 2. † 11. Matt. x. 14; Luke ix. 5; Acts xiii. 51; xviii. 6. † 12. Matt. x. 15; Mark vi. 11. † 13. Matt. xi. 31. † 15. Matt. xi. 22. † 16. Matt. x. 40; Mark ix. 37; John xiii. 20.

καὶ ὁ ἀθετῶν ὑμᾶς ἐμε ἀθετεῖ· ὁ δὲ ἐμε ἀθετῶν, and he rejecting you me rejects: he and me rejecting, ἀθετεῖ, τὸν ἀποστελλάντα με. rejects, the one sending me.

17 Ὑπεστρεψαν δὲ οἱ ἐβδομηκοντα μετὰ χαρᾶς, Having returned and the seventy with joy, λεγοντες· Κυριε, καὶ τὰ δαιμονία ὑποτασσεται saying: O Lord, and the demons are subject ἡμῖν ἐν τῷ ὀνόματι σου. 18 Εἶπε δὲ αὐτοῖς· Ἐβω- to us in the name of thee. He said and to them; I be- ρουν τὸν σατανᾶν ὡς ἀστρατὴν ἐκ τοῦ οὐρανοῦ hold the adversary as lightning out of the heaven πεσόντα. 19 Ἴδου, δίδωμι ὑμῖν τὴν ἐξουσίαν having fallen. Lo, I give to you the authority τοῦ πατεῖν ἐπ' αὐτῶν ὀφῶν καὶ σκορπιῶν, καὶ ἐπὶ of the to tread on serpents and scorpions, and on πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς all the power of the enemy; and nothing you οὐ μὴ ἀδικήσῃ. 20 Πλὴν ἐν τούτῳ μὴ χαίρετε, not not you may hurt. But in this not rejoice, ὅτι τὰ πνεύματα ὑμῖν ὑποτασσεται· χαίρετε δὲ, that the spirits to you are subject; rejoice you but, ὅτι τὰ ὀνόματα ὑμῶν εἰσὶν εἰρηγραφὰ ἐν τοῖς οὐρανοῖς. that the names of you are written in the heavens.

21 Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι In this the hour exulted the spirit ὁ Ἰησοῦς, καὶ εἶπεν· Εὐλογοῦντοί σοι, πατερ, the Jesus, and said; I praise thee, O father, κυριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπεκρύψας O Lord of the heaven and the earth, that thou hast hid ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκαλύψας these things from wise men and discerning men, and thou hast revealed αὐτὰ νηπίοις· ναι, ὁ πατήρ, ὅτι οὕτως ἐγένετο them to babes; yea, the father, for even so it was εὐδοκία ἐμπροσθεν σου. 22 Πάντα μοι παρεδόθη good in presence of thee. All to me are given ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς γινώσκει, τις by the father of me; and no one knows, who ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ· καὶ τις ἐστὶν ὁ is the son if not the father; and who is the πατήρ, εἰ μὴ ὁ υἱὸς, καὶ ὃς εἴαν βουλήται ὁ father, if not the son, and to whom may be willing the υἱὸς ἀποκαλύψαι. 23 Καὶ στραφεὶς πρὸς τοὺς son to reveal. And turning to the μαθητάς, κατ' ἰδίαν εἶπε· Μακαριοὶ οἱ ὀφθαλμοί, disciples, privately he said; Blessed the eyes, οἱ βλέποντες, ἃ βλέπετε. 24 Λέγω γὰρ ὑμῖν, those seeing, what you see, I say for to you, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν that many prophets and kings desired ἰδεῖν, ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ to see, what you see, and not saw: and ἀκούσαι, ἃ ἀκούετε, καὶ οὐκ ἤκουσαν, to hear, what you hear, and not heard.

REJECTS you, rejects Me; and he who REJECTS Me, rejects HIM who SENT me."

17 And the *SEVENTY returned with Joy, saying, "Lord, even the DEMONS are subject to us by thy NAME."

18 And he said to them, "I SAW the ADVERSARY falling from HEAVEN like Lightning."

19 Behold, *I have given you AUTHORITY to TREAD on Serpents and Scorpions, and on ALL *THAT POWER which is of the ENEMY; and nothing shall by any means injure You;

20 but rejoice not in this, That the SPIRITS are subject to you; but rejoice that YOUR NAMES *have been enrolled in the HEAVENS."

21 † In That HOUR *he exulted in the HOLY SPIRIT, and said, "I adore thee, O Father, Lord of HEAVEN and EARTH, Because, having concealed these things from the Wise and Intelligent, thou hast revealed them to Babes; yea, FATHER; For thus it was well-pleasing in thy sight."

22 † All things are imparted to me by my FATHER; and no one, knows who the SON is, except the FATHER; and who the FATHER is, except the SON, and he to whom the SON may be disposed to reveal him."

23 And turning to his DISCIPLES, he said privately, † "Happy are THOSE EYES which SEE what you see;

24 For I tell you, † That Many Prophets and Kings desired to see the things which you see, and saw them not; and to hear the things which you *hear, and heard them not."

* VATICAN MANUSCRIPT.—17. SEVENTY-TWO. POWER which is of the ENEMY. 18. have been enrolled in. 24. hear of me, and.

19. I have given.

19. THAT

21. he exulted

† 20. Phil. iv. 3; Heb. xii. 23; Rev. iii. 5; xxi. 27. xixviii. 18; John iii. 35; v. 27; xvii. 2.

† 21. Matt. xi. 27.

† 22. Matt.

23. Mat. xiii. 13.

† 24. 1 P. i. 10.

23 Καὶ ἰδού, νομικὸς τις ἀνέστη, ἐκπείραζων
And lo, a lawyer certain stood up, tempting
αὐτόν, καὶ λέγων· Διδασκαλέ, τι ποιήσας ζῶν
him, and saying, O teacher, what shall I do life
αἰώνιον κληρονομήσω; **25** Ὁ δὲ εἶπε πρὸς αὐτόν·
age-lasting I may inherit? He and said to him;
Ἐν τῇ νόμῳ τι γεγραπται; πῶς ἀναγινώσκεις;
In the law what has been written? how readest thou?
27 Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀγαπήσεις κυρίον
He and answering said: "Thou shalt love Lord
τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ
the God of thee out of whole of the heart of thee, and out of
ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος
whole of the soul of thee, and out of whole of the strength
σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν
of thee, and out of whole of the mind of thee; and the
πλησίον σου ὡς σεαυτὸν." **28** Εἶπε δὲ αὐτῷ·
neighbor of thee as thyself." He said and to him:
Ὁρθῶς ἀπεκρίθης· τούτο ποιεῖ, καὶ ζήσῃ. **29** Ὁ
Rightly then hast answered: this do, and thou shalt live. He
δὲ θέλων δικαιῶσαι ἑαυτόν, εἶπε πρὸς τὸν Ἰησοῦν·
but choosing to justify himself, said to the Jesus:
Καὶ τίς ἐστὶ μου πλησίον; **30** Ὑπολάβων * [δὲ] ὁ
And who is of me a neighbor? Replying and the
Ἰησοῦς εἶπεν· Ἀνθρώπος τις κατεβαίνειν ἀπὸ
Jesus said: A man certain was going down from
Ἱερουσαλὴμ εἰς Ἱερὶχώ, καὶ λησταὶ περιεπεπεν·
Jerusalem to Jericho, and robbers fell among:
οἱ καὶ ἐκδυσάψαντες αὐτόν καὶ πληγὰς ἐπιθεόντες,
who both stripping him and blows having inflicted,
ἀπῆλθον, ἀφέντες ἡμίθαν τῷ γαλαντῷ. **31** Κατὰ
they departed, leaving half-dead being.
συγκυρίαν δὲ ἱερεὺς τις κατεβαίνειν ἐν τῇ ὁδῷ
chance and a priest certain was going down in the way
ἐκείνῃ, καὶ ἰδὼν αὐτόν, ἀντικαρῆλθεν. **32** Ὁμοίως
that, and seeing him, passed along. In like manner
δὲ καὶ Λευίτης, * [γενομένος] κατὰ τὸν τόπον,
and also a Levite, (having come) near the place,
ελθὼν καὶ ἰδὼν, ἀντικαρῆλθε. **33** Σαμαρεῖτης δὲ
coming and seeing, passed along. A Samaritan but
τις ὄδων, ἦλθε κατ' αὐτόν, καὶ ἰδὼν αὐτόν,
certain traveling, came near him, and seeing him,
ἐσπλαγχνισθῇ. **34** Καὶ προσελθὼν κατέδησε
he was moved with pity. And having approached he bound
τὰ τραύματα αὐτοῦ, ἐπέχεον ἑλαίου καὶ οἶνον·
the wounds of him, pouring on oil and wine:
ἐπιβίβας δὲ αὐτόν ἐπὶ τὸ ἴδιον κτήνος ἤγαγεν
having got and him on the own beast led
αὐτόν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.
him to an inn, and he took care of him.
35 Καὶ ἐπὶ τὴν αὔριον * [ἐξελθὼν,] ἐκβαλὼν
And on the next day (having come out,) having taken out
δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν
two denarii he gave to the innkeeper, and said
*[αὐτῷ] Ἐπεμελήθητι αὐτοῦ· καὶ ὁ, τι αὐ
[to him:] Take care of him: and whatever

25 And, behold, a certain Lawyer, stood up to try him, saying, † "Teacher, what shall I do to inherit aionian Life?"

26 And HE said to him, "What is written in the LAW? How dost thou read?"

27 And HE answering, said, † "Thou shalt love "Jehovah thy God with "All thy HEART, and with "All thy SOUL, and with "All thy STRENGTH, and "with All thy MIND, and "† thy NEIGHBOR as thy- "self."

28 And HE said to him, "Thou hast answered cor- rectly; † do this, and thou shalt live."

29 But HE, wishing † to justify himself, said to Je- sus, "Who is My Neigh- bor?"

30 Jesus replying, said, "A certain Man was going down from Jerusalem to Jericho, and fell among Robbers, who both having stripped him, and inflicted blows, they departed, leav- ing him half dead.

31 And by Chance a cer- tain Priest was going down that ROAD, and seeing him, he passed along.

32 And in like manner also a Levite, coming near the PLACE, and seeing, passed along.

33 But a certain † Sa- maritan traveling, came near him, and seeing him, was moved with pity;

34 and approaching, he bound up his WOUNDS, pouring on Oil and Wine; and having placed him on his own Beast, brought him to an Inn, and took care of him.

35 And on the NEXT DAY, having taken out Two Denarii, he gave them to the INNKEEPER, and said, 'Take care of him, and

* VATICAN MANUSCRIPT.—30. And—omit. come out—omit. 35. to him—omit.

31. having come—omit.

35. having

† 25. Matth. xix. 16; xxii. 36. † 27. Deut. vi. 5. xvi. 5; Neh. ix. 27; Mark. xii. 11; xiii. 21; Rom. x. 8. John iv. 9.

† 27. Lev. xix. 18. † 28. Lev. † 29. Luke xvi. 15.

† 28. Lev. † 33.

προσδανησῃς, ἐγώ, ἐν τῷ ἐπανέρχεσθαι με, ^{thou mayest expend more, I, in the return me,}
 ἀποδώσω σοι. ³⁶ Τίς *^[οὐν] τούτων τῶν τριῶν
 I will pay to thee. Which ^[then] of them of the three
 πλησιον δοκεῖ σοι γεγενῆσθαι του ἐμπεσόντος
 a neighbor seems to thee to have been to the having fallen
 εἰς τοὺς ληστας; ³⁷ Ὁ δὲ εἶπεν· Ὁ ποιήσας το
 among the robbers; He and said; He having shown the
 ελεος μετ' αὐτου. Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς·
 pity towards him. Said and to him the Jesus;

Πορευου, καὶ σὺ ποιεῖς ὁμοίως.

Go, and thou do in like manner.

³⁸ *^[Ἐγένετο] δὲ ἐν τῷ πορεύεσθαι αὐτους,
 (It happened) and in the to go them,

*^[καὶ] αὐτὸς εἰσῆλθεν εἰς κωμην τινα· γυνὴ δὲ
 (and) he entered into a village certain; a woman δὲ
 τις ὀνοματι Μαρθα, ὑπέδεξατο αὐτον *^[εἰς τὸν]
 certain to a name, Martha, received him (into the
 οικον αὐτης.] ³⁹ Καὶ τῇδε ἡ ἀδελφὴ καλουμένη
 house of herself.] And to her was a sister having been called
 Μαρία, ἡ καὶ παρακαθίσασα παρὰ τοὺς πόδας
 Mary, who also having sat at the feet

του Ἰησου, ἤκουε τὸν λόγον αὐτου. ⁴⁰ Ἡ δὲ
 of the Jesus, heard the word of him. The but
 Μαρθα περιεσπᾶτο περὶ πολλὴν διακονίαν·
 Martha was-over-busy about much serving;

ἐπιστάσα δὲ εἶπε· Κυριε, οὐ μελεῖ σοι, ὅτι ἡ
 having considered and said; O lord, not concerns thee, that the
 ἀδελφὴ μου μόνη με κατέλιπε διακονεῖν; εἰπε
 sister of me alone me has left to serve? say

οὐν αὐτῇ, ἵνα μοι συναντιλαβῇται. ⁴¹ Ἀποκρι-
 tion to her, that to me she may give aid. Answer-
 ρεις δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς· Μαρθα, Μαρθα,
 ing and said to her the Jesus; Martha, Martha,

μεριμνας καὶ τρυβαζῇ περὶ πολλὰ· ⁴² ἑνὸς δὲ
 thou art anxious and troubled about many things; of one but
 ἐστὶ χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα
 is need. Mary and the good part

ἐξελεξάτο, ἣτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτης.
 has chosen, which not shall be taken away from her.

ΚΕΦ. ΙΑ'. 11.

¹ Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τοῦ τινι
 And it happened in the to be him in a place certain

προσευχομένου, ὡς ἐπαύσατο, εἶπε τις τῶν
 praying, when he ceased, said one of the
 μαθητῶν αὐτου πρὸς αὐτον· Κυριε, διδάξον ἡμᾶς
 disciples of him to him; O lord, teach us

προσευχῆσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς
 to pray, as even John taught the
 μαθητάς αὐτου. ² Εἶπε δὲ αὐτοῖς· Ὅταν προσ-
 disciples of himself. He said and to them; When you

εὐχῆσθε, λεγέτε· Πατὴρ, ἁγιασθῆτω τὸ ὄνομα
 pray, say; O father, be hallowed the name
 σου· ἐλθὲτω σου ἡ βασιλεία· ³ τὸν ἄρτον ἡμῶν
 of thee; let come of thee the kingdom; the bread of us

τον ἐπιούσιον δίδου ἡμῖν τὸ καὶ ἡμέραν· ⁴ Καὶ
 the necessary give thou to us the every day; and

whatever thou mayest ex-
 pend more, &, at my re-
 turn, will pay thee.

³⁶ Now which of These
 three, thinkest thou, was
 Neighbor to him who fell
 among the robbers?"

³⁷ And he said, "He
 who manifested pity
 towards him." And Jesus
 said to him, "Go, and do
 thou in like manner."

³⁸ Now as they went
 on, he entered a certain
 village; and a certain Wo-
 man, named † Martha, en-
 tertained him.

³⁹ And she had a Sister
 called Mary, who also, sit-
 ting at * the feet of the
 Lord, heard his word.

⁴⁰ But MARTHA was
 perplexed with Much Ser-
 ving; and coming near, she
 said, "Master, dost thou
 not care That my sister
 has left Me to serve ake?
 Tell her, then, to assist
 me."

⁴¹ And * the Lord
 answering, said to her,
 "Martha, Martha, thou
 art anxious, and troublest
 thyself about many things;

⁴² but * of few things,
 or of one, is there Need;
 and Mary has chosen the
 good Part, which shall
 not be taken away from
 her."

CHAPTER XI.

¹ And it occurred, as he
 was PRAYING in a certain
 Place, when he ceased, one
 of his DISCIPLES said to
 him, "Master, teach us to
 pray, even as John taught
 his DISCIPLES."

² And he said to them,
 "When you pray say, O
 Father, Revered be thy
 NAME! let Thy KINGDOM
 come;

³ give us DAY BY DAY
 OUR NECESSARY FOOD;

* VATICAN MANUSCRIPT.—56. ther.—omit.

—omit. 38. into her house—omit.

answereth g. 42. of few things, or of one, is there Need; and.

38. John. xl. 1; xii. 2, 3.

39. Luke viii. 25; Acts xii. 8.

38. It happened—omit.

38. and

41. the Lord

† 2. Matt. vi. 2

αφες ἡμιν τας αμαρτίας ἡμῶν, και γαρ αυτοι
 forgive to us the sins of us, even for ourselves
 αφιμεν παντι οφειλοντι ἡμιν· και μη εισπενεγ-
 forgive all owing us, and not thou mayest
 κης ἡμας εις πειρασμον. ⁵ Και ειπε προς αυτους·
 lead us into temptation. And he said to them;
 Τις εξ ὑμῶν ἐξει φιλον, και πορευσεται προς
 Which of you shall have a friend, and shall go to
 αυτον μεσονυκτιου, και ειπη αυτω· Φιλε,
 him at midnight, and say to him; O friend,
 χορῳσον μοι τρεις αρτους· ⁶ επειδη φιλος μου
 lead to me three loaves; because a friend of me
 παρεγενετο εξ οδου προς με, και ουκ εχω ο
 has come from a way to me, and not I have what
 παραθῃσω αυτω· ⁷ κακεινος εσῳθεν αποκριθεις
 I shall set for him; And he from within answering
 ειπη· Μη μοι κοπους παρεχε· ἤδη ἡ θυρα
 should say, Not to me trouble do thou cause; already the door
 κεκλεισται, και τα παιδια μου μετ' ἐμου εις την
 has been shut, and the children of me with me in the
 κοιτην εισιν· ου δυναμαι αναστας δοῦναι σοι.
 bed me, not I am able having arisen to give to thee.
⁸ Λεγω ὑμιν, ει και ου δωσει αυτω αναστας,
 I say to you, if and not will give to him having arisen,
 δια το ειναι αυτου φιλον, δια γε την αναδειαν
 because the to be of him a friend, through indeed the importunity
 αυτου εγερθηκε δωσει αυτω ὅσων χρῆζει. ⁹ Κα-
 of him arising he will give to him as many as he wants. And
 γω ὑμιν λεγω· Αιτειτε, και δοθησεται ὑμιν·
 I to you say; Ask you, and it shall be given to you;
 ζητειτε, και εὑρησκει· κρουετε, και ανοιγησε-
 seek you, and you shall find; knock you, and it shall be
 ται ὑμιν. ¹⁰ Πας γαρ ο αιτων λαμβανει· και
 opened to you. All for the asking receives; and
 ο ζητων εὑρισκει· και τῳ κρουοντι ανοιγησεται.
 the seeking finds; and to the knocking it shall be opened.
¹¹ Τινα δε ὑμῶν των πατερα αιτησει ο υιος αρτου,
 Which now of you the father shall ask the son bread,
 μη λιθον επιδωσει αυτω; η και ιχθυον, μη αντι
 not a stone will give to him; or also a fish, not in place of
 ιχθυος οφιν επιδωσει αυτω; ¹² η και εαν αιτησῃ
 a fish a serpent will give to him; or also if he may ask
 ωον, μη επιδωσει αυτω σκορπιον; ¹³ Ει ουν
 an egg, not will give to him a scorpion? If then
 ὑμεις, ποτῃροι ὑπαρχοντες, οιδατε δοματα
 you, evil being, knew you gifts
 αγαθα διδοναι τοις τεκνοις ὑμων, ποσῳ μαλλον
 good to give to me children of you, how much more
 ο πατηρ, ο εξ ουρανον, δωσει πνευμα ἁγιον τοις
 the father, that of heaven, will give a spirit holy to those
 αιτουσιν αυτον;
 asking him?

4 and forgive us our sins; for we ourselves also forgive every one who is indebted to us; and abandon us not to Trial.”
 5 And he said to them, “Which of you shall have a Friend, and shall go to him at Midnight, and say to him, ‘Friend, lend me Three Loaves;’
 6 for a Friend of mine has come to me out of his Road, and I have nothing to place before him?”
 7 And he answering from within should say, ‘Do not trouble me; the door is now closed, and my CHILDREN are with me in bed; I cannot rise to give thee.’
 8 I tell you, † Though he will not rise and give him because he is his Friend, yet because of his IMPORTUNITY indeed, he will rise and give him, as many as he needs.
 9 † And I say to you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you.
 10 For EVERY ONE who ASKS, receives; and HE who SEEKS, finds; and to HIM who KNOCKS, the door * is opened.
 11 † And What FATHER among you, who, if his SON request Bread, will give him a Stone? or if he ask for a Fish, will instead of a Fish give him a Serpent?
 12 or also, if he should ask an Egg, will give him a Scorpion?
 13 If you, then, being Evil, know how to impart good Gifts to your CHILDREN, how much more will the FATHER, THAT OF HEAVEN, give holy Spirit to THOSE who ASK him!”
 14 † And he was casting out * a dumb Demon. And

* VATICAN MANUSCRIPT.—10. is opened. 11. If a son ask a Fish of any one of you (that is a FATHER), will he for a fish give him a Serpent? 12. or also, if he ask an Egg, will he give him a Scorpion? 14. dumb Demon. And it.
 † R. Luke xviii. 1. † 9. Matt. vii. 7; xxi. 22; Mark xi. 24; John xv. 7; James i. 6; 1 John iii. 22. † 11. Matt. vii. 9. † 14. Matt. ix. 32; xii. 22.

κωφον· εγενετο δε του δαιμονιου εξελθοντος, dumb: it came to pass and of the demon having come out, ελαλησεν ο κωφος· και εθανυμασαν οι οχλοι. spoke the dumb: and wondered the crowds.

15 Τιμες δε εξ αυτων ειπον· Εν Βεελζεβουλ, Some but of them said: By Beelzebub, αρχοντι των δαιμονιων, εκβαλλει τα δαιμονια· a ruler of the demons, he cast out the demons:

16 ετεροι δε πειραζοντες, σημειον καρ' αυτου others but tempting, a sign from him εζητουν εξ ουρανου. 17 Αυτος δε ειδως αυτων sought from heaven. He but knowing of them

τα διανοηματα, ειπεν αυτοις· Πασα βασιλεια, the thoughts, said to them: Every kingdom, εφ' εαυτην διαμερισθεισα, ερημονται, και against herself having been divided, is brought to desolation, and οικος επι οικον κιντει. 13 Ει δε και ο σατανας house upon house falls. If and also the adversary,

εφ' εαυτον διμερισθη, πως σταθησεται η against himself has been divided, how shall stand the βασιλεια αυτου; οτι λεγετε, εν Βεελζεβουλ kingdom of him? for you say, by Beelzebub

εκβαλλειν με τα δαιμονια. 19 Ει δε εγω εν to cast out me the demons. If but I by Βεελζεβουλ εκβαλλω τα δαιμονια, οι υιοι Beelzebub cast out the demons, the sons

μων εν τινι εκβαλλουσι; Δια τουτο κριται of you by whom do they cast out? Through this judges υμων αυτοι εσονται. 20 Ει δε εν δακτυλω θεου oi you they shall be. If but by a finger of God

εκβαλλω τα δαιμονια, ara εφθασεν εφ' υμας I cast out the demons, then has suddenly come upon you η βασιλεια του θεου. 21 Όταν ο ισχυρος καθω- the royal majesty of the God. When the strong one having

πλισμενος φυλασσει την εαυτου αυλην, εν been armed should he guard the of himself a palace, in ειρηνη εστι τα υπαρχοντα αυτου· 22 εαν δε ο peace are the possessions of him; as soon as but the ισχυροτερος αυτου επελθων νικησθι αυτον, stronger of him having entered should overcome him,

την πανοπλιαν αυτου αιρει, εφ' η επεποιθει, the arms of him takes away, in which he had confided, και τα σκυλα αυτου διαδιδωσιν. 23 Ο μη ων and the spoils of him distributed. He not being μετ' εμου, κατ' εμου εστι· και ο μη συναγων with me, against me is; and he not gathering

μετ' εμου, σκυρτιζει. 24 Όταν το ακαθαρτον with me, scatters. When the unclean πνευμα εξελθη απο του ανθρωπου, διερχεται spirit may come out from the man, passes

δι' ανυδρων τοπων, ζητουν αναπαυσιν· και through dry places, seeking a resting place; and μη ευρισκον, λεγει· 'Υποπτρεψω εις τον οικον not finding, says: I will return into the house

μου, οθεν εξηλθον. 25 Και ελθον ευρισκει of me, whence I came out. And having come it finds σεσπαρμενον και κεκοσμημενον. 26 Τότε πορευε- having been swept and having been adorned. Then it goes

26 Τότε πορευε-

it came to pass, when the DEMON had departed, the DUMB man spoke, and the CROWDS wondered.

15 But some of them said, "He expels DEMONS through Beelzebub, * the PRINCE OF THE DEMONS."

16 And others, † trying him, sought of him a Sign from Heaven.

17 But ‡ he knowing Their thoughts, said to them, "Every Kingdom being divided against itself is desolated; and House falls against House.

18 And if the ADVERSARY also is divided against himself, how shall his KINGDOM stand? Because you say that I expel DEMONS through Beelzebub.

19 Besides, if § through Beelzebub expel DEMONS, by whom do your sons cast them out? Therefore, they will be your JUDGES.

20 But if ¶ by a Finger of God I cast out the DEMONS, † then God's ROYAL MAJESTY has unexpectedly come to you.

21 When the STRONG one armed guards his Palace, his POSSESSIONS are in Safety;

22 but whenever one * stronger than he, having entered should overcome him, he takes away the ARMS in which he confided, and distributes his SPOILS.

23 He who is not with me, is against me; and he who GATHERS not with me, scatters.

24 ‡ When the IMPURE Spirit is gone out of the MAN, it roves through Parched Deserts, seeking a Place of Rest: and not finding one, * then it says, I will return to my HOUSE, from which I came out.

25 And coming, it finds it * empty, swept, and furnished.

26 Then it goes, and

* VATICAN MSS.—13. the PRINCE.

23. stronger.

23. empty swept, and furnished.

† 20. See Note on Matt. xli. 28.

† 16. Matt. xvi. 1.

‡ 17. Matt. xii 26; Mark iii. 24; John ii. 13.

‡ 20. Exod. viii.

20. ‡ 21. Matt. xii. 29; Mark iii. 27.

‡ 24. Matt. xii. 43.

ται και παραλαμβάνει ἑπτα ἑτέρα πνευματα
and taken with seven other spirits
πονηροτερα ἑαυτου, και εισελθοντα κατοικει
more evil of itself, and they having entered dwell
ἐκεῖ· και γινεται τα εσχατα του ανθρωπου
there; and becomes the last of the man
ἐκείνου χειρονα των πρωτων. 27 Εγενετο δε εν
that worse of the first. It happened and in
τω λεγειν αυτον ταυτα, επαρασα τις γυνη
to the to speak him these things, having lifted certain woman
φωνην εκ του οχλου, ειπεν αυτω· Μακαρια ἡ
voice out of the crowd, said to him; Blessed the
κοιλια ἡ βαστασασα σε, και μαστοι οὐς εθη-
womb that having carried thee, and breasts those thou
λασας. 28 Αυτος δε ειπε· Μεμουνγε μακαριοι
have suckled. He but said; Yes rather blessed
οἱ ακουοντες τον λογον του θεου, και φυλασ-
those hearing the word of the God, and observ-
σαντες.

29 των δε οχλων επαθροισμενων, ηρξατο
The and crowds gathering together, he began
λεγειν· Ἡ γενεα αὕτη πονηρα ἐστὶ σημειον
to say. The generation this evil is; a sign
ἐπιζητει· και σημειον οὐ δοθησεται αὐτῃ, ἐκ μὴ
it craves, and a sign not shall be given to her, except
το σημειον Ἰωνα. 30 Καθως γαρ εγενετο Ἰωνας
the sign of Jonah. Even as for became Jonas
σημειον τοις Νινευιταις, οὕτως εσται και ὁ
a sign to the Ninevites, so will be also the
υἱος του ανθρωπου τη γενειᾳ ταυτῃ. 31 Βασιλ-
son of the man to the generation this. A queen
ισσα Νοτου εγερθησεται εν τη κρισει μετα των
of south will be raised in the judgment with the
ανδρων της γενεας ταυτης, και κατακρινει
men of the generation this, and will condemn
αυτους· ὅτι ηλθεν εκ των περατων της γης
them, because she came from the ends of the earth
ακουσαι την σοφiam Σολομωνος· και ιδου, πλειον
to hear the wisdom of Solomon; and lo, a greater
Σολομωνος ὦδε. 32 Ανδρες Νινευι αναστησονται
of Solomon here. Men of Nineveh will stand up
εν τη κρισει μετα της γενεας ταυτης, και
in the judgment with the generation this, and
κατακρινουσιν αὐτην· ὅτι μετενοησαν εις το
will condemn her; because they reformed at the
πρηγμα Ἰωνα· και ιδου, πλειον Ἰωνα ὦδε.
preaching of Jonas; and lo, a greater of Jonas here.

33 Ουδεις δε λυχον ἀψας, εις κρυπτην
No one and a lamp having lighted, into a secret place
τιθησιν, ουδε ὑπο τον μοδιον, ἀλλ' ἐπι την
place, neither under the corn-measure, but on the
λυχνιαν, ἵνα οἱ εισπορευομενοι το φεγγος βλε-
lamp-stand, that those entering the light may

takes with it Seven Other Spirits more wicked than itself, and entering, they abide there; and the LAST state of that MAN becomes worse than the FIRST."

27 And it occurred, while he was speaking these things, a Certain Woman from the CROWD, raising her Voice, said to him, "Happy is THAT WOMB which BORE thee, and those Breasts which thou hast suckled!"

28 But he said, "Yes, rather, happy THOSE who HEAR the WORD of GOD, and keep it!"

29 And the CROWDS gathering about him, he began to say, "This GENERATION is a wicked Generation. It demands a Sign; but no Sign will be given it, except the SIGN of Jonah."

30 "For as JONAH became a Sign to the NINEVITES, thus also will the SON of MAN be to this GENERATION."

31 "The Queen of the South will rise up at the JUDGMENT with the MEN of this GENERATION, and cause them to be condemned; Because she came from the EXTREMITIES of the LAND to hear the wisdom of Solomon; and behold, one greater than Solomon is here."

32 The Ninevites will stand up in the JUDGMENT with this GENERATION, and cause it to be condemned; Because they reformed at the WARNING of Jonah; and behold, one greater than Jonah is here."

33 No one having lighted a LAMP, places it in a Secret place, neither under the CORN-MEASURE, but on the LAMP-STAND; that THOSE ENTERING may see the LIGHT.

* VATICAN MANUSCRIPT.—29. This GENERATION is a wicked Generation. 30. Jonah.

27. Luke i. 28, 48. 28. Matt. vii. 21; Luke viii. 21; James i. 25. 30. Jonah i. 17; ii. 10. 31. 1 Kings x. 1. 32. Jonah iii. 6. 33. Matt. v. 15; Mark iv. 21; Luke viii. 16.

πῶσιν. 34 Ὁ λυχνος τοῦ σώματος ἐστὶν ὁ
see. The lamp of the body is the
ὀφθαλμός· ὅταν * [οὖν] ὁ ὀφθαλμός σου ἁπλούς
eye; when [therefore] the eye of thee sound
'ἢ, καὶ ὅλον τὸ σῶμα σου φωτίζεται ἐστὶν·
may be, also whole the body of thee enlightened is:
ἐκάν δε πονηρός 'ἢ, καὶ τὸ σῶμα σου σκοτεῖν.
when but evil may be, also the body of thee darkened.
35 Σκοτεῖ οὖν, μὴ τὸ φῶς το ἐν σοὶ σκοτὸς ἐστὶν.
Take heed therefore, not the light that in thee darkness is.
36 Εἰ οὖν τὸ σῶμα σου ὅλον φωτίζεται, μὴ ἔχον
If therefore the body of thee whole is enlightened, not having
τι μέρος σκοτεῖν, ἐστὶ φωτίζεται ὅλον, ὡς
any part dark, will be enlightened whole, as
ὅταν ὁ λυχνος τῇ ἀστραπῇ φωτίζῃ σε.
when the lamp by the brightness may enlighten thee.

37 Ἐν δε τῇ λαλήσαι, ἤρωτα αὐτὸν Φαρισαῖος
In and the to have spoken, asked him a Pharisee
* [τίς] ὕπως ἀριστήσῃ παρ' αὐτοῦ. Εἰσελθὼν
[certain] that he might dine with him. Having entered
δε ἀνέπεσεν. 38 Ὁ δε Φαρισαῖος ἰδὼν ἐθαύμα-
and he reclined. The and Pharisee seeing wondered
πεν, ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀριστοῦ.
because not first he was dipped before the dinner.

39 Εἶπε δε ὁ κυριος πρὸς αὐτὸν· Νῦν ὑμεῖς οἱ
Said and the Lord to him; Now you the
Φαρισαῖοι το ἐξώθεν τοῦ ποτηρίου καὶ τοῦ πινά-
Pharisees the outside of the cup and of the plat-
κος καθαρίζετε· τὸ δε ἐσῶθεν ὑμῶν γεμί-
ter you cleanse: the but inside of you is full
ἄρπαγης καὶ πονηρίας. 40 Ἀφρονες, οὐχ ὁ
of extortion and of evil. Unwise, not he
ποίησας τὸ ἐξῶθεν, καὶ τὸ ἐσῶθεν ἐποίησε;
having made the outside, also the inside made?

41 Πλὴν τα ἐνοῦντα ζοτε ἐλεημοσύνην· καὶ
But the things being within give you alms: and
ἰδου, πάντα καθαρά ὑμῖν ἐστίν. 42 Ἀλλ' οὐαί
lo, all things clean to you is. But woe
ὑμῖν τοῖς Φαρισαῖοις, ὅτι ἀποδεκατοῦτε τὸ
to you the Pharisees, for you tithe the
ἡδυοσμον, καὶ τὸ πηγαῖον, καὶ παν λαχανόν·
mint, and the rue, and every pot-herb.
καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ
and you pass by the justice and the love of the
θεοῦ. Ταῦτα εἰδεῖ ποιεῖν, κακεῖνα μὴ
God. These things you ought to have done, and these not
ἀφίεναι.

to omit.

43 Οὐαί ὑμῖν τοῖς Φαρισαῖοις, ὅτι ἀγαπᾶτε
Woe to you the Pharisees, for you love

34 †The LAMP of the BODY is *thine EYE; when thine EYE is clear, thy Whole BODY also is enlight-ened; but when it is dim, thy BODY also is darkened.

35 Take heed therefore, that THAT LIGHT which is in thee be not Darkness.

36 If, therefore, thy whole BODY be enlight-ened, having no Part dark, the Whole will be enlight-ened, as when the LAMP by its BRIGHTNESS enlightens thee."

37 And while he was speaking a Pharisee invited him † to dine with him; and he went in, and re-cluded.

38 And † the PHARISEE noticing it, wondered that he did not first † immerse before the DINNER.

39 † And the LORD said to him, "Now you PHARI-SEES cleanse the OUTSIDE of the CUP and PLATTER; but † your INSIDE is full of Extortion and Wickedness.

40 Senseless men! did not HE who MADE the OUTSIDE make the INSIDE also?

41 † But give in Alms the THINGS WITHIN, and behold, all things are pure to you.

42 † But Woe to you, PHARISEES! Because you tithe of MINT, and RUE, and Every Pot-herb, but disregard JUSTICE and the LOVE of GOD; these things you ought to practise, and not to omit those.

43 † Woe to you, PHARI-SEES! Because you love

* VATICAN MANUSCRIPT.—34. thine EYE.

34. therefore—omit.

37 certain—omit.

† 37. Perhaps, rather, "to breakfast with him," as *ariston*, signifies a morning meal. The Jews made but two meals in the day: their *ariston*, may be called their *breakfast* or their *dinner*, because it was both, and was but a slight meal. Their chief meal was their *dipsos* or *supper*, after the heat of the day was over, and the same was the principal meal among the *Greeks* and *Romans*. *Josephus*, in his life, says, sec. 54, that the legal hour of the *ariston* on the Sabbath was the sixth hour, or at twelve o'clock at noon, as we call it. What the hour was on the other days of the week, he does not say; but probably it was much the same.—Pearce.

† 38. Some critics refer this to the dipping of the hands; others to the immersion of the whole person. From Mark vii. 3, 4, it is evident, that both were practised, as well as various other ablutions.

† 34. Matt. vi. 22. † 38. Mark vii. 3. † 39. Matt. xxii. 25. † 39. Titus i. 15. † 41. Isa. lviii. 7; Dan. iv. 37; Luke xii. 33. † 41. Matt. xxiii. 23. † 42. Matt. xxiii. 6; Mark xii. 33, 39.

την πρωτοκαθεδριαν εν ταῖς συναγωγαῖς, καὶ
the first seat in the synagogues, and
τοῖς ἀσπασμοῖς εν ταῖς ἀγοραῖς. ⁴¹ Οὐαὶ ὑμῖν,
the exultations in the markets. Woe to you,
ὅτι ἐστε ὡς τὰ μνημεῖα τὰ ἀθῆλα, καὶ οἱ
for you are like the tombs those unclean, and the
ἀνθρώποι, οἱ περικαταυντες ἐπάνω, οὐκ οἶδασιν.
men, those walking over, not know.
⁴² Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ·
Answering and one of the lawyers says to him;
Διδασκαλε, ταῦτα λεγὼν καὶ ἡμᾶς ὕβριζεις.
O teacher, these things saying also us thou reproachest.
⁴³ Ὁ δὲ εἶπε· Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι
He and said; Also to you the lawyers woe, for
φορτίζετε τοὺς ἀνθρώπους φορτία δυσβαστακτά,
you load the men burdens oppressive,
καὶ αὐτοὶ ἐν τῶν δακτυλῶν ὑμῶν οὐ προσ-
and yourselves with one of the fingers of you not you
ψαυετε τοῖς φορτίοις.
touch the burdens.

⁴⁴ Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν
Woe to you, for you build the tombs of the
προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν
prophets, the and fathers of you killed
αὐτούς. ⁴⁵ Ἀρα μαρτυρεῖτε καὶ συνευδοκεῖτε
them. Therefore you testify and you consent
τοῖς ἐργοῖς τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν
to the works of the fathers of you, for they indeed
ἔπεκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε * [αὐ-
killed them, you and build [of
τῶν τὰ μνημεῖα.] ⁴⁶ Διὰ τοῦτο καὶ ἡ σοφία
them the tombs.] Because of this and the wisdom
τοῦ θεοῦ εἶπεν· Ἀποπέμψω εἰς αὐτοὺς προφῆτας
of the God said, I will send to them prophets
καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι
and apostles, and out of them they will kill
καὶ ἐκδιώξουσιν· ⁴⁷ ἵνα ἐκζητηθῇ τὸ αἷμα πάν-
and persecute; so that may be required the blood of
τῶν τῶν προφητῶν, τὸ ἐκχυνόμενον ἀπὸ κατα-
all of the prophets, that being shed from a lay-
βολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης· ⁴⁸ ἀπο-
ing down of a world, from the generation this, from
τὸν αἷματος Ἀβελ ἕως τοῦ αἵματος Ζαχαρίου,
the blood of Abel to the blood of Zechariah,
τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ
that having perished between the altar and
τοῦ οἴκου. Ναι λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ
the house. Yea I say to you, it will be required from
τῆς γενεᾶς ταύτης.

⁴⁹ Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι πρᾶτε τὴν
Woe to you the lawyers, for you took away the
κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθετε, καὶ
key of the knowledge; yourselves not you entered, and
τοὺς εἰσέρχοντας ἐκώλυσατε. ⁵⁰ Λέγοντος δὲ
these entering you hindered. Saying and

the CHIEF SEAT in the
SYNAGOGUES, and SALU-
TATIONS in the PUBLIC
PLACES.

⁴⁴ † Woe to you! Be-
cause you are like those
CONCEALED TOMBS, which
MEN WALKING OVER, know
not."

⁴⁵ Then one of the LAW-
YERS, answering, says to
him, "Teacher, in saying
these things thou reproach-
est Us also."

⁴⁶ And HE said, "Woe
to you, LAWYERS! † For
you impose oppressive Bur-
dens on MEN, and yet, you
yourselves touch not the
BURDENS with one of your
FINGERS.

⁴⁷ † Woe to you! For
you build the SEPULCHERS
of the PROPHETS, and your
FATHERS killed them.

⁴⁸ Thus you testify that
you approve the ACTS of
your FATHERS; For they,
indeed, killed them, and
you build.

⁴⁹ And because of this,
the WISDOM of GOD said,
† I will send them Pro-
phets and Apostles, and
some of them they will kill
and persecute;

⁵⁰ so that the BLOOD of
All the PROPHETS being
shed from the Formation of
the World, may be required
of this GENERATION;

⁵¹ from the * Blood of
Abel to the * Blood of THAT
Zechariah, † who will perish
between the ALTAR and
the HOUSE. Yes, I tell
you, it will be required of
this GENERATION.

⁵² † Woe to you, LAW-
YERS! Because you have
taken away the KEY of
KNOWLEDGE; you entered
not yourselves, and THOSE
APPROACHING, you hin-
dered."

* VATICAN MANUSCRIPT—48. Their TOMBS—omit.

† 51. See Note on Matt. xxiii. 35.

‡ 44. Matt. xxiii. 27. ‡ 46. Matt. xxiii. 4.

‡ 52. Matt. xxiii. 14.

51. Blood.

51. Blood.

‡ 47. Matt. xxiii. 30.

‡ 49. Matt.

αὐτοῦ ταῦτα πρὸς αὐτοὺς, ᾤξαντο οἱ γραμματεῖς
of him these things to them, began the scribes
καὶ οἱ Φαρισαῖοι δεινῶς ἐνεχεῖν, καὶ ἀποστο-
and the Pharisees greatly to be incensed, and to make
ματίζειν αὐτὸν περὶ πλείονων· ⁵⁴ ἐνεδρευνόντες
speak off-hand him about many things; trying to entrap
αὐτὸν, * [ζητούντες] θηρεύσαι τι ἐκ τοῦ
him, [seeking] to catch something out of the
στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.
mouth of him, that they might accuse him.

ΚΕΦ. ΙΒ'. 12. ¹ Ἐν οἷς ἐπισυναχθεῖσιν τῶν
In those having assembled of the

μυριάδων τοῦ οὄλου, ὥστε κατακατεῖν ἀλλή-
myriads of the crowd, so as to tread upon one

ἄλλος, ᾤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ.
another, as began to say to the disciples of himself;

Πρῶτον προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν
First take heed to yourselves of the leaven of the

Φαρισαίων, ἥτις ἐστὶν ὑποκρίσις. ² Οὐδὲν δὲ
Pharisees, which is hypocrisy. Nothing and

πυγμακαλυμμένον ἐστίν, ὃ οὐκ ἀποκαλυφθήσε-
having been covered is, which not shall be uncovered:

ταί· καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. ³ Ἀνθ'
and secret, which not shall be known. On which

ἂν ὅσα ἐν τῇ σκοτίᾳ εἰπάτε, ἐν τῷ φωτί
arise what in the dark you speak, in the light

ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὐς ἐλάλησατε ἐν
shall be heard: and what to the ear you spoke in

τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωματίων.
the closets, shall be published on the house-tops.

⁴ Λέγω δὲ ὑμῖν τοῖς φίλοις μου· Μὴ φοβηθῆτε
I say and to you the friends of me: Not you be afraid

ἀπὸ τῶν ἀποκτείνοντων τὸ σῶμα, καὶ μετὰ ταῦτα
of those killing the body, and after these

μὴ ἔχοντων περισσότερον τι ποιῆσαι. ⁵ Τὸ
not having more anything to have done. I will

δείξω δὲ ὑμῖν, τίνα φοβηθῆτε· φοβηθῆτε τὸν
point out and to you, whom you should fear: you should fear the

μετὰ τὸ ἀποκτείνειν, ἐξουσίαν ἔχοντα ἐμβαλεῖν
after the to have killed, authority having to cast

εἰς τὴν γέενναν· ναὶ λέγω ὑμῖν, τούτον φοβη-
into the Gehenna; yes I say to you, this fear

θήτε. ⁶ Οὐχὶ πέντε στρουθία πωλεῖται ἀσάριον
you. Not five sparrows are sold assarii

δύο· καὶ ἓν ἐξ αὐτῶν οὐκ ἐστὶν ἐπιλελησμένον
two? and one out of them not is being forgotten

ἐνώπιον τοῦ θεοῦ. ⁷ Ἀλλὰ καὶ αἱ τρίχες τῆς
in presence of the God. But also the hairs of the

κεφαλῆς ὑμῶν πασαι ἠριθμῆνται. Μὴ * [οὐν]
head of you all have been numbered. Not [therefore]

φοβεῖσθε πολλῶν στρουθίων διαφερετε. ⁸ Λέγω
fear you: many sparrows you are better. I say

δὲ ὑμῖν· Πας ὃς ἀνὴρ ὁμολογήσῃ ἐν ἐμοὶ ἐμπροσ-
and to you: All whoever may confess to me in pres-

θεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
ence of the men, also the son of the man

53 And * having gone out thence, the SCRIBES and PHARISEES began to be extremely angry, and to press him to speak un- guardedly on many things; 54 trying to entrap him.

54 trying to entrap him. and to catch something from his MOUTH, that they might accuse him.

CHAPTER XII.

1 At that time, the CROWD having assembled by TENS OF THOUSANDS, so that they trampled on each other, he began to say to his DISCIPLES, "First, † guard yourselves against the LEAVEN of the PHARISEES, which is Hypocrisy.

2 † And there is nothing concealed, which will not be discovered; and hid, which will not be made known.

3 Therefore, what you speak in the DARK, will be heard in the LIGHT; and what you whispered to the EAR in CLOSETS, will be proclaimed on the HOUSE-TOPS.

4 † But I say to you, my FRIENDS, Be not afraid of THOSE WHO KILL the BODY, and after this can do no more.

5 But I will show you whom you should fear; I fear HIM, who, after having killed, HAS AUTHORITY to cast into GEHENNA; yes, I tell you, Fear him.

6 Are not Five Sparrows sold for two † Assarii? and yet not one of them is forgotten before GOD.

7 But even the HAIRS of your HEAD have all been numbered. Fear not; you are of more value than Many Sparrows.

8 † And I say to you, Whoever may acknowledge me before MEN, the SON of

* VATICAN MANUSCRIPT.—53. having gone out thence, the SCRIBES.

54. seeking—omit.

† 6. An *assarius* was about one cent and five mills in value, or three farthings sterling.

† 54. Mark xii. 13.

† 1. Matt. xvi. 6; Mark viii. 15.

† 2. Matt. x. 26; Mark

iv. 22; Luke vi. 17.

† 4. Matt. x. 28; Isa. li. 7, 8, 12; Jer. i. 8.

† 8. Matt. x. 32;

Mark vii. 38; 2 Tim. ii. 12; 1 John ii. 23.

ὁμολογήσει ἐν αὐτῷ ἐμπροσθεν τῶν ἀγγέλων
will confess in him in presence of the messengers

τοῦ θεοῦ. ⁹ Ὁ δὲ ἀρνηταμενός με ἐνώπιον τῶν
of the God. He but having denied me in presence of the
ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγε-
men, will be denied in presence of the messen-
λῶν τοῦ θεοῦ. ¹⁰ Καὶ πᾶς δὲ εἰρή λογονεῖσιν τὸν
gers of the God. And all who shall speak a word against the

υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ
son of the man, it will be forgiven to him; to the but
εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφε-
against the holy spirit having spoken evil not will
θήσεται. ¹¹ Ὅταν δὲ προσφερῶσιν ὑμᾶς ἐπὶ
be forgiven. When and they may say, you to

τας συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας,
the synagogues and the rulers and the authorities,
μὴ μεριμνᾶτε, πῶς ἢ τι ἀπολογησῆθε, ἢ τι
not be you anxious, how or what you may answer, or what
εἰπῆτε. ¹² τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν
you may say; the for holy spirit will teach you in
αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν.
thus the hour, what it is proper to say.

¹³ Εἰπε δὲ τις αὐτῷ ἐκ τοῦ οὄχλου· Διδάσκ-
said and one to him out of the crowd; O tea-

καλε, εἰπε τῷ ἀδελφῷ μου μερισθᾶν μετ'
call, speak to the brother of me to divide with

ἐμοῦ τὴν κληρονομίαν. ¹⁴ Ὁ δὲ εἶπεν αὐτῷ·
me the inheritance. He and said to him

Ἀνθρώπε, τίς με κατέστησε δικάστην ἢ μερισ-
O man, who me appointed a judge or a divi-

την ἐφ' ὑμᾶς; ¹⁵ Εἰπε δὲ πρὸς αὐτοὺς· Ὁρατε
day over you? He said and to them; See you

καὶ φυλάσσετε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν
and beware you of the covetousness; because not in

τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν
the to abound say one the life of him is out of the

ὑπαρχόντων αὐτοῦ.
possessions of him.

¹⁶ Εἰπε δὲ παραβολὴν πρὸς αὐτοὺς, λέγων·
He spoke and a parable to them, saying:

Ἀνθρώπου τινος πλουσίου εὐφορήσεν ἡ χώρα.
A man certain rich yielded plentifully the farm.

¹⁷ Καὶ διελογίζετο ἐν ἑαυτῷ, λέγων· Τί ποιήσω;
And he reasoned in himself, saying; What shall I do?

ὅτι οὐκ ἔχω, πού συναξω τοὺς καρπούς μου.
because not I have, where I will gather the fruits of me.

¹⁸ Καὶ εἶπε· Τοῦτο ποιήσω· καθελῶ μου τὰς
And he said; This will do; I will pull down of me the

ἀποθήκας, καὶ μείζονας οἰκοδομήσω· καὶ συναξω
barns, and greater I will build; and I will collect

ἐκεῖ πάντα τὰ γερνημάτων μου, καὶ τὰ ἀγαθὰ μου·
there all the products of me, and the fruits of me:

¹⁹ καὶ ἐρῶ τῇ ψυχῇ μου· Ψυχὴ, εὖ εἰς πολλά
and I will say to the soul of me: Soul, thou hast many

MAN will also acknowledge him in the presence of the ANGELS of GOD.

⁹ But he who has RE-
NOUNCED me before MEN,
will be renounced in the
presence of the ANGELS of
GOD.

¹⁰ ; And every one who
may speak a Word against
the SON of MAN, it will be
forgiven him; but HE who
BLASPHEMES against the
HOLY Spirit shall not be
forgiven.

¹¹ † And when they may
bring you to the SYNA-
GOGUES, and the RULERS,
and the MAGISTRATES, be
not anxious how you may
defend yourselves, or what
you may say;

¹² for the HOLY Spirit
will instruct you, in that
HOUR, what it is proper to
say."

¹³ Then one out of the
CROWD said to him, "O
Teacher, speak to my
BROTHER to divide the IN-
HERITANCE with me."

¹⁴ But HE replied to
him, † "Man, who ap-
pointed Me a Judge or
Arbiter over you?"

¹⁵ And he said to them,
† "See, and beware of * All
Covetousness; for one's
LIFE is not in the ABUN-
DANCE of his POSSES-
SIONS."

¹⁶ And he spoke a Par-
able to them, saying, "The
FARM of a certain rich Man
produced abundantly;

¹⁷ and he reasoned with-
in himself, saying, 'What
shall I do? For I have no
place where to deposit my
FRUITS.'

¹⁸ And he said, 'I will
do this; I will pull down
My STOREROUSES, and
build Greater; and there
I will bring together All
my * WHEAT and my GOOD
things;

¹⁹ and I will say to MY-
SELF, 'Life! thou hast an

* VATICAN MANUSCRIPT.—15. All Covetousness.

18. what and.

† 11. Matt. xii. 31, 32; Mark iii. 28; 1 John v. 16.
Luke xii. 14. † 14. Exod. ii. 14. † 15. 1 Tim. vi. 7—19.

† 11. Matt. x. 19; Mark xiii. 11;

αγαθα κειμενα εις ετη πολλα αναπανου, good things being laid up for years many; rest thou, φαγε, πνε, ευφραινου. ²⁰ Ειπε δε αυτω ο θεος· eat, drink, be glad. Said but to him the God;

Αφρον, ταυτη τη νυκτι την ψυχην σου απαι· O unwise, this the night the life of thee they require from thee; what and thou hast prepared, for whom εσται: ²¹ Ουτως ο θησαυριζων εαυτα, και μη shall be? Thus he laying up treasure for himself, and not εις θεον πλουτων. ²² Ειπε δε προς τους μαθητας for God being rich. He said and to the disciples αυτου· Δια τουτο υμιν λεγω, μη μεριμνατε of himself, Through this to you I say, not be ye anxious τη ψυχη υμων, τι φαγητε· μηδε τω σωματι, for the life of you, what you may eat, nor for the body, τι ενδυσησθε. ²³ Η ψυχη πλειον εστι της what you may put on. The life greater it is of the τροφης· και το σωμα του ενδυματος. ²⁴ Κατα- food, and the body of the clothing. Ob-

νοησατε τους κορακας, οτι ου σπειρουσιν, ουδε serve you the ravens, that not they sow, nor θειριζουσιν· οis ουκ εστι ταμειον, ουδε αποθη- reap, for whom not is a store-house, nor a barn; κη· και ο θεος τρεφει αυτους. Ποσω μαλλον and the God feeds them. How much more υμεις διαφερετε των πατεινων; ²⁵ Τις δε εξ υμων you are valuable of the birds? Which and of you μεριμνων δυναται προσθειναι επι την ηλικιαν being anxious to add to the age αυτου πηχυν ενα: ²⁶ Ει ουν ουτε ελαχιστον of himself span one? If then not even least δυνασθε, τι περι των λοιπων μεριμνατε: you are able, why about the remaining ones are you anxious?

²⁷ Κατανοησατε τα κρινα, πως αυξανει· ου Observe you the lilies, how it grows; not κοπια, ουδε ινηθει. λεγω δε υμιν, ουδε Σολο- it labors, nor it sows. I say but to you, not even Σολο- μων εν παση τη δοξη αυτου περιεβαλετο ως εν men in all the glory of himself was clothed like one τωντων. ²⁸ Ει δε τον χορτον εν τω αγρω, of these. If and the grass in the field, σημερον οντα και αυριον εις κλιβανον βαλλο- to-day existing and to-morrow into an oven is being

μενον, ο θεος ουτως αμφιεννυσι, ποσω μαλλον eat, the God so clothes, how much more υμας, ολιγοπιστοι: ²⁹ Και υμεις μη ζητεите, you, O you of weak faith? And you not seek,

Abundance of Good things laid up for many Years; † rest, eat, drink, and enjoy thyself.

²⁰ But God said to him, 'Foolish man! This NIGHT they will demand † thy LIFE from thee; † and who then will possess what thou hast provided?'

²¹ Thus is HE who AMASSES TREASURE for himself, and is not † rich with respect to God."

²² And he said to * the DISCIPLES, "For this reason I charge you, Be not anxious about * your LIFE, what you shall eat, nor for * the BODY, what you shall put on.

²³ * For the LIFE is of more value than FOOD, and the BODY than RAINING.

²⁴ Observe the RAVENS; For they neither sow nor reap; have no Storchens nor Granary; but God feeds them. How much more valuable are you than the BIRDS!

²⁵ And which of you, by being anxious, can prolong his LIFE † one Moment?

²⁶ If, then, you are not able to do the least, why are you anxious about the REST?

²⁷ Observe the LILIES! How do they grow? They neither labor nor spin; and yet I say to you, that not even Solomon in ALL his SPLENDOR, was arrayed like one of these.

²⁸ If, then, God so decorate the HEARS of the FIELD, (which flourishes To-day, and To-morrow will be cast into a Furnace,) how much more you, O you distrustful!

²⁹ And seek you not what you shall eat, * and

* VATICAN MANUSCRIPT.—²⁷. the DISCIPLES. ²³. For the LIFE. ²⁹. and.

²³. the LIFE.

²³. your BODY.

† ²⁰. Literally, to add a cubit or span to one's life. The phrase of adding a cubit was proverbial, denoting something minute. The Psalmist wrote—"Lord, let me know the measure of my days? Thou hast made my days hand-breadths?" To add a cubit to one's stature would be an extraordinary accession of height.

† ¹⁹. Eccl. xl. 9; 1 Cor. iv. 35; James v. 5. James iv. 14. † ²⁰. Psa. xxxix. 6. Jer. xvii. 11. 1 Tim. vi. 19, 20; James ii. 5.

† ²⁰ Job xx. 23; xxvii. 8; Psa. lli. 7; † ²¹. Matt. vi. 20; ver. 33;

τι φαγητε η τι πιητε· και μη μετεωριζεσθε.

What you may eat or what you may drink; and not be you in anxiety.

20 Ταυτα γαρ παντα τα εθνη του κοσμου επιζητει· υμιν δε ο πατηρ οιδεν, οτι χρησετε τωτων.

of you and the father knows, that you have need of these.

21 Πλην ζητεите την βασιλειαν του θεου, και ταυτα * [παντα] προστεθησεται υμιν.

But seek you the kingdom of the God, and [all] shall be superadded to you.

22 Μη φοβου, το μικρον ποιμνιον· οτι ευδοκησεν ο πατηρ υμων δουναι υμιν την βασιλειαν.

Do not fear, the little flock; for it has pleased the father, of you to give to you the kingdom.

23 Πωλησατε τα υπαρχοντα υμων, και δοτε ελεημοσυνην. Ποιησατε εαυτοις βαλαντια μη

sell you the possessions of you, and give you alms. Make for yourself bags

παλαιουμενα, θησαυρον ανεκλειπτον εν τοις ουρανοις, οπου κλεπτης ουκ εγγιζει, ουδε σης

growing old, a treasure exhaustless in the heavens, where a thief not approaches, nor moth

διαφθειρει. 31 Οπου γαρ εστιν ο θησαυρος υμων, εκει και η καρδια υμων εσται.

destroys. 31 Where for is the treasure of you, there also the heart of you will be.

25 Εστωσαν υμων αι σφυρες περιεζωσμεναι, και οι λυχνου καιομενοι· 32 και υμεις ομοιοι

Let be of you the loins having been girded, and the lamps burning; and you like

ανθρωποι προσδεχομενοι τον κυριον εαυτων, ποτε αναλυσει εκ των γαμων· ινα ελθοντος

to men looking for the lord of themselves, when he will return from the marriage feasts; that having come

και κρουσαντος, ευθως ανοιξωσιν αυτω. 24 Μακαριοι οι δουλοι εκεινου, ους ελθων ο

and having knocked, immediately it may be opened to him. 24 Blessed the slaves those, whom having come the

κυριος ευρησει γρηγορουντας· αμην λεγω υμιν, οτι περιζωσεται, και ανακλιει αυτους, και

lord shall find watching; indeed I say to you, that he will gird himself, and will make to recline them, and

παρελθων διακονησει αυτοις. 25 Και εαν ελθω εν τη δευτερα * [φυλακη,] και εν τη τριτη

going forth he will minister to them. And if he may come in the second [watch,] or in the third

φυλακη * [ελθω,] και ευρησθω· μακαριοι εισιν οι δουλοι εκεινου. 26 Τουτο δε γνωσκετε, οτι, ει ηξει ο οικοδεσποτης, ποια ωρα ο κλεπτης

watch [may come,] and may find thus; blessed are the slaves those. Take and know you, that, if shall come the householder, in what hour the thief

ερχεται, εγρηγορησαν αν, και ουκ αν αφηκε διορυγηναι τον οικον αυτου. 40 Και υμεις * [ουν]

comes, he would watch, and not would allow to dig through the house of himself. And you [therefore,

to dig through the house of himself. And you [therefore,

what you shall drink; and be not in restless suspense.

30 For all these things do the NATIONS of the world seek; and Your FATHER knows That you need them.

31 † But seek * his KINGDOM; and these shall be superadded to you.

32 Fear not, LITTLE Flock; † For it has pleased your FATHER to give you the KINGDOM.

33 Sell your POSSESSIONS, and give ALMS; † make for yourselves PURSES which grow not old, an unfailing TREASURE in the HEAVENS, where no THIEF approaches, nor Moth destroys.

34 For where your TREASURE is, there your HEART will also be.

35 † Stand with Your LOINS girded, and † and LAMPS burning;

36 and be you like MEN waiting for their MASTER, when he will return from the NUPTIAL FEASTS; that when he comes and knocks, they may instantly open to him.

37 † Happy are those SERVANTS, whom, when their MASTER arrives, he shall find watching! I assure you, That he will gird himself, and cause them to recline, and going forth he will serve them.

38 And if he should come in the SECOND, or in the THIRD Watch, and thus find them, happy are * they!

39 † Now you know this, That if the HOUSEHOLDER had known at What Hour the THIEF would come, he would have watched, and not have permitted him to break into his house.

40 † Be you also pre-

* VATICAN MANUSCRIPT.—31. his KINGDOM; and these. 31. all—omit. 33. they. 33. Watch—omit. 38. may come—omit. 40. therefore—omit.

21. Matt. vi. 25. 22. † 32. Matt. xi. 25, 26. † 33. Matt. vi. 20; Luke xvi. 9; 1 Tim. vi. 12. † 35. Eph. vi. 14; 1 Pet. i. 13. † 35. Matt. xxv. 1, etc. † 37. Matt. xiv. 40. † 38. Matt. xiv. 43; 1 Thess. v. 2; Rev. iii. 3; xv. 11a. † 40. Mark xiii. 35; Luke xxi. 34.

γινεσθε ετοιμοι ^{be} ^{prepared} ^{because} ^{in the hour} ^{not} ^{you think} ^{the} ^{son of the} ^{man} ^{comes} ^{said} ^{and} ^{to him} ^{the} ^{Peter} ^{O Lord} ^{to us} ^{the} ^{parabole} ^{tauten} ^{legetis} ^η ^{και} ^{προς} ^{παντας} ^{α?}

42 Ειπε δε ο κυριος. Τis αρα εστιν ο πιστος ^{Said and the Lord} ^{Who then is the faithful} ^{οικονομος} ^{και} ^{φρονιμος} ^{ον} ^{καταστησει} ^ο ^{κυριος} ^{steward} ^{and} ^{wise} ^{whom} ^{will appoint} ^{the} ^{lord} ^{επι} ^{της} ^{θεραπειας} ^{αυτου} ^{του} ^{διδοναι} ^{εν} ^{καιρῳ} ^{over} ^{the} ^{domestics} ^{of himself} ^{the} ^{to give} ⁱⁿ ^{season} ^{το} ^{σιτομετριον} ^{Μακαριος} ^ο ^{δουλος} ^{εκεινος} ^{whom} ^{coming} ^{the} ^{lord} ^{of him} ^{will find} ^{doing} ^{thus} ^{ον} ^{ελθων} ^ο ^{κυριος} ^{αυτου} ^{ευρησει} ^{ποιουντα} ^{οὕτως}

41 Αληθως λεγω υμιν, ^{Truly} ^{I say} ^{to you} ^{that} ^{over} ^{all} ^{to the} ^{be-} ^{χουσιν} ^{αυτον} ^{καταστησει} ^{αυτον} ^{Εαν} ^{δε} ^{λογουσι} ^{αυτον} ^{καταστησει} ^{αυτον} ^{Εαν} ^{δε} ^{ειπρ} ^ο ^{δουλος} ^{εκεινος} ^{εν} ^{τη} ^{καρδια} ^{αυτου} ^{should say} ^{the} ^{slave} ^{that} ⁱⁿ ^{the} ^{heart} ^{of himself} ^{Χρονησει} ^ο ^{κυριος} ^{μου} ^{ερχεσθαι} ^{και} ^{αρηται} ^{Delays} ^{the} ^{lord} ^{of me} ^{to come} ^{and} ^{shall begin} ^{τυκτην} ^{τους} ^{παιδας} ^{και} ^{τας} ^{παιδισκας} ^{εσθιειν} ^{to strike} ^{the} ^{servants} ^{and} ^{the} ^{maidens} ^{and} ^{to eat} ^{τε} ^{και} ^{πινειν} ^{και} ^{μεθυσκεσθαι} ⁴⁶ ^{ηξει} ^ο ^{κυριος} ^{and} ^{also} ^{to drink} ^{and} ^{to be drunken} ^{will come} ^{the} ^{lord} ^{του} ^{δουλου} ^{εκεινου} ^{εν} ^{ημερα} ^η ^{ου} ^{προσδοκα} ^{the} ^{slave} ^{that} ⁱⁿ ^{a day} ^{to which} ^{not} ^{he looks} ^{και} ^{εν} ^{ωρα} ^η ^{ου} ^{γινωσκει} ^{και} ^{διχοτομησει} ^{and} ^{in an hour} ^{which} ^{not} ^{he knows} ^{and} ^{shall cut asunder} ^{αυτον} ^{και} ^{το} ^{μερος} ^{αυτου} ^{μετα} ^{των} ^{απιστων} ^{him} ^{and} ^{the} ^{part} ^{of him} ^{with} ^{the} ^{unbelievers} ^{θησει} ⁴⁷ ^{Εκεινος} ^{δε} ^ο ^{δουλος} ^ο ^{γνους} ^{το} ^{will place} ^{That} ^{and} ^{the} ^{slave} ^{who having} ^{knows} ^{the} ^{θελημα} ^{του} ^{κυριου} ^{εαυτου} ^{και} ^{μη} ^{ετοιμασας} ^{will} ^{of the} ^{lord} ^{of himself} ^{and} ^{not} ^{having} ^{prepared} ^{μηδε} ^{ποιησας} ^{προς} ^{το} ^{θελημα} ^{αυτου} ^{δαρησε-} ^{neither} ^{having} ^{done} ^{according} ^{to the} ^{will} ^{of him} ^{shall be} ^{beat-} ^{ται} ^{πολλας} ⁴⁸ ^ο ^{δε} ^{μη} ^{γνους} ^{ποιησας} ^{δε} ^{ten} ^{many} ^{he} ^{but} ^{not} ^{having} ^{known} ^{having} ^{done} ^{and} ^{αξια} ^{πληγων} ^{δαρησεται} ^{ολιγας} ^{Παντι} ^{δε} ^φ ^{deserving} ^{of stripes} ^{shall be} ^{beaten} ^{few} ^{To all} ^{and} ^{to} ^{whom} ^{εδοθη} ^{πολυ} ^{πολυ} ^{ζητηθησεται} ^{παρ} ^{αυτου} ^{is} ^{given} ^{much} ^{much} ^{will be} ^{required} ^{from} ^{him} ^{και} ^φ ^{παρεθετο} ^{πολυ} ^{περισσοτερον} ^{αιτη-} ^{and} ^{to} ^{whom} ^{they} ^{have} ^{entrusted} ^{much} ^{more} ^{they} ^{σουσιν} ^{αυτον} ^{will} ^{ask} ^{him}

42 Ειπε δε ο κυριος. Τis αρα εστιν ο πιστος ^{Said and the Lord} ^{Who then is the faithful} ^{οικονομος} ^{και} ^{φρονιμος} ^{ον} ^{καταστησει} ^ο ^{κυριος} ^{steward} ^{and} ^{wise} ^{whom} ^{will appoint} ^{the} ^{lord} ^{επι} ^{της} ^{θεραπειας} ^{αυτου} ^{του} ^{διδοναι} ^{εν} ^{καιρῳ} ^{over} ^{the} ^{domestics} ^{of himself} ^{the} ^{to give} ⁱⁿ ^{season} ^{το} ^{σιτομετριον} ^{Μακαριος} ^ο ^{δουλος} ^{εκεινος} ^{whom} ^{coming} ^{the} ^{lord} ^{of him} ^{will find} ^{doing} ^{thus} ^{ον} ^{ελθων} ^ο ^{κυριος} ^{αυτου} ^{ευρησει} ^{ποιουντα} ^{οὕτως}

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pared; For at an Hour you think not, the SON of MAN comes."

41 Then PETER said, "Master, dost thou speak this PARABLE to us, or even to all?"

42 And the LORD said, "Who then is *the FAITHFUL, the WISE Steward, whom the LORD will appoint over his DOMESTICS, to DISPENSE the *proper allowance of food in its Season."

43 Happy that SERVANT, whom his MASTER, at his arrival, shall find thus employed!

44 ‡ I tell you truly, That he will appoint him over ALL his PROPERTY.

45 But if that SERVANT should say in his HEART, 'My MASTER delays to come,' and shall begin to beat the SERVANTS and the MAIDENS, and to eat and drink and be drunk;

46 the MASTER of that SERVANT will come in a Day when he does not expect him, and at an Hour of which he is not aware, ‡ and will cut him off, and will appoint his PORTION with the UNBELIEVERS.

47 And ‡ THAT SERVANT, who knew the WILL of his MASTER, and was not prepared, nor did according to his WILL, he shall be beaten with many stripes;

48 ‡ but HE who KNEW not, and did things worthy of Stripes, shall be beaten with few. And from any one to whom much is given much will be required; and from him with whom much has been deposited, they will exact the more.

49 I came to throw Fire on the LAND; and what do I wish,—if it were already kindled?

50 But I have an Im-

* VATICAN MANUSCRIPT.—41. to him—omit. 42. the FAITHFUL Steward, the wise, whom. 43. Matt. xxiv. 45; xxv. 21. 44. Matt. xxiv. 47. 45. Num. xv. 30; Matt. xxiv. 51. 46. Deut. xiv. 2; James iv. 17. 47. Lev. v. 17; 1 Tim. i. 13.

βαπτισθῆναι· και πως συνεχομαι, εως ου
to be dipped; and how I am pressed, till

τελεσθῆ. ⁵¹ Δοκειτε, οτι ειρηνην παρεγενομεν
may be fancied. Do you think, that peace I came

δουναι εν τη γη: Ουχι, λεγω υμιν, αλλ' η
to give in the earth? No, I say to you, but rather.

διαμερισμον. ⁵² Εσονται γαρ απο του νυν
division. Shall be for from the now

πεντε εν οικω ενι διαμεμερισμενοι, τρεις επι
five in house one having been divided, three against

δυτι, και δυο επι τρισι. ⁵³ Διαμερισθησεται
two, and two against three. Will be divided

πατηρ εφ' υιον, και υιος επι πατρι· μητηρ επι
a father against a son, and a son against a father: a mother against

θυγατρι, και θυγατρι επι μητρι· πενθερα
a daughter, and a daughter against a mother: a mother-in-law

επι την νυμφην αυτης, και νυμφη επι
against the daughter-in-law of herself, and a daughter-in-law against

την πενθεραν αυτης.
the mother-in-law of herself.

⁵⁴ Ελεγε δε και τοις οχλοις: 'Οταν ιδητε την
He said and also to the crowds: When you see the

σεφελην ανατελλουσαν απο δυσμων, ευθως
cloud rising from west, immediately

λεγετε· Ομβρος ερχεται· και γινεται ουτω.
you say: A shower comes: and it happens so.

⁵⁵ Και οταν Νотон πνεοντα, λεγετε· 'Οτι καυ-
And when South wind is blowing, you say: That burning

σων εσται· και γινεται. ⁵⁶ Υποκριται, the
hot shall be: and it happens. Hypocrites, the

προσωπον της γης και του ουρανου οιδετε
face of the earth and of the heaven you know

δκιμαζειν· τον δε καιρον τουτον πως ου
to discern: the but season this how not

δκιμαζετε; ⁵⁷ Τι δε και αφ' εαυτων ου κρινετε
do you discern? Why and even of yourselves not judge you

το δικαιον; ⁵⁸ 'Ος γαρ θπαγεις μετα του αντι-
the right? When for thou goest with the oppo-

δικου σου εν' αρχοντα, εν τη οδω δος εργασιαν
nent of thee to a ruler, in the way give thou labor

απ' αλλαχθαι απ' αυτου· μηποτε κατασυρη σε
to be set free from him: lest he may drag thee

προς τον κριτην, και ο κριτης σε παραδω τω
to the judge, and the judge thee may deliver to the

πρακτορι, και ο πρακτωρ σε βαλη εις φυλα-
officer, and the officer thee may cast into prison.

αην. ⁵⁹ Λεγω σοι, ου μη εξελθης εκειθεν,
I say to thee, not nottiben mayest come out thence,

εως ου 'και το εσχατον λεπτον αποδως.
till even the last lepton thou hast paid.

mersion † to undergo; and how am I pressed, till it may be consummated?

⁵¹ † Do you imagine That I am come to give Peace in the LAND? I tell you, No; but rather Division.

⁵² For from this TIME, five in * One House will be divided; three against two, and two against three;—

⁵³ † A Father against a Son, and a Son against a Father; a Mother against * the DAUGHTER, and a Daughter against * the MOTHER; a Mother-in-law against her DAUGHTER-IN-LAW, and a Daughter-in-law against her MOTHER-IN-LAW."

⁵⁴ And he said also to the CROWDS: † "When you see † * a Cloud rising from the West, you immediately say, 'A Shower is coming;' and so it happens.

⁵⁵ And when † the South wind is blowing, you say, 'There will be scorching Heat;' and it occurs.

⁵⁶ O Hypocrites! you know how to scan the FACE of the EARTH and of the SKY; but how is it, you * cannot discern this TIME?

⁵⁷ And why do you not, even of yourselves, judge what is RIGHT?

⁵⁸ † When thou goest with thy LEGAL OPPONENT to a Magistrate, on the ROAD labor to be released from him, lest he drag thee to the JUDGE, and the JUDGE deliver Thee to the OFFICER, and the OFFICER cast Thee into Prison.

⁵⁹ I tell thee, thou wilt by no means be released, till thou hast paid even the LAST † Lepton?"

* VATICAN MANUSCRIPT.—51. One House. 54. a Cloud.

52. the DAUGHTER.

53. the MOTHER.

† 54. The westerly winds in the Holy Land are still generally attended with rain, whilst the easterly winds are usually dry. † 55. Lc Bruyn tells us, there blew when he was at Rama, a south-east wind, which coming from the desert beyond Jordan, caused a great heat, and that it continued some days.—Harmer. † 59. Lepton, in value about two mills, or half a farthing.

‡ 54. Mark x. 25. ‡ 55. Matt. x. 24. ‡ 56. Micah vii. 6. ‡ 54. Matt. xvi. 2. ‡ 58. Prov. xxv. 8; Matt. v. 28.

ΚΕΦ. ιγ'. 13.

Ἐπαύσαντο δὲ τινες ἐν αὐτῷ τῷ καιρῷ, ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἐμίξε μετὰ τῶν θυσιῶν αὐτῶν.
 Were present and some in to him the season, reporting to him concerning the Galileans, of whom the blood Pilate mingled with the sacrifices of them.
 2 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Δοκεῖτε, ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παραπάνω τῶν Γαλιλαίων ἐγενήθησαν, ὅτι τοιαῦτα πεποιθότες·
 And answering the Jesus said to them; Suppose you, that the Galileans these sinners above all the Galileans were, because such things they have suffered? No, I say to you; but except you reform, you will all in like manner you will perish.
 3 Οὐχὶ, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὥσαυτως ἀπολείψετε.
 Or those the ten and eight, on whom fell the tower in Siloam, and killed them, suppose you, that they offenders were above all men who dwell in Jerusalem?
 4 Οὐχὶ, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολείψετε.
 No, I say to you; but except you reform, all in like manner you will perish.
 5 Ἐλέγε δὲ ταύτην τὴν παραβολὴν· Συκὴν εἶχε τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην· καὶ ἦλθε ζητῶν καρπὸν ἐν αὐτῇ, καὶ οὐκ εὗρεν.
 He spoke and this the parable; A fig-tree had one in the vineyard of himself having been planted; and came seeking fruit on her, and not found.
 6 Εἶπε δὲ πρὸς τοὺς ἀμπελουργοὺς· Ἰδοὺ, τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ, ταύτῃ, καὶ οὐκ εὗρισκω· ἐκκοψὼν αὐτὴν· ἵνατι καὶ τὴν γῆν καταργεῖ·
 He said and to the vine-dressers; Lo, three years came seeking fruit on the fig-tree this, and not to find; cut down her; why and the earth it renders useless?
 7 Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κυριε, ἀφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκαψῷ περὶ αὐτὴν, καὶ βαλὼν κοπρίαν·
 He and answering says to him; O lord, leave her also this the year, till I may dig about her, and I may put dung; and if indeed it may bear fruit; ei δε μήγε, εἰς τὸ μέλλον ἐκκοψεῖς αὐτήν.
 If and not, in the future thou mayest cut it down.
 8 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν.
 He was and teaching in one of the syna-

CHAPTER XIII.

1 And some were present at That PERIOD, informing him concerning the GALILEANS, † Whose BLOOD Pilate mingled with their SACRIFICES.
 2 And * he answering said to them, "Do you think That those GALILEANS were the greatest Transgressors in All GALILEE, Because they suffered Such things?
 3 I tell you, No; but, unless you reform, you will all in like manner be destroyed.
 4 Or, Those EIGHTEEN, on whom † the TOWER in SILOAM fell, and killed them, do you imagine they were greater Offenders than All THOSE MEN who DWELL in Jerusalem?
 5 I tell you, No; but, unless you reform, you will all in like manner be destroyed."
 6 And he spoke This PARABLE; † "A certain man had a Fig-tree planted in his VINEYARD; and he came seeking Fruit on it, but found none.
 7 And he said to the VINE-DRESSER, 'Behold, I have come Three Years seeking Fruit on this FIG-TREE, and find none; cut it down, why should it render the GROUND unproductive?'
 8 And HE answering, said to him, 'Sir, leave it This YEAR also, till I dig about it, and manure it;
 9 and * perhaps it may bear Fruit; but if not, at a FUTURE time thou mayest cut it down."
 10 And he was teaching

* VATICAN MANUSCRIPT.—2. he answering. if not, thou mayest.

9. AFTER THAT it may bear Fruit; but

† 1. Josephus says, that Archelaus sent his soldiers into the temple, "who suddenly falling upon them, as they were sacrificing, slew about three thousand of them." And Antipater, when he accused Archelaus for this among other crimes before the Emperor Augustus, is reported by Josephus as saying that he had "cruelly cut the throats of those who came up to the feast, and were at their own sacrifices."
 † 4. A tower near the pool Siloam, which supplied the city with water, and being situated in the midst of Jerusalem, at the foot of Mount Zion, was a place of great resort.—See John ix. 7; Neh. iii. 25.

γυνὴν ἐν τοῖς σαββάσι. ¹¹ Καὶ ἰδὼν, γυνὴ ἡν
 γυνὴ in the sabbath. And lo, a woman was
 πνεῦμα ἐχούσα ἀσθενείας ἐτη δέκα καὶ ὀκτώ·
 spirit having of infirmity years ten and eight;
 καὶ ἡν συγκυπτουσα, καὶ μὴ δυναμένη ἀνακλῖναι
 and was being bent double, and not being able to raise up
 εἰς τὸ πάντελες. ¹² Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς,
 for all time. Seeing and her the Jesus,
 προσέφησεν, καὶ εἶπεν αὐτῇ· Γυναί, ἀπολε-
 he called to, and said to her; O woman, thou hast
 λυσαί της ἀσθενείας σου. ¹³ Καὶ ἐπεθήκεν
 been loosed of the infirmity of thee. And he placed
 αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνῴρθωθη,
 to her the hands; and immediately she stood erect,
 καὶ ὁδοῦσε τὸν θεόν. ¹⁴ Ἀποκριθεὶς δὲ ὁ ἀρχι-
 and glorified the God. Answering and the syn-
 συναγωγῶν, ἀγανακτῶν, ὅτι τῷ σαββάτῳ θερά-
 agogue-ruler, being angry, because in the sabbath healed
 πνεῦσεν ὁ Ἰησοῦς, εἶλεγε τῷ ὄχλῳ· Ἐξ ἡμερῶν
 the Jesus, he said to the crowd; Six days
 εἰσιν, ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταῦταις οὖν
 are, in which it is proper to work; in these therefore
 ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ
 coming be you healed, and not in the day of the
 σαββάτου. ¹⁵ Ἀπεκρίθη οὖν αὐτῷ ὁ κύριος, καὶ
 sabbath. Answered therefore to him the lord, and
 εἶπεν· Ὑποκριταί, ἐκαστος ὑμῶν τῷ σαββάτῳ
 said; O hypocrites, each one of you in the sabbath
 οὐ λύει τὸν βουν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς
 not looses the ox or himself or the ass from the
 φάτνης, καὶ ἀπαγαγὼν ποτίζει; ¹⁶ Ταύτην δὲ,
 stall, and having led he drinks? This and,
 θυγατέρα Ἀβραάμ οὖσαν ἣν ἔδησεν ὁ σατανᾶς
 daughter of Abraham being, whom bound the adversary
 ἰδοὺ δέκα καὶ ὀκτὼ ἐτη, οὐκ εἴδει λυθῆναι ἀπὸ
 lo ten and eight years, not ought to be loosed from
 τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;
 the bond this in the day of the sabbath?
¹⁷ Καὶ ταῦτα λεγόντος αὐτοῦ, κατήσχυοντο
 And these things saying of him, were ashamed
 πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος
 all the opponents to him; and all the crowd
 ἐχαιρεν ἐπὶ πᾶσι τοῖς ἐνδοξοῖς τοῖς γινομένοις
 rejoiced for all the glorious things those being done
 ὑπ' αὐτοῦ.
 by him.
¹⁸ Ἐλεγε δὲ· Τινὶ ὁμοία εἰσιν ἡ βασιλεία τοῦ
 He said and, To what like is the kingdom of the
 θεοῦ; καὶ τινὶ ὁμοιωσώ αὐτὴν; ¹⁹ Ὅμοια ἐστὶ
 God, and to what shall I compare her; Like it is
 κικλήσκου σιναπεῶς, ὃν λαβὼν ἄνθρωπος ἐβάλεν
 a grain of mustard, which having taken a man he cast
 εἰς κήπον ἑαυτοῦ· καὶ ἡξήσε, καὶ ἐγενέτο εἰς
 into a garden of himself; and it grew, and became into
 δένδρον * [μεγά,] καὶ τὰ πετεινὰ τοῦ οὐρανοῦ
 a tree [great,] and the birds of the heaven

in one of the SYNAGOGUES on the SABBATH.

11 And behold, there was a Woman who had a Spirit of Infirmity for eighteen Years, and was bent down, and was not able to raise herself up at all.

13 And Jesus seeing her, called to her and said, "Woman, thou art released from thine INFIRMITY."

13 ‡ And he placed his HANDS on her; and immediately she stood erect, and praised GOD.

14 And the SYNAGOGUE-RULER, being angry, because JESUS had healed on the SABBATH, answering, said to the crowd, † "There are Six Days in which you ought to labor, in these, therefore, come and be cured, ‡ and not on the SABBATH."

15 * But the LORD answered him, and said, "Hypocrites! ‡ does not every one of you, on the SABBATH, loose his ox or his ASS from the STALL, and lead him to DRINK?"

16 And was it not proper, that this woman, ‡ being a Daughter of Abraham, whom the ADVERSARY has bound, behold, Eighteen Years, to be released from this BOND on the SABBATH?"

17 And on his saying this, All his OPPOSERS were ashamed; and All the CROWD rejoiced at All those GLORIOUS WORKS which were PERFORMED by him.

18 And he said, † "What is the KINGDOM of GOD like? and to what shall I compare it?"

19 It is like a Grain of Mustard, which a Man took, and planted in his Garden; and it grew, and became a Tree; and the BIRDS of the HEAVEN

* VATICAN MANUSCRIPT.—15. But the Lord answered him, and said. 13. great—omit.

‡ 13. Mark xvi. 18; Acts ix. 17. † 14. Exod. xv. 9. † 14. Matt. xii. 10; Mark iii. 2; Luke vi. 7; xiv. 3. † 15. Luke xv. 5. † 16. Luke xix. 9. † 18. Matt. xiii. 31; Mark iv. 30.

κατεσκήνωσεν ἐν τοῖς κλαδοῖς αὐτοῦ. ²⁰ Καὶ
lodged in the branches of it. And
παλιν εἶπε· Τινὶ ὁμοιωσῶ τὴν βασιλείαν τοῦ
again he said: To what shall I compare the kingdom of the
θεοῦ; ²¹ Ὅμοια ἐστὶ ζυμῇ, ἣν λαβούσα γυνή
of God? Like it is to leaven, which having taken a woman
ἐνεκρύψεν εἰς αλευροῦ σάτα τρία, ἕως οὗ ἐξυ-
mised into of meal measures three, till
μῶθη ὅλον. ²² Καὶ διεπορεύετο κατὰ πόλεις
leavened whole. And he passed throughout cities
καὶ κώμας, διδάσκων, καὶ πορείαν ποιοῦμενος
and towns, teaching, and went on making
εἰς Ἱερουσαλὴμ. ²³ Εἶπε δὲ τις αὐτῷ· Κυριε,
for Jerusalem. Said and one to him: O Lord,
εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπε πρὸς αὐτοὺς·
are few those being saved: He and said to them:
²⁴ Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας·
Agonize you to enter through the strait door:
ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν,
for many, I say to you, will seek to enter,
καὶ οὐκ ἰσχύσουσιν. ²⁵ Ἀφ' οὗ ἀν ἐγερθῇ ὁ
and not will be able. From, when may be raised the
οἰκοδεσποτῆς, καὶ ἀποκλείσῃ τὴν θύραν, καὶ
householder, and may have shut the door, and
ἀρξῇσθε ἐξω ἑστάναι, καὶ κρούειν τὴν θύραν,
you may begin without to stand, and to knock the door,
λεγοντες· Κυριε, * [κυριε,] ἀνοιξὺν ἡμῖν· καὶ
saying: O Lord, [O Lord,] open thou to us: and
ἀποκριθεὶς εἶπεν ὑμῖν· Οὐκ οἶδα ὑμᾶς, ποθεν
answering he will say to you: Not I know you, whence
εἰστέ. ²⁶ Τότε ἀρξέσθε λέγειν· Εἰπαγομεν ἐν-
you are. Then you will begin to say: We ate in pre-
πῖον σου καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.
sence of thee and in the wide places of a thou hast taught.
²⁷ Καὶ εἶπεν· Λέγω ὑμῖν, οὐκ οἶδα * [ὑμᾶς,]
And he will say: I say to you, not I know [you,]
ποθεν εἰστέ· ἀποστῆτε ἀπ' ἐμοῦ πάντες οἱ
whence you are: depart you from me all the
ἐργαταὶ τῆς ἀδικίας. ²⁸ Ἐκεῖ ἐστὶ ὁ κλαυθμὸς
workers of the wrong. There will be the weeping
καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὀψῇσθε Ἀβραάμ
and the gnashing of the teeth, when you may see Abram
καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας
and Isaac and Jacob and all the prophets
ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλομένους
in the kingdom of the God, you and being cast
ἐξω. ²⁹ Καὶ ἔξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν,
outside. And they will come from east and west,
καὶ ἀπὸ βορρᾶ καὶ νοτοῦ· καὶ ἀνακλιθήσονται
and from North and South: and will recline
ἐν τῇ βασιλείᾳ τοῦ θεοῦ. ³⁰ Καὶ ἰδοὺ, εἰσὶν
in the kingdom of the God. And lo, they are

built their nests in its BRANCHES."

²⁰ And again he said, "To what shall I compare the KINGDOM of God?"

²¹ It resembles Leaven, which a Woman taking, mingled in three † Measures of Meal, till the whole fermented."

²² † And he passed through Cities and Villages, teaching, and traveling towards Jerusalem.

²³ And some one said to him, "Master, are those few who are BEING saved?" And HE said to them,

²⁴ † "Earnestly endeavor to enter through the NARROW Door; For many, I tell you, will seek to enter in, and will not be able.

²⁵ When the HOUSEHOLDER shall rise and close the DOOR, and you shall begin to stand without, and to knock at the DOOR, saying, † 'Master, open to us;' and he shall answer and say to you, 'I do not recognize you; whence are you?'

²⁶ you will then begin to say, 'We have eaten and drank in thy presence, and thou hast taught in our OPEN SQUARES.'

²⁷ † But he will say * to you, 'I do not know from whence you are. Depart from me, all you WORKERS of Wickedness.'

²⁸ There will be the WEEPING and the GNASHING of TEETH, † when you shall see Abraham, and Isaac, and Jacob, and All the PROPHETS in the KINGDOM of GOD, and you cast out.

²⁹ And they will come from the East and West, and from the North and South, and will recline in the KINGDOM of GOD.

³⁰ † And behold, they

* VATICAN MANUSCRIPT.—25. Lord—omit.
27. you—omit.

† 21. See Note on Matt. xiii. 33.

‡ 22. Matt. ix. 85; Mark vi. 6.

‡ 27. Matt. vii. 23; xiv. 41.
Mark x. 31.

‡ 24. Matt. vii. 13.

‡ 28. Matt. viii. 11.

‡ 25. Luke vi. 45.

‡ 30. Matt. xix. 30; xx. 19.

εσχατοι, οἱ εσονται πρωτοι· και εισι πρωτοι, οἱ
last who shall be first, and they are first, who
εσονται εσχατοι. ³¹ Εν αὐτῇ τῇ ἡμέρᾳ προσηλ-
will be last. In this the day approached
θον τινες Φαρισαῖοι, λεγοντες αὐτῷ· Εξελθε,
certain of Pharisees, saying to him, Come out,
και πορευου εντευθεν· ὅτι Ἡρωδης θελει σε
as I go thou hence; for Herod wishes thee
αποκτεῖναι. ³² Καὶ εἰπεν αὐτοῖς· Πορευθεντες
to kill. And he said to them; Having gone
εἰπατε τῇ αλῶν· ἐκὶ ταύτῃ· Ἰδου, ἐκβαλλῶ δαι-
say ye to the fox this; Lo, I cast out de-
μονια και ιασεις ἐπιτελῶ σημερον και αὐριον,
mons and cures perform to-day and to-morrow,
και τῇ τρίτῃ τελειουμαι. ³³ Πλὴν δεῖ με
and in the third I shall have ended, But it behoves me
σημερον και αὐριον και τῇ ἐρχομένη πορευεσθαι·
to-day and to-morrow and in the coming to go;
ὅτι οὐκ ἐνδεχεται ἐν προφητῇ ἀπολεσθαι ἐξω
for not it is possible in a prophet to perish out
Ἱερουσαλὴμ. ³⁴ Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ
of Jerusalem. Jerusalem, Jerusalem, the
ἀποκτείνουσα τοὺς προφῆτας, και λιθολοῦσα
killing the prophets, and stoning
τοὺς ἀπεσταλμένους πρὸς αὐτήν, πῶς οὐκ ἠθε-
those having been sent to her, how often I de-
λησα ἐπισυναγαῖν τὰ τέκνα σου, ὃν τρόπον
sought to gather the children of thee, what manner
ὄρνις τὴν ἑαυτῆς νοσσιαν ὑπὸ τὰς πτερύγας;
as a bird the of herself brood under the wings;
και οὐκ ἠθελήσατε. ³⁵ Ἰδου, ἀφίεται ὑμῖν ὁ
and not you were willing. Lo, is left to you the
οἶκος ὑμῶν. Λεγὼ δε ὑμῖν, ὅτι οὐ μὴ με ἴδητε,
house of you. I say and to you, that not me you may see,
ἕως * [ἀν ἥ ἢ ὅτε] εἰπητε· Εὐλογημένος ὁ
till [may come when] you may say; Having been blessed he
ἐρχόμενος ἐν ὀνόματι κυρίου.
coming in name of Lord.

ΚΕΦ. 13. 14.

¹ Καὶ ἐγένετο ἐν τῷ ελθεῖν αὐτοῦ εἰς οἶκον
And it happened in the to come him into a house
τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββατῷ
of one of the rulers of the Pharisees in a sabbath
φαγεῖν ἄρτον, και αὐτοὶ ἦσαν παρατηροῦμενοι
to eat bread, and they were watching
αὐτοῦ. ² Καὶ ἰδου, ἀνθρώπος τις ἦν ὑδρωπικὸς
him. And lo, a man certain was dropsical
ἐμπροσθεν αὐτοῦ. ³ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
in presence of him. And answering the Jesus
εἶπε πρὸς τοὺς νομικοὺς και Φαρισαίους, λεγών·
and to the lawyers and Pharisees, saying;
Εἰ ἐξεστὶ τῷ σαββατῷ θεραπευεῖν; Οἱ δὲ
If it is lawful in the sabbath to cure? They but

are last who will be first, and they are first who will be last.

³¹ On That DAY, certain Pharisees approached, saying, "Go, depart hence; For Herod intends to kill Thee."

³² And he said to them, "Go, and tell that † FOX, Behold, I expel Demons, and perform Cures To-day and To-morrow, and on the THIRD * Day I shall have finished."

³³ But I must go on To-day, and To-morrow, and the day FOLLOWING; For it is not possible for a Prophet to perish † out of Jerusalem.

³⁴ † O Jerusalem, Jerusalem! DESTROYING the PROPHETS, and stoning THOSE SENT to thee! how often have I desired to assemble thy CHILDREN, as a Bird collects HER Young under her WINGS, but you would not!

³⁵ Behold, your HABITATION is left to you; and I tell you, That you shall not see me, till you shall say, † 'Blessed be HE who COMES in the Name of Jehovah.'

CHAPTER XIV.

¹ And it occurred, on a Sabbath, as he WENT to eat Bread into the House of one of the RULING PHARISEES, that they were watching him.

² And behold, there was a certain dropsical Person in his presence.

³ And JESUS answering, spoke to the LAWYERS and Pharisees, saying, † "Is it lawful to cure on the SAB- BATH * Day, or not?"

⁴ But THEY were silent.

* VATICAN MANUSCRIPT.—32. Day, not? But.

35. may come, when—emif.

3. Day, or

† 32. It is not certain that Jesus meant Herod here; he might have only intended to call that man so, from whom the advice of departing came, (whether from the speaker himself, or from the person who sent him); for it is probable that the advice was given craftily, and with a design to frighten Jesus, and make him go from that place.—Pearce. * 33. Because he was only to be judged by the great Sanhedrim, and they were only to pass judgment on him in that place.—Lightfoot.

† 34. Matt. xiii. 37.

‡ 35. Psa. cxviii. 26.

‡ 3. Matt. xii. 10.

ἤσυχασαν. Καὶ ἐπιλαβομενος ἰασατο αὐτον, were silent. And having taken hold he cured him, καὶ ἀπέλυσε. ⁵ Καὶ ἀποκριθεὶς πρὸς αὐτους and dismissed. And answering to them εἶπε· Τίνας ὑμῶν ὄνος ἢ βους εἰς φρεὰρ ἐμπε- said; Of any one of you an ass or an ox into a pit shall σείται, καὶ οὐκ εὐθὺς ἀνασπάσει αὐτον ἐν τῇ fall, and not immediately will draw out him in the ἡμέρᾳ τοῦ σαββάτου; ⁶ Καὶ οὐκ ἰσχύσαν ἀντα- day of the sabbath? And not they were able to ποκριθῆναι * [αὐτῷ] πρὸς ταῦτα. reply [to him] to those things.

⁷ Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, He spoke and to those having been invited a parable, ἐπεὶ ὡς τὰς πρωτοκλισίας ἐξελεγοντο, observing how the first reclining places they were choosing out, λέγων πρὸς αὐτοὺς· ⁸ Ὅταν κληθῇς ὑπο- saying to them; When thou mayest be invited by τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρῶ- any one to marriage-feasts, not thou mayest recline in the first τοκλισίαν· μήποτε ἐντιμότερος σου ἢ κεκλη- reclining place; lest a more honorable of thee may be having μένος ὑπ' αὐτοῦ· ⁹ καὶ ἐλθὼν ὁ σε καὶ αὐτον been invited by him; and coming he thee and him καλέσας, ερεῖ σοι· Δός τούτῳ τόπον· καὶ having invited, shall say to thee: Give thou to this a place; and τότε ἀρῇ μετ' αἰσχύνῃς τὸν ἐσχατον then thou shouldst begin with shame the farthest τόπον κατεχειν· ¹⁰ Ἀλλ' ὅταν κληθῇς, place to occupy; But when thou mayest be invited, πορευθεὶς ἀνακῆσαι εἰς τὸν ἐσχατον τόπον, ἵνα having gone recline thou in the farthest place, that ὅταν ἐλθῇ ὁ κεκληκὼς σε, εἰπῇ σοι· φίλε, when may come he having invited thee, may say to thee, O friend, προσαναβῆθι ἀνωτερον. Τότε ἐστὶ σοι δόξα go thou up to a higher place. Then will be to thee glory ἐνώπιον τῶν συνανακειμένων σοι. ¹¹ Ὅτι πᾶς in presence of those reclining with thee. For every one ὁ ὑψῶν ἑαυτον, ταπεινωθήσεται· καὶ ὁ ταπει- the exalting himself, shall be humbled; and the ἡμι- των ἑαυτον ὑψώθησεται. ¹² Ἐλεγε δὲ καὶ τῷ bling himself shall be exalted. He said and also to the κεκληκότε αὐτον· Ὅταν ποιῇς ἀριστον ἢ (one) having invited him: When thou mayest make a dinner or δεῖπνον, μὴ φωνεῖς τοὺς φίλους σου, μὴδὲ τοὺς a supper, not call the friends of thee, nor the ἀδελφούς σου, μὴδὲ τοὺς συγγενεὶς σου, μὴδὲ brethren of thee, nor the relations of thee, nor γείτονας πλουσίους· μήποτε καὶ αὐτοὶ σε neighbors rich lest also they thee

And taking hold of him, he cured, and dismissed him.

⁵ And * he said to them, † "If a Son or an Ox of any of you shall fall into a Pit, will he not immediately draw him out on the SAB-BATH DAY?"

⁶ And they could not reply to this.

⁷ And he spoke a Parable to THOSE who had been INVITED, observing how they were choosing out the CHIEF PLACES; saying to them,

⁸ "When thou art invited by any one to a Marriage-feast, do not recline in the † CHIEF PLACE; lest one more honorable than thou may have been invited by him;

⁹ and HE who INVITED Thee and Him, should come and say to thee, 'Give this man a Place;' and then with shame thou shouldst begin to occupy the LOW-EST Place.

¹⁰ † But when thou art invited, go and recline in the LOWEST Place; that when HE who INVITED thee comes, he may say to thee, 'Friend, go up to a higher place;' then thou wilt have honor in the presence of * ALL THOSE RECLINING with thee.

¹¹ † FOR EVERY ONE who EXALTS himself will be humbled, and HE who HUMBLING himself will be exalted."

¹² And he said also to HIM who had INVITED him, "When thou makest a Dinner or a Supper, call not thy FRIENDS, nor thy BROTHERS, nor thy RELATIVES, * nor thy NEIGHBORS; lest they also should

* VATICAN MANUSCRIPT—5. he said to them, If a Son or an Ox.
10. ALL THOSE. 12. not rich.

6. him—omit.

† 8. Rather, to lie down first: to place themselves first on the couches, whereon the Jews were used to lay at their meals. Each couch held three, who sat or rather laid themselves down upon it; and it was esteemed the greatest mark of respect to any man, when the master of the house desired him to place himself first on the couch, in what part of it he pleased. Josephus telling us how craftily Herod treated Hyrcanus, says, that he deceived him by "calling him father, and making him take his place first at feasts."—Pearce.

† 5. Exod. xxiii. 5: Dent. xxi. 4: Luke xiii. 15. : 10. Prov. xxv. 6, 7. : 11. Job xvi. 23; Psal. xlviii. 27; Prov. xxix. 23; Matt. xxiii. 12; Luke xviii. 14; James iv. 6; 1 Pet. v. 5.

αὐτοκαλεσῶσι, καὶ γένηται σοι ἀνταποδομα.
should invite again, and be made to thee a recompense.

¶ ΑΛΛ' ὅταν ποῖς δόχην, καλεῖ πτωχοῦς,
But when thou mayest make a feast, invite poor ones,
ἀναπηροῦς, χωλοῦς, τυφλοῦς. ¹⁴ καὶ μακάριος
maimed ones, lame ones, blind ones: and blessed

εἶσθ', ὅτι οὐκ ἐχούσιν ἀνταποδοῦναι σοι·
thou wilt be, because not they have to recompense to thee:
ἀνταποδοθήσεται γὰρ σοι ἐν τῇ ἀναστάσει τῶν
it will be recompensed for to thee in the resurrection of the
δικαιῶν. ¹⁵ Ἀκούσας δὲ τὶς τῶν συνανακείμενων
just. Hearing and one of those reclining

ταῦτα, εἶπεν αὐτῷ· Μακάριος, ὃς φάγεται ἄρτον
them, said to him: Blessed, who shall eat bread
ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. ¹⁶ Ὁ δὲ εἶπεν αὐτῷ·
in the kingdom of the God. He and said to him:

Ἀνὴρ ποῖς τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε
A man certain made a supper great, and invited
πολλοὺς. ¹⁷ Καὶ ἀπέστειλε τὸν δούλον αὐτοῦ
many. And he sent the slave of himself

τῇ ὥρᾳ τοῦ δεῖπνου εἰπεῖν τοῖς κεκλημένοις·
in the hour of the supper to say to those having been invited

Ἐρχέσθε, ὅτι ἤδη ἔτοιμα ἐστὶ * [πάντα.] ¹⁸ Καὶ
Come ye, for now ready is [all.] And
ἤρξαντο ἀπὸ μίας παραίτεσθαι πάντες. Ὁ
they began from one to excuse themselves all. The

πρῶτος εἶπεν αὐτῷ· Ἄγρον ἠγοράσα, καὶ ἐχῶ
first said to him: A field I bought, and I have
ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτὸν· ἐρωτῶ σε,
need to go out and to see him: I beseech thee,

ἐχε με παρητημένον. ¹⁹ Καὶ ἕτερος εἶπε· Ζευγὴν
have me having been excused. And another said: Yokes
βovν ἠγοράσα πεντε, καὶ κορευομαι δοκιμασαι
of oxen I bought five, and I go to try

αὐτὰ· ἐρωτῶ σε, ἐχε με παρητημένον. ²⁰ Καὶ
them: I beseech thee, have me having been excused. And
ἕτερος εἶπε· Γυναῖκα ἐγῆμα, καὶ διὰ τοῦτο οὐ
another said. A wife I married, and because of this not

δυναμαι ελθεῖν. ²¹ Καὶ παραγεγόμενος ὁ δούλος
I am able to come. And having come the slave

ἐκεῖνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε
that reported to the lord of himself these. Then

ὀργισθεὶς ὁ οἰκοδεσποτὴς εἶπε τῷ δούλῳ αὐτοῦ·
being angry the householder said to the slave of himself:

Ἐξελθε ταχέως εἰς τὰς πλατείας καὶ ῥυμὰς τῆς
Go out quickly into the wide places and streets of the
πολεως, καὶ τοὺς πτωχοὺς καὶ ἀναπηροῦς καὶ
city, and the poor ones and maimed ones and

χωλοὺς καὶ τυφλοὺς εἰσαγάγε ὧδε. ²² Καὶ εἶπεν
lame ones and blind ones bring in hither. And said

invite Thee again,* and a
Recompense be made thee.

13 But when thou mak-
est a Feast, invite the Poor,
the Crippled, the Lame,
the Blind;

14 and thou wilt be hap-
py; Because they have no
means to repay thee, there-
fore thou shalt be repaid
at the RESURRECTION of
the RIGHTEOUS."

15 And one of THOSE
RECLINING with him,
hearing this, said to him,
† "Happy he who shall eat
† Bread in the KINGDOM
of God."

16 † And HE said to him,
"A certain Man made a
great SUPPER, and invited
many.

17 And †he sent his
SERVANT, at the HOUR of
the SUPPER, to say to
THOSE who had been IN-
VITED, "Come, for it is
now ready."

18 And they all began,
with one accord, to excuse
themselves. The FIRST
said to him, 'I have bought
a Field, and I must go out
and see it; I beseech thee
to have Me excused'

19 And another said, 'I
have bought five Yoke of
Oxen, and I am going to
try them; I entreat thee
to have Me excused.'

20 And another said, 'I
have married a Wife, and,
therefore, I cannot come.'

21 And that SERVANT
having returned, related all
to his MASTER. Then the
HOUSEHOLDER, being an-
gry, said to his SERVANT,
"Go out quickly into the
OPEN SQUARES and Streets
of the CITY, and bring in
hither †the POOR, and
Crippled, and * Blind, and
Lame."

22 And the SERVANT

* VATICAN MANUSCRIPT.—17. All—omit.

21. Blind and Lame.

† 13. Instead of *arion*, bread, some one hundred MSS., with some Versions and Fathers, read *ariston*, a dinner. This is probably the best reading, as they were now at dinner.—*Clarke*.

† 21. Faint traces remain of indiscriminate invitations to Oriental entertainments at this day. See Matt. xxii. 9; Prov. ix. 23. Dr. Pococke speaks of the admission of the poor to the tables of the great. "The Arabs never set by any thing that is brought to table, but call in their neighbors and the poor, and finish every thing." An Arab prince will often dine in the street before his door, and call to all that pass, even beggars, who come and sit down.

‡ 15. Rev. xix. 9.

‡ 16. Matt. xxii. 2.

‡ 17. Prov. ix. 23.

ὁ δούλος· Κυριε, γεγονεν ὡς ἐπεταξας, καὶ
the slave. O lord, it is done as thou didst order, and
ἐτι τοῦτος ἐστί. ²³ Καὶ εἶπεν ὁ κύριος πρὸς τὸν
still room is. And said the lord to the

δούλον· Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ
slave; Go out into the ways and hedges, and
ἀναγκάστον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκος μου.
urge to enter, that may be filled the house of me.

²⁴ Λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκεῖνων
I say for to you, that no one of the men those
τῶν κεκλημένων γευσταὶ μου τοῦ δείπνου.
the having been invited shall taste of me the supper.

²⁵ Συνεπορευόντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ
Were going with and him crowds great, and

στραφεὶς εἶπε πρὸς αὐτούς· ²⁶ Εἰ τις ἐρχεται
turning he said to them; If any one comes

πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ, καὶ
to me, and not hates the father of himself, and

τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ
the mother, and the wife, and the children, and

τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἐτι δὲ καὶ τὴν
the brothers, and the sisters, still more and even the

ἑαυτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι.
of himself life, not is able of me a disciple to be.

²⁷ Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ,
And whoever not bears the cross of himself,

καὶ ἐρχεται ὀπίσω μου, οὐ δύναται μου εἶναι
and comes after me, not is able of me to be

μαθητὴς. ²⁸ Τίς γὰρ ἐξ ὑμῶν, θέλων πυρρὸν
a disciple. Who for of you, wishing a tower

οικοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν
to build, not first having sat down computes the

δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν; ²⁹ ἵνα μήποτε
cost, if he has to finish; that lest

θεντὸς αὐτοῦ θεμελίον, καὶ μὴ ἰσχυρόντος ἐκτε-
having laid of him a foundation, and not being able to

λεῖναι, πάντες οἱ θεωροῦντες ἀρξάνται ἐμπαίζειν
finish, all those beholding should begin to deride

αὐτῷ, ³⁰ λέγοντες· Ὅτι οὗτος ὁ ἀνθρώπος ἤρξατο
him, saying; That this the man began

οικοδομεῖν, καὶ οὐκ ἰσχύεν ἐκτελεῖσαι. ³¹ Ἡ
to build, and not was able to finish. Or

τίς βασιλεὺς πορευόμενος συμβαλεῖν ἑτέρῳ
what king going to engage with another

βασίλει εἰς πόλεμον, οὐχὶ καθίσας πρῶτον
king in battle, not having sat down first

said, 'Sir, *I have done what thou didst command, and yet there is Room.'

²³ And the MASTER said to the SERVANT, 'Go to the ROADS and Hedges, and constrain people to come in, that *the HOUSE may be filled;'

²⁴ for I tell you, † That none of THOSE MEN who have been INVITED shall taste of My SUPPER."

²⁵ And great CROWDS were going with him; and turning he said to them,

²⁶ † "If any one comes to me, and † hates not his FATHER, and MOTHER, and WIFE, and CHILDREN, and BROTHERS, and SISTERS, † and still more even * his OWN LIFE, he cannot be my DISCIPLE.

²⁷ † * Whoever, therefore, does not bear his own CROSS, and come after me, he cannot be My DISCIPLE.

²⁸ For who of you wishing to build a Tower, does not first sit down and estimate the EXPENSE, to know whether he has the means to complete it?

²⁹ lest having laid a Foundation, and not being able to finish, ALL who see it begin to deride him,

³⁰ saying, 'This man began to build, but was not able to finish.'

³¹ Or What King, going to encounter Another King in Battle, * will not first

* VATICAN MANUSCRIPT.—21. I have done what thou didst command. 23. the woman. 26. his own life. 27. Whoever therefore does not bear his own cross. 31. will not first sit down and consult.

† 26. This is one amongst many examples in the sacred writings of Oriental figurative language, where the expression is hyperbolic in order to render the truth meant to be conveyed in it more striking and impressive. Matthew, in chap. x. 37, expresses the literal meaning of this passage, when he says, "loves his father and mother more than me;" and in chap. vi. 24, uses the word *hate* with similar force. So when we read in Rom. ix. 13, "Jacob have I loved, but Esau have I hated," the meaning is, I have loved Jacob more than Esau; and that this is no arbitrary interpretation of the word *hate*, but one agreeable to the Hebrew idiom, appears from what is said in Gen. xlix. 30, 31, where Leah's being *hated* is explained by Rachel's being *loved more than Leah*; see also Dent. xxi. 15—17. Something resembling what Jesus here teaches, is said by Philo (de Monarch, lib. ii. p. 290) concerning the duty of a high-priest; that he was to "ostrange himself from all his relations, and not out of love to his parents, his children, or brethren, to omit any part of his duty, or act in any thing contrary to it."—Pearce.

† 24. Matt. xxi. 41; xlii. 8; Acts xlii. 46.
† 26. Rev. xii. 11.
† 27. Matt. xvi. 24; Mark viii. 34; Luke ix. 23;

βουλεύεται, εἰ δυνάτος ἐστὶν ἐν δέκα χιλιάσιν
 counsel, if able he is with ten thousand
 ἐπαιτήσει τὴν μετὰ εἰκοσι χιλιάδων ἐρχομένην
 to meet the (one) with twenty thousand coming
 ἐπ' αὐτόν· ἂν εἰ δὲ μήγε, ἐπὶ αὐτοῦ πορεύσεται
 against him? If but not, while of him far off
 οὗτος, πρεσβείαν ἀποστείλας, ἐρωτᾷ * [τα] πρὸς
 him, an embassy having sent, he asks (the) to
 εἰρήσῃν. Ὅπως οὖν πᾶς ἐξ ὑμῶν, ὃς οὐκ
 peace. So then all of you, who not
 ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπαρχουσιν, οὐ
 bids farewell to all the of himself possessions, not
 δύναται μου εἶναι μαθητής. ἂν καλὸν τὸ ἅλας
 is able of me to be a disciple. Good the salt,
 εἰν δε το ἅλας μωρανθῇ, ἐν τινὶ ἀρτυθήσεται;
 if but the salt should be tasteless, by what shall it be salted?
 Ὅτε εἰς γῆν, οὐτε εἰς κοπρίαν εὐθετον ἐστὶν·
 Neither for land, nor for manure fit it is;
 εἰς βαλλοῦσιν αὐτό. Ὁ ἐχὼν ὦτα ἀκοῦειν,
 out they cast it. He having ears to hear,
 ἀκουέτω.
 let him hear.

ΚΕΦ. ιε'. 15.

Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶ-
 Were and drawing near to him all the tax-gath-
 ραὶ καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ. ἂν καὶ
 out- and the sinners, to hear him. And
 διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς,
 murmured the Pharisees and the scribes,
 λέγοντες· Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται,
 saying: That this sinners receives,
 καὶ συνεσθίει αὐτοῖς. ἂν εἶπε δὲ πρὸς αὐτοὺς
 and eats with them. He said and to them
 τὴν παραβολὴν ταύτην, λέγων. ἂν τὸν ἀνθρώπον
 the parable this, saying: What man
 ἐξ ὑμῶν ἐχὼν ἑκατὸν πρόβατα, καὶ ἀπολέσας
 of you having a hundred sheep, and having lost
 ἓν ἐξ αὐτῶν, οὐ καταλείπει τα ἐνενήκοντα ἑννέα
 one of them, not leaves behind the ninety-nine
 ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλός,
 in the desert, and goes after that having been lost,
 ἕως εὕρῃ αὐτό; ἂν καὶ εὕρῃ, ἐπιτίθῃσιν ἐπὶ τοὺς
 till he may find it? And having found, he lays on the
 ὤμους ἑαυτοῦ χαίρων· ἂν καὶ ἐλθὼν εἰς τὸν οἶκον
 shoulders of himself rejoicing: and coming into the house
 συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων
 he calls together the friends and the neighbors, saying
 αὐτοῖς· Συγχαρῆτε μοι, ὅτι εὕρον τὸ πρόβατον
 to them: Rejoice with me, for I found the sheep
 μου τὸ ἀπολωλός. ἂν λέγω ὑμῖν, ὅτι οὕτω χαρὰ
 of me that having been lost. I say to you, that thus joy

sit down, and consult whether he is able with Ten Thousand, to meet him who comes against him with Twenty Thousand.

32 And if not, while the other is at a distance, he sends an Embassy, and asks for Peace.

33 So, therefore, no one of you who does not forsake ALL his POSSESSIONS, can be My Disciple.

34 †SALT is good; † but if *the SALT should become insipid, how shall it recover its savor?

35 It is not fit for Land, nor for Manure; they throw it away. He who has Ears to hear, let him hear."

CHAPTER XV.

1 †And All the TRIBUTE-TAKERS and the SINNERS were drawing near to hear him.

2 And * both the PHARISEES and SCRIBES murmured, saying, "This man receives Sinners, † and eats with them."

3 Then he spoke this PARABLE to them, saying,

4 † "What Man of you, having a Hundred Sheep, and losing one of them, does not leave the NINETY-NINE in the DESERT, and go after THAT which is LOST, till he finds it?

5 And having found it, he lays it on his SHOULDERS, rejoicing.

6 And coming to the HOUSE, he calls together his FRIENDS and NEIGHBORS, saying to them, 'Rejoice with me, For I have found THAT SHEEP of mine † which was LOST.'

7 I say to you, That

* VATICAN MANUSCRIPT.—32. the—omit.

34. also the SALT.

2. both the.

† 34. That this is possible in Palestine, is proved by what Mr. Maundrell says, in describing the Valley of Salt. He remarks, "Along on one side of the valley, towards Gidul, there is a small precipice about two men's lengths, occasioned by the continual taking away of the soil; and in this you may see how the veins of it lie. I broke a piece off, of which the part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it was PERFECTLY LOST ITS SAVOR; the inner part, which was connected to the rock, retained its savor; as I found by proof."

† 1. Matt. v. 13; Mark ix. 30. † 1. Matt. ix. 10.
 † 2. Matt. xviii. 12. † 3. 1 Pet. ii. 10, 25.

† 2. Acts xi. 3; Gal. ii. 13.

εσται εν τῷ ουρανῷ ἐπὶ ἑνὶ ἀμαρτωλῷ μετανο-
will be in the heaven over one sinner reform-
ουντι, ἢ ἐπὶ ἐννενήκονταεννέα δικαιοῖς, οὐτινὲς
ing, than over ninety-nine just ones, who
οὐ χρεῖαν ἔχουσι μετανοίας. ⁸ Ἡ τις γυνή,
no need have of reformation. Or what woman,
δραχμᾶς ἔχουσα δέκα, εἰάν ποτε ἀπολεσῇ δραχμὴν
drachmas having ten, if she may lose drachma
μίαν, οὐχὶ ἀπτεῖ λυχνον, καὶ σαροὶ τὴν οἰκίαν,
one, not lights a lamp, and sweeps the house,
καὶ ζητεῖ ἐπιμελῶς, ἕως οὗ εὕρῃ; ⁹ Καὶ
and seeks carefully, till she finds it? And
εὕρουσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτο-
having found she calls together the friends and the neigh-
νας, λεγούσα· Συγχαρῆτε μοι, ὅτι εὗρον τὴν
bors, saying; Rejoice with me, for I found the
δραχμὴν, ἣν ἀπώλεσα. ¹⁰ Οὕτω, λέγω ὑμῖν,
drachma, which I lost. Thus, I say to you,
χάρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ
joy is produced in presence of the messengers of the God
ἐπὶ ἑνὶ ἀμαρτωλῷ μετανοοῦντι.
over one sinner reforming.

¹¹ Εἶπε δὲ· Ἄνθρωπος τις εἶχε δύο υἱούς.
He said and; A man certain had two sons.
¹² Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ· Πάτερ,
And said the younger of them to the father: O father,
δος μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. Καὶ
give to me the falling to part of the property. And
διείλεν αὐτοῖς τὸν βίον. ¹³ Καὶ μετ' οὐ πολλὰς
he divided to them the living. And after not many
ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱός,
days having gathered together all the younger son,
ἀπεδημῆσεν εἰς χώραν μακρὰν· καὶ ἐκεῖ
went abroad into a country distant; and there
διεσκορτίσεν τὴν οὐσίαν αὐτοῦ, ζῶν ἀσωτῶς.
wasted the property of himself, living dissolutely.
¹⁴ Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγενετο λιμός.
Having expended and of him all, came a famine
ισχυρὸς κατὰ τὴν χώραν ἐκείνην· καὶ αὐτὸς
mighty throughout the country that; and he
ἤρξατο ὑπηρεῖσθαι. ¹⁵ Καὶ κορευθεὶς ἐκολληθῇ
began to be in want. And having gone he unkned
ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἐπεμ-
with one of the citizens of the country that; and he
ψεν αὐτὸν εἰς τοὺς ἀγρούς αὐτοῦ βοσκεῖν χοίρους.
sent him into the fields of himself to feed swine.
¹⁶ Καὶ ἐπεθυμῆεν γεμισαί τὴν κοιλίαν αὐτοῦ ἀπὸ
And he longed to fill the belly of himself from
τῶν κερατιῶν, ὧν ἡσθίων οἱ χοῖροι· καὶ οὐδεὶς
the pods, which were eating the swine; and no one
ἐδίδου αὐτῷ. ¹⁷ Εἰς ἑαυτὸν δὲ ἐλθὼν, εἶπε·
gave to him. To himself and coming, he said;

thus there will be more Joy in HEAVEN over One reforming Sinner, † than for Ninety-nine Righteous persons who need no Reformation.

⁸ Or, what Woman, having ten † Drachmas, if she loses one of them, does not light a Lamp, and sweep the HOUSE, and search carefully, till she finds it?

⁹ And having found it, she calls together her FRIENDS and NEIGHBORS saying, 'Rejoice with me, For I have found the DRACHMA which I had lost.'

¹⁰ Thus, I say to you, there is Joy in the Presence of the ANGELS of God over One reforming Sinner."

¹¹ And he said, "A certain Man had Two Sons.

¹³ And the YOUNGEST of them said to his FATHER, 'Father, give me the PORTION of the ESTATE FALLING to me. And * HE divided † his LIVING between them.

¹³ And not Many Days after, the YOUNGEST SON having gathered all together, went abroad into a distant Country, and there wasted his PROPERTY in profligate living.

¹⁴ And having spent all, a great Famine occurred in that COUNTRY; and he began to be in want.

¹⁵ Then he went and attached himself to one of the CITIZENS of that COUNTRY, and he sent him into his FIELDS † to feed Swine.

¹⁶ And he longed * to be fed with the CAROB PODS, which the SWINE were eating; but no one gave to him.

¹⁷ And coming to him-

* VATICAN MANUSCRIPT—12. HE divided.

16. to be fed with the.

† 8. The Grecian Drachma was about the same value as the Roman Denarius, i. e. about 14 cents, or 7d.

† 15. This prodigal is supposed to be a Jew; and (if so) as the Jews were forbidden by their law to eat swine's flesh, the care of swine in that distant and heathen country must have been an employment as inconsistent with his religion as he could possibly have had. This circumstance therefore serves to show us to what a very low condition he was reduced.—Fleurer.

‡ 7. Luke v. 32.

: 12. Mark xii. 44.

Ποσοι μισθιοι του πατρος μου περισσεουσιν
How many hired servants of the father of me have an abundance
ερτων? εγω δε ὡδε λιμῶ ἀπολλυμαι. ¹⁸ Ἀνασ-

of bread? I and here with hunger am perishing. Having

τας πορευσομαι προς τον πατερα, μου, και ερω
amen I will go to the father of me, and will say

αυτω· Πατερ, ἡμαρτον εἰς τον ουρανον και
to him, O father, I sinned against the heaven and

ερωπιον σου· ¹⁹ ουκετι εἰμι αξιος κληθηναι υἱος
in presence of thee; no longer I am fit to be called a son

σου ποιησον με ὡς ἑνα των μισθιων σου. ²⁰ Και
of thee, make me as one of the hired servants of thee. And

αεσπας ηλθε προς τον πατερα εαυτου. Ετι
having arisen he went to the father of himself. While

δε αυτου μακραν ἀπεχοντος, ειδεν αυτον ὁ πα-
but of him at a distance being, saw him the fa-

τερ αυτου, και εσπλαγχνισθη· και δραμων
thir of him, and was moved with pity, and running

επεκρεσεν επι τον τραχηλον αυτου, και κατεφι-
he fell on the neck of him, and repeatedly

λησεν αυτον. ²¹ Εἶπε δε αυτω ὁ υἱος· Πατερ,
kissed him. Said and to him the son; O father,

ἡμαρτον εἰς τον ουρανον και ερωπιον σου· και
I sinned against the heaven and in presence of thee; and

ουκετι εἰμι αξιος κληθηναι υἱος σου. ²² Εἶπε δε ὁ
no longer I am fit to be called a son of thee. Said but the

πατηρ προς τους δουλους αυτου· Εξενεγκατε
father to the slaves of himself; Bring you out

την στολην την πρωτην, και ενδυσατε αυτον,
the robe the chief, and clothe you him,

και δυτε δακτυλιον εἰς την χειρα αυτου, και
and put ye a finger-ring into the hand of him, and

υποδηματα εἰς τους ποδας. ²³ Και ενεγκαντες
shoes for the feet. And having brought

τον μοσχον τον σιτευτον θυσατε· και φαγοντες
the calf the fattened do you sacrifice; and eating

ευφρανθημεν· ²⁴ ὅτι οὗτος ὁ υἱος μου νεκρος ην,
we may be joyful: for this the son of me dead was,

και ²⁵ [αν]εζησε· και απολωλος ην, και εὑρεθη.
and ²⁵ [an] again to alive: and having been lost he was, and is found.

Και ηρχαντο ευφραίνεσθαι. ²⁶ Ην δε ὁ υἱος
And they began to be merry. Was and the son

αυτου ὁ πρεσβυτερος εν ἀγρω· και ὡς ερχομενος
of him the elder in a field: and as he was coming

ηγγισε τη οικια, ηκουσε συμφωνιας και χορων.
near to the house, he heard a sound of music and dancers.

²⁸ Και προσκαλεσαμενος ἑνα των παιδων, επυν-
And having called to one of the servants, he in-

θανετο τι εἰη ταυτα; ²⁷ Ὁ δε εἶπεν αυτω·
quied what may be these things? He and said to him:

Ὅτι ὁ ἀδελφος σου ἵκει· και εθυσεν ὁ πατηρ
That the brother of thee is come: and has sacrificed the father

σου τον μοσχον τον σιτευτον. ὅτι υγιανοντα
of thee the calf the fattened, because safe

αυτον ἀπελαβεν. ²⁹ Ὁργισθη δε, και οὐκ εθε-
him he received. He was angry and, and not was dis-

self, he said, 'How many of my FATHER's hired serv-
ants have an abundance of Bread, and I am perish-
ing here with Hunger!

¹⁸ I will arise and go to my FATHER, and will say to him, Father, I have sinned against HEAVEN, and before thee.

¹⁹ I am no longer worthy to be called thy Son; make me as one of thy HIRED SERVANTS.'

²⁰ And he arose, and went to his FATHER. But while he was yet at some distance, his FATHER saw him, and was moved with pity; and running, he fell on his neck, and repeatedly kissed him.

²¹ And the SON said to him, 'Father, I have sinned against HEAVEN, and before thee. I am no longer worthy to be called thy Son; make me as one of thy HIRED SERVANTS.'

²² But the FATHER said to his SERVANTS, 'Bring out quickly that CHIEF ROBE, and clothe him; and attach a Ring to his HAND, and Sandals to his FEET;

²³ and bring the FATTENED CALF, and kill it; and let us eat, and be joyful;

²⁴ For This my son was dead, but is restored to life; he was even lost, but is found.' And they began to be joyful.

²⁵ Now his OLDER SON was in the Field, and as he was coming and approached the HOUSE, he heard Music and † Dancing.

²⁶ And summoning one of the SERVANTS, he asked him the reason of this.

²⁷ And HE said to him, 'Thy BROTHER is come; and thy FATHER has killed the FATTENED CALF, Because he has received him in health.'

²⁸ And he was enraged,

* VATICAN MANUSCRIPT—21. thee. I am no longer worthy to be called thy Son; make me as one of thy HIRED SERVANTS. But. ²² out quickly. ²⁴ again—omit.

† 21. Chorus, probably ought to be rendered a choir of singers. Le Clerc denies that the word means dancing at all. Symphonies, translated music, may mean the musical instruments, which accompanied the choir of singers.

λεν εἰσελθεῖν. Ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν
 passed to enter. The therefore father of him going out
 παρεκαλεῖ αὐτον. 29 Ὁ δὲ ἀποκριθεὶς εἶπε τῷ
 besought him. He and answering said to the
 πατρί· Ἰδου, τοσαῦτα ἐτὴ δουλεύω σοι, καὶ
 father: Lo, so many years do I serve for thee, and
 οὐδεποτε ἐντολὴν σου παρήλθον· καὶ ἐμοὶ οὐδε-
 never a command of thee I passed by: and to me never
 ποτε ἐδωκας ἐρίφον, ἵνα μετὰ τῶν φίλων μου
 thou gavest a kid, that with the friends of me
 εὐφρανθῶ. 30 Ὅτε δὲ ὁ υἱὸς σου οὗτος, ὁ κατα-
 I might be joyful. When and the son of thee this, the having
 φάγων σου τὸν βίον μετὰ πόρνων, ἦλθεν, ἐθυ-
 devoured of thee the living with harlots, came, thou hast
 σας αὐτῷ τὸν μόσχον τὸν σιτευτόν. 31 Ὁ δὲ
 sacrificed for him the calf the fattened. He and
 εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ,
 said to him: O child, thou always with me art,
 καὶ πάντα ταῦτα ἐμας ἐστίν. 32 Εὐφρανθήναι δὲ
 and all the mine things are. To be joyful but
 καὶ χαρῆναι εἶδει, ὅτι ὁ ἀδελφὸς σου οὗτος
 and to be glad it proper, for the brother of thee this
 νεκρὸς ἦν, καὶ * [αὐ] ἐξησε· καὶ ἀπολωλὼς ἦν,
 dead was, and [again] is alive: and having been lost was,
 καὶ εὑρέθη.
 and is found.

ΚΕΦ. 15. 16.

1 Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ·
 He said and also to the disciples of himself.
 Ἄνθρωπος τις ἦν πλουσίος, ὃς εἶχεν οἰκονομὸν·
 A man certain was rich, who had a steward;
 καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ
 and this was accused to him as wasting the
 ὑπάρχοντα αὐτοῦ. 2 Καὶ φωνήσας αὐτον, εἶπεν
 possessions of him. And having called him, he said
 αὐτῷ· Τι τοῦτο ἀκούω περὶ σου; ἀποδοῦ τὸν
 to him; What this I hear concerning thee? render the
 λόγον τῆς οἰκονομίας σου· οὐ γὰρ δύνησθαι ἐτι
 account of the stewardship of thee: not so: who wilt be able longer
 οἰκονομεῖν. 3 Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονομὸς· Τι
 to be steward. Said and in himself the steward: What
 ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονο-
 shall I do, for the lord of me takes the steward-
 μίαν ἀπ' ἐμοῦ; Σκαττεῖν οὐκ ἰσχύω, ἐπαιτεῖν
 ship from me? To dig not I have strength, to beg
 αἰσχυνομαι. 4 Ἐγὼν τι ποιήσω, ἵνα, ὅταν
 I am ashamed. I know what I will do, that, when
 μετασταθῶ τῆς οἰκονομίας, δεξωνταί με εἰς
 I may be put out of the stewardship, they may receive me into
 τοὺς οἶκους αὐτῶν. 5 Καὶ προδκαλεσάμενος
 the houses of themselves. And having summoned
 ἑνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου
 one each of the debtors of the lord
 ἑαυτοῦ, εἶλε τῷ πρώτῳ· Ποσὸν οφείλεις τῷ
 of himself, he said to the first, How much owest thou to the

and refused to enter. * And his FATHER going out, en-
 treated him.

29 And HE answering,
 said to his FATHER, 'Be-
 hold, so many years have I
 served for thee, and never
 disobeyed thy command;
 and yet thou never gavest
 Me a Kid, that I might be
 joyful with my FRIENDS;

30 but when THIS SON
 of thine came, who has
 CONSUMED Thy LIVING
 with PROSTITUTES, thou
 hast killed for him the
 *FATTED Calf.'

31 And HE said to him,
 'Child, thou art always
 with me, and ALL that is
 MINE is thine.

32 It was proper to be
 joyful and be glad; For
 THIS BROTHER of thine
 was dead, but is restored to
 life; he was even lost, but
 is found."

CHAPTER XVI.

1 And he said also to
 * the Disciples, "There
 was a certain rich Man,
 who had a Steward; and he
 was accused to him of
 wasting his POSSESSIONS."

2 And having called him,
 he said to him, 'What is
 this that I hear of thee?
 render an ACCOUNT of thy
 STEWARDSHIP; for thou
 canst not be a Steward no
 longer.'

3 And the STEWARD
 said within himself, 'What
 shall I do? For my MASTER
 takes the STEWARDSHIP
 away from me; I have not
 strength to dig: * and I am
 ashamed to beg.

4 I know what I will do,
 that when I am deprived of
 the STEWARDSHIP, they
 may receive me into their
 OWN HOUSES.'

5 And calling each one
 of his MASTER'S DEBTORS,
 he said to the FIRST, 'How
 much dost thou owe my
 MASTER?'

* VATICAN MANUSCRIPT.—28. And his FATHER.
 1. the Disciples. 3. and I am.

30. FATTED Calf.

32. again

κυριῷ μου; Ὁ δὲ εἶπεν· Ἑκατόν βατοὺς ελαίου.
lord of me? He said, A hundred baths of oil.

Καὶ εἶπεν αὐτῷ· Δεξαί σου τὸ γράμμα, καὶ
And he said to him; Receive of thee the bill, and

καθίστας ταχέως γραφὴν πενήτηνκοντα, ἵ Επειτα
adding down quickly write thou fifty. Then

ἔτερον εἶπε· Σὺ δε πόσον οφείλεις; Ὁ δὲ εἶπεν·
to another he said; Thou and how much owest thou? He and said;

Ἑκατόν κορούς σίτου. * [Καὶ] λέγει αὐτῷ·
A hundred cors of wheat. [And] he says to him;

Δεξαί σου τὸ γράμμα, καὶ γραφὸν ογδοήκοντα.
Receive of thee the bill, and write eighty.

ἜΚαι ἐπῆρσεν ὁ κύριος τὸν οἰκονομὸν τῆς
And praised the lord the steward of the

δικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ
justice, because prudently he had done: for the sons of the

αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ
age this more prudent above the sons of the

φῶτος εἰς τὴν γενεάν τὴν ἑαυτῶν εἰσι. Ἐγὼ
light for the generation that of themselves are. And I

ὕμιν λέγω· Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ
to you say; Make you to yourselves friends out of the

μαμῶνα τῆς ἀδικίας· ἵνα, ὅταν ἐκλιπῇτε, δεξώ-
mammon of the unjust: that, when you may fail, they may

ται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. 10 Ὁ πιστός
receive you into the age-lasting tabernacles. He faithful

ἐν ελαχίστῳ καὶ ἐν πολλῷ πιστός ἐστι· καὶ ὁ
in least also in much faithful is: and he

ἐν ελαχίστῳ ἀδικός, καὶ ἐν πολλῷ ἀδικός ἐστιν.
in least unjust, also in much unjust is.

11 Εἰ οὖν ἐν τῇ ἀδικίᾳ μαμῶνα πιστοὶ οὐκ
If therefore in the unrighteous mammon faithful not

ἐγενεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; 12 καὶ
you have been, the true who to you will trust? and

εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγενεσθε, τὸ
if in the another faithful not you have been, the

ἄλλοτερον τίς ὑμῖν δώσει;
you who to you will give?

13 Οὐδεὶς οἰκετὴς δύναται δυοὶ κυριοῖς δουλεύ-
No one domestic is able two lords to serve:

εἴη ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον
either for the one he will hate, and the other

ἀγαπήσει· ἢ ἓνος ἀνθεξεται, καὶ τοῦ ἑτέρου
he will love: or one he will cling to, and the other

καταφρονησεῖ. Οὐ δύνασθε θεῷ δουλεῖν καὶ
he will slight. Not you are able God to serve and

6 And HE said, † 'A Hundred Baths of Oil.' And * HE said to him, 'Take back * Thy ACCOUNT, and sit down quickly, and write one for fifty.'

7 Then he said to another, 'And how much dost thou owe?' And HE said, † 'A Hundred Cors of Wheat.' He says to him, 'Take back * Thy ACCOUNT, and write one for eighty.'

8 And the MASTER applauded the UNJUST STEWARD, Because he had acted prudently; For the SONS of this AGE are more prudent as to THAT GENERATION which is their own, than † the SONS of LIGHT.

9 And I say to you, † Make for yourselves Friends with the DECEITFUL WEALTH, that, when * it fails, they may receive you into AIONIAN Mansions.

10 † HE who is FAITHFUL in a little, is also faithful in much; and HE who is UNJUST in a little, is also unjust in much.

11 If, therefore, you have not been faithful in the DELUSIVE Riches, who will confide the TRUTH to you.

12 And if you have not been faithful in THAT which is ANOTHER'S, who will give you THAT which is * YOUR OWN?

13 † No Domestic can serve Two Masters; for he will either hate the ONE, and love the OTHER; or he will attend to one, and neglect the OTHER. You cannot serve God and Mammon.

* VATICAN MANUSCRIPT—δ. HE said.
7. Thy LETTINGS, and.

δ. Thy LETTINGS, and.
12. our own.

7. And—omit.
12. our own.

† 6. The *batá* was the largest measure of capacity among the Hebrews, except the *homer*, of which it was the tenth part. See *Exod.* xiv. 11, 14. It is equal to the *ephah*, i. e., to seven gallons and a half of our measure.—*Clarke*. Josephus states that it contained seventy-two sextarii, or about thirteen and a half gallons.

† 7. The *cor* was the largest measure of capacity among the Hebrews, whether for solids or liquids. As the *batá* was equal to the *ephah*, so the *cor* was equal to the *homer*. It contained about seventy-five gallons and five pints English.

† 8. John xii. 36; Eph. v. 8; 1 Thess. v. 5. † 9. Dan. iv. 27; Matt. vi. 10; xix. 21; 1 Tim. vi. 17—19. † 10. Matt. xxv. 21; Luke xix. 27. † 13. Matt. vi. 24.

μαμωνᾶ. ¹⁴ Ἦκουον δε ταυτα παντα και οι
mammon. Heard and these all also the
Φαρισαισι, φιλαργυρι υπαρχοντες· και εξεμυκ-
Pharisees, money-lovers being; and they
τηριζον αυτον. ¹⁵ Και ειπεν αυτοις· Ὑμεις
mocked him. And he said to them; You
εστε οι διδαιουντες εαυτους ενωπιον των
are those justifying yourselves in presence of the
ανθρωπων· ο δε θεος γινωσκει τας καρδιας υμων·
men: the but God knows the hearts of you:
οτι το εν ανθρωποις υψηλον, βδελυγμα ενωπιον
for that by men highly prized, an abomination in presence
του θεου.
of the God.

¹⁶ Ο νομος και οι προφηται εως Ιωαννου· απο
The law and the prophets till John: from
τοτε η βασιλεια του θεου ευαγγελιζεται, και
then the kingdom of the God is preached, and
πας εις αυτην βιαζεται. ¹⁷ Ευκοπωτερον δε
every one into her presses. Easier but
εστι τον ουρανον και την γην παρελθειν, η του
itis the heaven and the earth to pass away, than of the
νομου μιαν κεραϊαν πεσειν. ¹⁸ Πας ο απολυνων
law one fine point to fail. Every one who dismissing
την γυναικα αυτου, και γαμων ετεραν, μοι-
the wife of himself, and marrying another, commits
χευει· και πας ο απολελυμενην απο ανδρος
adultery: and every one who her being divorced from an husband
γαμων, μοιχευει.
marrying, commits adultery.

¹⁹ Ανθρωπος δε τις ην πλουσιος, και εγεδι-
A man now certain was rich, and was
δυσκετο πορφυρα και βυσσον, ευφραινομενος
clothed purple and fine linen, feasting
καθ' ημερας λαμπρως. ²⁰ Πτωχος δε τις * [ην]
every day sumptuously. A poor and certain [was]
ονοματι Λαζαρος, * [ος]· εβεβλητο προς τον
named Lazarus, [who] was laid at the
πυλων αυτου ηλωμενος, ²¹ και επιθυμων
gate of him being covered with sores, and longing
χορτασθηναι απο των ψιχιων των πιπτοντων
to be fed from the crumbs those falling
απο της τραπεζης του πλουσιου· αλλα και οι
from the table of the rich: but even the
κυνες ερχομενοι απελειχον τα ελκη αυτου.
dogs coming licked the sores of him.

²² Εγενετο δε αποθανειν τον πτωχον, και απε-
It happened and to die the poor, and to
νεχθηται αυτον υπο των αγγελων εις τον κολ-
be borne away him by the messengers into the bo-

14 And the PHARISEES, † being money-lovers, also heard all these things, and they ridiculed him.

15 And he said to them, "You are THOSE who † JUSTIFY yourselves before MEN; but GOD knows your HEARTS; For THAT which is HIGHLY PRIZED among Men is an Abomination before * GOD.

16 † The LAW and the PROPHETS were till John; from that period, the KINGDOM of GOD is proclaimed, and every one presses towards it.

17 † And it is easier for HEAVEN and EARTH to pass away, than for one Point of the LAW to fail.

18 † EVERY ONE who DISMISSES his WIFE, and marries another, commits adultery; and * HE who MARRIES her being divorced from her Husband, commits adultery.

19 † Now there was a certain rich Man, who was clothed in Purple and Fine linen, and feasted sumptuously every Day.

20 And a certain Poor man, named Lazarus, was laid at his GATE, full of sores,

21 and longing to be fed with * THOSE CRUMBS which FELL from the RICH man's TABLE; but even the DOGS came and licked his sores.

22 And it occurred, that the POOR man died, and was carried away by the ANGELS to ABRAHAM'S

* VATICAN MANUSCRIPT.—15. the Lord.
20. who—omit.

21. THINGS which FELL.

15. HE WHO MARRIES.

20. was—omit.

† 19. This parable stands in connection with a palpable confusion and interruption of our Savior's discourse, which is broken after the fifteenth verse by three verses neither connected with each other, nor with what precedes them. Neither is it directly said that our Savior did use the parable, but is abruptly introduced, &c. I am unable to learn whether a similar parable has been recognized in the rabbinical writings, but the complexion of it certainly accords with their mode of illustration much better than it does with that employed by our Savior.—Metzschke. Dr. Lightfoot and others have shown that the Jews in their Gemara have a parable much to the same purpose.—Doddridge.

† 14. Matt. xxiii. 34.
vii. 20.

† 17. Matt. v. 18.

† 15. Luke x. 23.

† 16. Matt. iv. 17; xi. 12, 13; Luke
† 18. Matt. v. 32; xix. 9; Mark x. 11; 1 Cor. vii. 10, 11.

τον Αβρααμ. Απεθαιε δε και ο πλουσιος, και
 oom Abraham. Died and also the rich, and
 εταφη. 23 Και εν τη ᾗδρ επαραι τους οφθαλ-
 was buried. And in the unseen having lifted the eyes
 μους αὐτον, ὑπαρχων εν βασανοις, ορα τον
 of himself, being in torments, sees the
 Αβρααμ απο μακροθεν, και Λαζαρον εν τοις κολ-
 Abraham from a distance, and Lazarus in the bo-
 woiς αυτου. 24 Και αυτος φωνησας ειπε· Πατερ
 oom of him. And he crying out he said, O father
 Αβρααμ, ελεησον με, και πεμψον Λαζαρον, ινα
 Abraham, do thou pity me, and send Lazarus, that
 βαψη το ακρον του δακτυλου αυτου οδατος,
 he may dip the tip of the finger of himself of water,
 και κταψυνη την γλωσσαν μου· οτι οδυνημαι
 and may cool the tongue of me; for I am in pain
 εν τη φλογι ταυτη. 25 Ειπε δε Αβρααμ· Τεκνον,
 in the flame this. Said and Abraham; O child,
 μησθητι, οτι απελαβε· τα αγαθα σου εν τη
 remember, that thou didst receive the things good of thee in the
 ζωη σου, και Λαζαρος ομοιω· τα κακα· νυν
 life of thee, and Lazarus in like manner the things bad; now
 δε οδε παρακαλεσται, συ δε οδυνησαι. 26 Και
 but thou is comforted, thou art in pain. And
 επι πασι τούτοις, μεταξυ ἡμων και υμων χασμα
 besides all these, between of us and of you a chasm
 μεγα εστηρικται, οπως οι θελοντες διαβηθαι
 great has been fixed, so that those wishing to pass over
 ενθεν προς υμας, μη δυνανται, μηδε οι εκειθεν
 hence to you, not be able, nor those thence
 προς ἡμας διατερωσιν. 27 Ειπε δε· Ερωτω ουκ
 to us cross over. He said then; I beseech thee
 σε, πατερ, ινα πεμψης αυτον εις τον οικον του
 thee, O father, that thou wouldst send him to the house of the
 πατρος μου· 28 εχω γαρ πεντε αδελφους· οπως
 father of me; I have for five brothers; that
 διαμαρτυρηται αυτοις, ινα μη και αυτοι ελθωσιν
 he may testify to them, that not also they may come
 εις τον τοπον τεινον της βασανου. 29 Λεγει
 into the place this of the torment. Says
 * [αυτῷ] Αβρααμ· Εχουσι Μωσεια και τους
 [to him] Abraham; They have Moors and the
 προφητας· ακουσατωσαν αυτων. 30 Ο δε ειπε·
 prophets; let them hear them. He and said;
 Ουχι, ποτερ, Αβρααμ· αλλ' εαν τις απο νεκρων
 No, O father, Abraham; but if one from dead ones
 πορευθη προς αυτους, μετανοησουσιν. 31 Ειπε δε
 may go to them, they will reform. He said but

† BOSOM. And the rich man also died, and was buried;

23 and in HADES, being in Torments, he lifted up his EYES, and sees * Abraham at a distance, and Lazarus in † the FOLDS of his mantle.

24 And crying out he said, 'Father Abraham, pity me, and send Lazarus, that he may dip the TIP of his FINGER in Water, and cool my TONGUE; For I am tortured in this FLAME.'

25 But Abraham said, 'Child, recollect That thou, during thy LIFE, † didst receive thy GOOD things, and Lazarus, in like manner, his EVIL things; but now * here he is comforted, and thou art tormented.'

26 And besides all this, a great Chasm is situated between us and you; so that THOSE WISHING to pass over hence to you are unable; nor can * those cross over thence to us.'

27 Then he said, 'I entreat thee, then, Father, to send him to my FATHER'S HOUSE;

28 For I have Five Brothers; that he may testify fully to them, lest they also come into this PLACE of MISERY.'

29 * But Abraham says, † 'They have Moses and the PROPHETS; let them hear them.'

30 And HE said, 'No, Father Abraham, but if one should go to them from the Dead, they will reform.'

31 And he said to him,

* VATICAN MANUSCRIPT—27. Abraham. 23. But Abraham.

23. here he is comforted, and.

26. † oe:.

† 22. The expression, "Abraham's bosom," alludes to the posture used by the Jews at table. This was reclining on couches after the manner of the Romans, the upper part of the body resting upon the left elbow, and the lower lying at length upon the couch. When two or three reclined on the same couch, some say the wealthiest or most honorable person lay first, (Lightfoot says, in the middle;) the next in dignity lay with his head reclining on the breast or bosom of the first, as John is said to have done on the bosom of Jesus at supper; and hence is borrowed the phrase of Abraham's bosom, as denoting the state of celestial happiness. Abraham being esteemed the most honorable person, and the father of the Jewish nation, to be in his bosom signifies (in allusion to the order in which guests were placed at an entertainment) the highest state of felicity next to that of Abraham himself.

—Barnes. † 23. You helpst, being plural, the idea seems to be as expressed in the text see Parkhurst.

† 24. Job xli. 12; Luke vi. 24. 25. xvii. 17.

† 22. Isa. viii. 20; xxiv. 16; John v. 20, 45; Acts xv.

αὐτῷ· Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκού-
to him· If Moses and the prophets not they
ουσιν, οὐδε εἰ τις ἐκ νεκρῶν ἀναστῇ, πείσ-
hear. neither if one out of dead ones should rise, will
θῶνται.
they be convinced.

ΚΕΦ. ιζ'. 17.

1 Εἶπε δὲ πρὸς τοὺς μαθητάς· Ἀνευδεκτόν
He said and to the disciples: Impossible
ἐστὶ τοῦ μὴ ελθεῖν τὰ σκανδαλά· οὐαὶ δέ, δι-
it is of the not to come the snarcs; woe but, through
οὐ ἐρχεται. 2 Ἀυσιτελεῖ αὐτῷ, εἰ μύλος ονίκος
whom they come. It is profitable for him, if a millstone upper
περικείται περὶ τοῦ τραχήλου αὐτοῦ, καὶ ἐρρί-
was hung about the neck of him, and have been
ται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἕνα
throws into the sea, than that he should ensnare one
τῶν μικρῶν τούτων. 3 Προσεχετε ἑαυτοῖς. Ἐάν
of the little ones these. Take heed to yourselves. If
δε ἁμαρτῇ * [εἰς σε] ὁ ἀδελφός σου, ἐπιτιμήσῃ
and should sin [against thee] the brother of thee, rebuke
αὐτῷ· καὶ εἰς μετανοήσῃ, ἀφες αὐτῷ. 4 Καὶ
him; and if he should reform, forgive him. And
εἰς ἑπτὰκις τῆς ἡμέρας ἁμαρτῇ εἰς σε, καὶ
if seven times of the day he should sin against thee, and
ἑπτὰκις * [τῆς ἡμέρας] ἐπιστρέψῃ, λέγων·
seven times [of the day] he should turn, saying;
Μετανόω· ἀφήσεις αὐτῷ.
I reform; thou shalt forgive him.

5 Καὶ εἶπον οἱ ἀποστόλοι τῷ κυρίῳ· Προσθε-
And said the apostles to the lord; Do thou add
ἡμῖν πίστιν. 6 Εἶπε δὲ ὁ κύριος· Εἰ εἶχετε
to us faith. Said and the lord; If you had
πίστιν ὡς κόκκον σινάπεως, εἰπατέ αὐτῇ
faith as a grain of mustard, you might say to the
συκαμίνῳ ταύτῃ· Ἐκρίζωθητι, καὶ φυτευθῇ ἐν
sycamine-tree this; Be thou uprooted, and be thou planted in
τῇ θαλάσσῃ· καὶ ὑπακούσῃ αὐτοῖς. 7 Τίς δὲ
the sea; and it would obey you. Which but
ἐξ ὑμῶν δούλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα,
of you a slave having ploughing or feeding cattle,
ὅς εἰσελθὼν ἐκ τοῦ ἀγροῦ εἰπῇ· Εὐθεὺς
who having come out of the field will say; Immediately
παρελθὼν ἀναπαύσαι; 8 Ἀλλ' οὐχὶ εἰπὼν αὐτῷ
going do thou recline? But not will say to him
Ἐτοιμάσον τι δεῖπνῶ, καὶ περιζώσασμένους
Make ready what I may sup, and having girded
διακονεῖ μοι, ἕως φαγῶ καὶ πίνω· καὶ μετὰ ταῦτα
do thou serve me, till I may eat and drink; and after these
φαγεῖσαι καὶ πινεῖσαι; 9 Μὴ χάριν ἔχει τῷ δούλῳ
shalt eat and drink thou? Not favor has the slave
ἐκεῖνῳ, ὅτι ἐποίησε τὰ διαταχθέντα; * [Οὐ
that, because he did the things having been commanded? [No
δοκῶ.] 10 Οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα
I think.] So also you, when you shall have done all

'If they hear not Moses and the prophets, neither will they be convinced, though one should rise from the Dead.'

CHAPTER XVII.

1 And he said to * his DISCIPLES, † 'It is impos- sible for SNARCS Not * to come; but Woe to him through whom they come!

2 It would be better for him, if an upper Millstone were hanged about his neck, and he be thrown into the sea, than that he should ensnare one of these LITTLE ONES.

3 Take heed to your- selves; ‡ If thy BROTHER sin, † rebuke him; and if he reforms, forgive him.

4 And if seven times in a DAY he sins against thee, and seven times he turns to thee again, saying, 'I reform;' thou shalt forgive him.'

5 And the APOSTLES said to the LORD, 'In- crease our Faith.'

6 † And the LORD said, 'If you had Faith as a Grain of Mustard, you might say to this SYCA- MINE-TREE, Be thou up- rooted and planted in the sea; and it would obey you.'

7 But which of you hav- ing a Servant ploughing or feeding cattle, will say to him as he comes in from the FIELD, 'Come immedi- ately, and recline!'

8 But will he not say to him, 'make ready my sup- per; gird thyself, and serve me, while I eat and drink; and afterwards thou shalt eat and drink!'

9 Does he thank * that SERVANT 'Because he did what was commanded?

10 So also you, when you shall have done All the

* VATICAN MANUSCRIPT.— 1. his disciples.
3. against thee—omit. 4. of the day—omit
not—omit.

1. should come; nevertheless Woe-
the SERVANT. 9. him. I think

1 St. John xli. 10, 11.
xviii. 15, 21.
xli. 21; Mark ix. 23; xl. 23.

1. Matt. xviii. 6, 7; Mark ix. 43; 1 Cor. xi. 10.
1. Lev. xix. 17; Prov. xvii. 10; James v. 12

1. Matt.
6. Matt. xvii. 20;

τα διαταχθέντα ὑμῖν, λεγέτε· Ὅτι δούλοι
the things having been commanded you, say you: That slaves
ἀχρεῖοι ἐσμεν· ὅτι ὁ ἀφειλομεν ποιῆσαι,
unprofitable we are: because what we were bound to do,
ἠτοίμαμεν.
we have done.

11 Καὶ ἐγένετο ἐν τῇ πορεύεσθαι αὐτοῦ εἰς
And it happened in the to go him to
Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μεσσοῦ
Jerusalem, and he passed through midst
Σαμαρείας καὶ Γαλιλαίας. 12 Καὶ εἰσερχομένου
of Samaria and Galilee. And entering

αὐτοῦ εἰς τινὰ κωμὴν, ἀπήντησαν αὐτῷ δέκα
of him into a certain village, met him ten
ἄνθρωποι, οἱ ἐστήσαν πορρωθεν. 13 Καὶ
lepers men, who stood far off. And
αὐτοὶ ἔβαν φωνήν, λεγόντες· Ἰησοῦ ἐπιστάτα
they lifted up a voice, saying: Jesus master, pity us.
ἐλεῆσον ἡμᾶς. 14 Καὶ ἰδὼν εἶπεν αὐτοῖς·
pity us. And seeing he said to them·

Πορεύοντες ἐπιδειξάτε ἑαυτοὺς τοῖς ἱερεῦσι.
Going show you yourselves to the priests.
Καὶ ἐγένετο ἐν τῇ ὑπαγεῖν αὐτοὺς, ἐκαθαρίσθη-
And it happened in the to go them, they were cleansed.

σαν. 15 Εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰαθῇ, ὑπέ-
One and of them, seeing that he was cured, turned
τρέψε, μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν·
back, with a voice loud glorifying the God:

16 καὶ ἐπέθεν ἐπὶ προσώπον παρα τοὺς πόδας
and fell on face at the feet
αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμα-
of him, giving thanks to him: and he was a Sama-
ρείτης. 17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐχὶ
ritean. Answering and the Jesus said: Not.

οἱ δέκα ἐκαθαρίσθησαν· οἱ δὲ ἐννεα πού· 18 Οὐχ
the ten were cleansed? the but nine where? Not
εὐρέθησαν ὑποστρέψαντες δοῦναι δοξάν τῷ θεῷ,
were found having returned to give glory to the God,
εἰ μὴ ὁ ἀλλογενὴς οὗτος· 19 Καὶ εἶπεν αὐτῷ·
except the foreigner this? And he said to him:
Ἀνάστα πορεύου· * [ἡ πίστις σου σέσωκε σε.]
Arising go thou: [the faith of thee has saved thee.]

20 Ἐπερωτήθεις δὲ ὑπο τῶν φαρισαίων, ποτε
Having been asked and by the Pharisees, when
ἐρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς,
comes the kingdom of the God, he answered them,
καὶ εἶπεν· Οὐκ ἐρχεται ἡ βασιλεία τοῦ θεοῦ
and said: Not comes the kingdom of the God
μετὰ παρατηρήσεως· 21 οὐδὲ ἐροῦσιν· Ἰδοὺ ὧδε,
with careful watching: nor will they say, Lo here,
ἢ, * [ἰδοὺ] ἐκεῖ· ἰδοὺ γὰρ, ἡ βασιλεία τοῦ θεοῦ
or, [lo] there, lo for, the majesty of the God

THINGS COMMANDED you, say, 'We are unprofitable Servants; for we have done only what we were bound to do.'

11 And it occurred, as he was PROCEEDING to Jeru-
salem, he passed through the Interior of Samaria and Galilee.

12 And as he was about entering a Certain Village, Ten Lepers met him, who stood [†]at a distance;

13 And they lifted up their Voice, saying, "Jesus, Master, pity us."

14 And seeing them, he said to them, [‡]"Go, show yourselves to the PRIESTS." And it happened, as they were GOING, they were cleansed.

15 And one of them per-
ceiving That he was cured, returned, praising God with a loud Voice;

16 and he fell on his Face at his FEET, thanking him; and he was a Sami-
ritan.

17 And JESUS answer-
ing, said, "Were not the TEN cleansed? but where are the NINE?"

18 Were none found: o
return to give Praise to God, except this ALIEN?"

19 And he said to him; "Arise, go thy way; * thy FAITH has saved thee."

20 And having been asked by the PHARISEES, when GOD'S KINGDOM was coming, he answered them, and said, "THE KINGDOM of God comes not with outward show;

21 nor shall they say, 'Behold here! or there!'
for, behold, [‡]GOD'S ROYAL MAJESTY is among you."

* VATICAN MANUSCRIPT.—19. thy FAITH has saved thee—omit.

21. lo—omit.

† 21. In this verse it has been found necessary to depart from the usual signification of *hō basilēia tou theou*, the KINGDOM of God, and render as in the text. That this rendering is admissible and correct, see Note on Matt. lii. 2. *Basilēia* here refers to the *person* to whom the title and honor of king belonged, rather than to his *territory* or *kingdom*. Prof. Whiting, an able Hebrew and Greek scholar, says, this clause in the 21st verse ought to be rendered "the King is among you." Dr. A. Clarke in a note on the 21st verse evidently understood it as relating to the Christ. He says, "Perhaps those Pharisees thought, that Messiah was kept secret, in some private place, known only to some of their rulers; and that by and by he should be proclaimed in a similar way to that in which *Isaiah* was by *Jehoiada* the priest. See the account, 2 Chron. xxiii. 1—11."

‡ 12. Lev. xiii. 46.

‡ 14. Lev. xiii. 2; xiv. 2; Matt. viii. 4; Luke v. 14.

ἐντος ὧμων ἐστιν. ²² Εἶπε δὲ πρὸς τοὺς μαθη-
in the midst of you in. He said and to the disci-

τας· Ἐλευσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν
ples: Will come days, when you will desire one

τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν· καὶ
of the days of the son of the man to see; and

οὐκ ὀψεσθε. ²³ Καὶ ἐροῦσιν ὑμῖν· Ἰδοὺ ὧδε, ἢ,
not you will see. And they will say to you; Lo here, or,

ἰδοὺ ἐκεῖ· μὴ ἀπελθῆτε, μὴδὲ διώξετε. ²⁴ Ὡσπερ
lo there; not you may go away, nor may you follow. Even as

γὰρ ἡ ἀστραπή, ἡ ἀστραπτουσα ἐκ τῆς ὑπ'
for the lightning, that flashing out of the under

οὐραρον, εἰς τὴν ὑπ' οὐρανὸν λαμπεῖ· οὕτως
heaven, to the under heaven shines; so

ἐσται ὁ υἱὸς τοῦ ἀνθρώπου· ²⁵ [ἐν τῇ ἡμέρᾳ αὐτοῦ.]
will be the son of the man [in the day of him.]

²⁶ Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ
First but it behooves him many things to suffer, and

ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. ²⁷ Καὶ
to be rejected from the generation this. And

καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νωε, οὕτως ἐσται
as it happened in the days of Noe, so it will be

καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.
also in the days of the son of the man.

²⁸ Ἦσθιον, ἐπινον, ἐγάμων, ἐξεγαμίζοντο, ἀχρι
They ate, they drank, they married, they were given in marriage, till

ἡς ἡμέρας εἰσηλθε Νωε εἰς τὴν κιβωτὸν· καὶ
of which day entered Noe into the ark; and

ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας.
came the flood, and destroyed all.

²⁹ Ὅμοιος καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λωτ·
In like manner also as it happened in the days of Lot,

ἦσθιον, ἐπινον, ἠγοράζον, ἐπώλουν, ἐφύτευον,
they ate, they drank, they bought, they sold, they planted,

ῥυτίζον· ³⁰ ἢ δὲ ἡμέρᾳ ἐξῆλθε Λωτ ἀπὸ
they built: in the but day went out Lot from

Σόδομων, ἐβρέξε πυρ καὶ θείον αὐτὸν οὐρανοῦ, καὶ
Sodom, it rained fire and brimstone from heaven, and

ἀπώλεσεν ἅπαντας· ³¹ κατὰ ταῦτα ἐσται ὁ
destroyed all: according to these it will be in the

ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλυπτέται. ³² Ἐν
day the son of the man is revealed. In

ἐκείνῃ τῇ ἡμέρᾳ, ὅς ἐστι ἐπὶ τοῦ δώματος, καὶ
that the day, who will be on the roof, and

τὰ σκευὴ αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβατὼν ἀραι-
the goods of him in the house, act let him descend to take

αὐτὰ· καὶ ὁ ἐν τῷ ἀγρῷ, ὁμοίως μὴ ἐπιστρέ-
them; and he in the field, in like manner not let him

ψατῶ εἰς τὰ οὐκίω. ³³ Μνημονεύετε τῆς γυναι-
for the things behind. Remember you of the wife

κος Λωτ. ³⁴ Ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ
of Lot. Whoever may seek the life of himself

²² And he said to the
DISCIPLES, † Days will
come, when you will desire
to see one of the DAYS of
the SON of MAN, and you
will not see it.

²³ † And they will say
to you, * Behold, there!'
or 'Behold, here!' follow
not.

²⁴ † For as THAT LIGHT-
NING FLASHING out of
ONE part under Heaven,
shines to the OTHER part
under Heaven; so will the
SON of MAN be.

²⁵ † But first he must
suffer Much, and be re-
jected by this GENERA-
TION.

²⁶ † And as it was in
the DAYS of Noah, so will
it be also in the DAYS of
the SON of MAN.

²⁷ They were eating,
they were drinking, they
were marrying, they were
given in marriage, till the
DAY that Noah entered the
ARK, and the DELUGE
came, and destroyed them
all.

²⁸ In like manner also
as it was in the DAYS of
Lot; they were eating, they
were drinking, they were
buying, they were selling,
they were planting, they
were building;

²⁹ but † on the DAY that
Lot went out from Sodom,
it rained Fire and Sulphur
from Heaven, and des-
troyed them all.

³⁰ Thus will it be in the
Day when the SON of MAN
is revealed.

³¹ On That DAY, † let
not him who shall be on
the ROOF, and his FURNI-
TURE in the HOUSE, de-
scend to take it away; and
in like manner, let not him
who shall be in the * Field
turn back.

³² † Remember Lot's
WIFE.

³³ † Whoever may seek
to * save his LIFE, will

* VATICAN MANUSCRIPT.—22. There! or behold here! follow not. For.

24. In his

day—omit.

25. Matt. ix. 15.

26. Mark viii. 31; ix. 31; x. 33; Luke ix. 22.

27. Gen. vii. 1, 2.

28. Gen. x. 12, 13.

29. Gen. x. 12, 13.

30. Gen. x. 12, 13.

31. Gen. x. 12, 13.

32. Insure his LIFE.

33. Matt. xxiv. 23; Mark xiii. 21; Luke xxi. 8.

34. Matt. xxiv. 23; Mark xiii. 21; Luke xxi. 8.

35. Matt. xxiv. 23; Mark xiii. 21; Luke xxi. 8.

36. Matt. xxiv. 23; Mark xiii. 21; Luke xxi. 8.

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40. Matt. xxiv. 23; Mark xiii. 21; Luke xxi. 8.

24. In his

day—omit.

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26. Mark viii. 31; ix. 31; x. 33; Luke ix. 22.

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28. Gen. x. 12, 13.

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148. Matt. xxiv. 23; Mark xiii. 21; Luke xxi. 8.

σωσῶν, ἀπολέσει αὐτήν· καὶ ὅς εἰς ἀπολέσῃ
to save, will lose her; and whoever may lose
αὐτήν, ζωογονήσει αὐτήν. ³¹ Λέγω ὑμῖν· Ταύτη
her, will preserve her. I say to you: In this
τῇ νυκτὶ ἔσονται δύο ἐπὶ κλινῆς μίας· εἰς παρα-
the night will be two on bed one; one will
ληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. ³² Δύο
be taken, and the other will be left. Two
ἔσονται ἀλθόουσιν ἐπὶ τὸ αὐτό· ἡ μία παραληφ-
will be grinding on the same; the one will be
θήσεται, καὶ ἡ ἕτερα ἀφεθήσεται. ³³ Καὶ ἀποκ-
taken, and the other will be left. And an-
ριζόντες λέγουσιν αὐτῷ· Που, κυριε; Ὁ θε-
serving they said to him; Where, O Lord? He an-
εἶπεν αὐτοῖς· Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται
said to them; Where the body, there will be gathered
ταὶ οἱ αἶτοι.
the eagles.

ΚΕΦ. ιη'. 18.

¹ Ἐλεγε δὲ καὶ παραβολὴν αὐτοῖς, πρὸς τὸ
I spoke and also a parable to them, in order that
δύει πάντοτε προσεχεῖσθαι, καὶ μὴ ἐκκακεῖν,
ought always to pray, and not to be weary;
² λέγων· Κριτὴς τις ἦν ἐν τινὶ πόλει, τὸν θεὸν
saying: A judge certain was in a certain city, the God
μὴ φοβούμενος, καὶ ἀνθρώπων οὐκ ἐντρέπομενος.
not fearing, and man not regarding.
³ Χθρὰ δὲ ἦν ἐν τῇ πόλει ἐκείνῃ· καὶ ἤρχετο
A widow and was in the city that; and she went
πρὸς αὐτόν, λέγουσα· Ἐκδικήσον με ἀπὸ τοῦ
to him, saying: Do justice me from the
ἐπιδίκου μου. ⁴ Καὶ οὐκ ᾔθελεν ἐπὶ χρόνον.
opponent of me. And not he would for a time.
Μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· Εἰ καὶ τὸν θεὸν
Afterwards but thus he said in himself, If even the God
οὐ φοβούμαι, καὶ ἀνθρώπων οὐκ ἐντρέπομαι·
not I fear, and man not regard;
⁵ διαίτη τοῦ παρεχέιν μοι κόπον τὴν χθρὰν ταύτην,
through the to render to me trouble the widow this,
ἐκδικήσω αὐτήν· ἵνα μὴ εἰς τέλος ἐρχομένη
I will do justice her; that not to end coming
ἰσχυρίσῃ με. ⁶ Εἶπε δὲ ὁ κύριος· Ἀκούσατε,
she should prefer me. Said and the lord: Hear you,
τί ὁ κριτὴς τῆς ἀδικίας λέγει. ⁷ Ὁ δὲ θεὸς
that the judge the unjust says. The said God
οὐ μὴ ποιήσει τὴν ἐκδικήσιν τῶν ἐκλεκτῶν
not will do the justice for the chosen ones
αὐτοῦ τῶν βουγνῶν πρὸς αὐτόν ἡμέρας καὶ
of himself those saying to him day and
νυκτός, καὶ μακροθυμῶν ἐπ' αὐτοῖς; ⁸ Λέγω
night, and bearing long towards them? I say
ὑμῖν, ὅτι ποιήσει τὴν ἐκδικήσιν αὐτῶν ἐν τάχει.
I you, that he will do the justice for them in an instant.
Πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὐρήσκει
But the son of the man coming indeed will he find
τὴν πίστιν ἐπὶ τῆς γῆς;
the faith on the earth?

lose it; and whoever may lose it, will preserve it.

³⁴ † I tell you, in That NIGHT there will be two on * a Bed; One will be taken, and the OTHER left.

³⁵ Two will be grinding together; the ONE will be taken, and the OTHER left."

³⁶ And answering, they said to him, † "Where, Lord?" And HE said to them, "Where the BODY is, there * also the EAGLES will be assembled."

CHAPTER XVIII.

¹ And he also spoke a Parable to them, to show that they OUGHT † to pray continually, and not be weary;

² saying, "There was a certain Judge in a certain City, who feared not God, nor respected Man.

³ And there was a Widow in that City; and she went to him, saying, 'Obtain justice for me from my OPPONENT.'

⁴ And he would not for a time; but afterwards he said within himself 'Though I fear not God nor regard Man;

⁵ yet, because this WIDOW importunes me, I will do her justice, lest at last her coming should weary me!'"

⁶ And the LORD said, "Hear what the UNJUST JUDGE says;

⁷ and † will not God do justice for THOSE CHOSEN ONES of his, who are CRYING to him Day and Night, and he is compassionate towards them?

⁸ I tell you, † That He will speedily do them JUSTICE. But when the SON of MAN comes, will he find this BELIEF on the LAND?"

* VATICAN MANUSCRIPT.—34. a Bed.

‡ also will.

† 24. Matt. xiv. 40, 6; 1 Thes. iv. 17.
Eph. vi. 13
27. 3 Pet. iii. 8, 9.

‡ 36. Matt. xiv. 28.

‡ 7. Rev. vi. 10.

‡ 1. Luke xi. 8.

‡ 2. H. b. x

⁹ Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενούντας τοὺς λοιποὺς, τὴν παραβολὴν ταυτὴν· ¹⁰ Ἄνθρωποι δὲ οὗτοι ἀνέβησαν εἰς τὸ ἱερὸν προεὐξασθαι· ¹¹ Ὁ Φαρισαῖος, καὶ ὁ ἕτερος τελωνῆς.

¹² Ὁ θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ εἰμι ὡς περ οἱ λοιποὶ τῶν ἀνθρώπων, ἀράγαες, ἀδικοὶ, μοιχοί, ἡ καὶ ὡς οὗτος ὁ τελωνῆς. ¹³ Ἐστὼς οὐκ ἠθέλην οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάραι· ἀλλ' ἐτυκτεν * [εἰς] τὸ στήθος αὐτοῦ, λέγων· Ὁ θεός, ἱλασθήτι μοι τῇ ἁμαρτωλίᾳ.

¹⁴ Λέγων ὁ τελωνῆς μακροθεν ἔστως οὐκ ἠθέλην οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάραι· ἀλλ' ἐτυκτεν * [εἰς] τὸ στήθος αὐτοῦ, λέγων· Ὁ θεός, ἱλασθήτι μοι τῇ ἁμαρτωλίᾳ.

¹⁵ Προσεφέρων δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἀπτήται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς.

¹⁶ Ὁ δὲ ἰησοῦς προσκαλεσάμενος αὐτά, εἶπεν· Ἀφετέ τὰ παῖδια ερχέσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶ ἡ βασιλεία τοῦ θεοῦ.

¹⁷ Ἀμὴν λέγων ὁμνῶ, ὅς ἐαν μὴ δεξήται τὴν βασιλείαν τοῦ θεοῦ ὡς παῖδιον, οὐ μὴ εἰσελθῇ εἰς αὐτήν.

¹⁸ Ὁ δὲ ἰησοῦς προσκαλεσάμενος αὐτά, εἶπεν· Ἀφετέ τὰ παῖδια ερχέσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶ ἡ βασιλεία τοῦ θεοῦ.

9 And he spoke this PARABLE also to SOME, who TRUSTED in themselves That they were righteous, and despised OTHERS.

10 "Two Men went up into the TEMPLE to pray; the ONE a Pharisee, and the OTHER a Tribute-taker.

11 The PHARISEE standing by himself, prayed thus; 'O God, I thank thee, That I am not like OTHER MEN,—Rapacious, Unjust, Dissolute, or even like This TRIBUTE-TAKER.

12 I fast twice in the WEEK, I tithe all that I acquire.'

13 * But the TRIBUTE-TAKER, standing at a distance, would not even lift up his EYES to HEAVEN, but smote his BREST, saying, 'O GOD, be propitious to me a SINNER.

14 I tell you, this man went down to his HOUSE justified * more than the other; † FOR EVERY ONE who EXALTS himself will be humbled; and HE who HUMBLER himself will be exalted."

15 † And they brought to him their INFANTS also, that he might touch them; but the DISCIPLES seeing it, rebuked them.

16 But JESUS calling them to him, said, "Permit the LITTLE CHILDREN to come to me, and forbid them not; for to † SUCH LIKE belongs the KINGDOM of GOD.

17 † Indeed I say to you, Whoever does not receive the KINGDOM of GOD like a LITTLE child, he will by no means enter it."

* VATICAN MANUSCRIPTS.—13. But

†3. on—omit

14. more than the other.

† 11. The following from BEREKTHA RABBA, will illustrate this Pharisaic pride:—"Rabbi Elimeon, the son of Joehal, said: The world is not worth thirty righteous persons such as our father Abraham. If there were only thirty righteous persons in the world, I and my son should make two of them; and if there were but twenty, I and my son would be of the number; and if there were but ten, I and my son would be of the number; and if there were but five, I and my son would be of the five; and if there were but two, I and my son would be those two; and if there were but one, myself should be that one."

† 12. Luke x. 29; xvi. 15. † 14. Job xxii. 29; Matt. xxiii. 12; Luke xiv. 11; James iv. 6; 1 Pet. v. 5, 6. † 15. Matt. xix. 13, Mark x. 13. † 16. 1 Cor. xiv. 20; 1 Pet. ii. 3. † 17. Mark x. 13.

15 Καὶ ἐπερωτήσῃ τὸν αὐτὸν ἀρχὼν, λέγων·
And asked certain him ruler, saying;
Διδάσκαλε ἀγαθε, τί ποιήσας ζωὴν αἰωνίαν
O teacher good, what shall I do h'e age-lasting
κληρονομήσω; 16 Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Τί με
to inherit? Said and to him the Jesus; Why me
λέγεις ἀγαθός; οὐδεὶς ἀγαθός, εἰ μὴ εἰς, ὁ
callst thou good? no one good, if not one, the
θεός. 17 Τὰς ἐντολάς οἶδας· “Μὴ μοιχεύ-
God. The commandments thou knowest: “Not thou mayest
ῃς· μὴ φονεύῃς· μὴ κλέψῃς· μὴ
commit adultery, and thou mayest kill; not thou mayest steal; not
ψευδομαρτυρήσῃς· τίμα τὸν πατέρα σου, καὶ
false witness bear f' the testimony, honor the father of thee, and
τὴν μητέρα.” 18 [σου.”] 19 Ὁ δὲ εἶπε· Ταῦτα πάντα
the mother [of thee.”] He and said, These all
ἐφύλαξα μὴ ἐκ νεότητος μου. 20 Ἀκούσας δὲ
I observed from youth of me. Having heard and
* [ταῦτα] ὁ Ἰησοῦς, εἶπεν αὐτῷ· Ἐτι ἐν σοὶ λεί-
[these] the Jesus, said to him, Yet one to thee is
πει· πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτω-
wanting; all what thou hast sell, and give them to poor
χοις, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δευρό,
one, and thou shalt have treasure in heaven; and come,
ἀκολουθεῖ μοι. 21 Ὁ δὲ ἀκούσας ταῦτα, περιλυ-
follow me. He and having heard these, greatly
πενεγενετο· ἦν γὰρ πλουσίως σφόδρα. 22 Ἰδὼν δὲ
grieved became: he was for rich exceedingly. Seeing and
αὐτὸν ὁ Ἰησοῦς * [περιλυτὸν γενομένον,] εἶπε·
him the Jesus [greatly grieved becoming,] said.
Πῶς δυσκόλως οἱ τα χρημάτα ἔχοντες εἰσελευ-
How with difficulty those the riches having shall
σύνται εἰς τὴν βασιλείαν τοῦ θεοῦ. 23 Ἐυκοπώτε-
enter into the kingdom of the God, Easier
ρον γὰρ ἐστὶ, κάμηλον δια τρυμαλίας βραβίδος
for it is, a camel through hole of a needle
εἰσελθεῖν, ἢ πλουσίον εἰς τὴν βασιλείαν τοῦ
to enter, than a rich man into the kingdom of the
θεοῦ εἰσελθεῖν. 24 Εἶπον δὲ οἱ ἀκούσαντες· Καὶ
God to enter. Said and those having heard: And
τίς δύναται σωθῆναι; 25 Ὁ δὲ εἶπε· Τα ἀδύνατα
who is able to be saved? He but said: The things impossible
παρα ἀνθρώποις, δυνατὰ ἐστὶ παρα τῷ θεῷ.
with men, possible is with the God.
26 Εἰτε δὲ ὁ Πέτρος· Ἰδού, ἡμεῖς ἀφηκάμεν
Said and the Peter: Lo, we left
πάντα, καὶ ἠκολούθησάμεν σοι. 27 Ὁ δὲ εἶπεν
all, and followed thee. He and said
αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς ἐστὶν ὃς
to them. Indeed I say to you, that no one is who
ἀφῆκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα,
left house, or parents, or brethren, or wife,
ἢ τέκνα, ἐνεκεν τῆς βασιλείας τοῦ θεοῦ, 28 ὃς
or children, on account of the kingdom of the God, who

18 † And a Certain Ruler asked him, saying, “Good Teacher, what shall I do to inherit aionian Life?”

19 And JESUS said to him, “Why dost thou call Me good? There is none good, except one,—God.”

20 Thou knowest the COMMANDMENTS; † Do not commit adultery, Do not kill, Do not steal, Do not testify falsely, Honor thy FATHER and MOTHER.”

21 And HE said, “All these have I kept from my Youth.”

22 And JESUS having heard, said to him, “Yet in One thing thou art wanting; † sell all that thou hast, and give to the Poor, and thou shalt have Treasure in * HEAVEN; and come follow me.”

23 And hearing this, HE became very sorrowful; for he was exceedingly rich.

24 And * JESUS seeing him, said, “With what difficulty will THOSE HAVING RICHES enter the KINGDOM of God!”

25 It is easier for a Camel to pass through a Needle's Eye, than for a Rich man to enter the KINGDOM of God.”

26 And THOSE HEARING him, said, “Who then can be saved?”

27 And HE said, † “The THINGS IMPOSSIBLE with Men are possible with GOD.”

28 Then PETER said, † “Behold, we have forsaken * our OWN, and followed thee.”

29 And HE said to them, “Indeed, I say to you, That no one has forsaken a House, or a * Wife, or Brothers, or Parents, or Children, on account of the KINGDOM of GOD,

* VATICAN MANUSCRIPT.—20. of thee—omit.

22. these—omit.

22. HEAVEN.

21. Jesus seeing him, said.

24. becoming greatly grieved—omit.

28. our own, and.

22. Wife, or Brothers, or Parents, or Children.

1. 18. Matt. xix. 16; Mark x. 17.

1. 20. Exod. xx. 12, 16; Deut. v. 16—20; Rom. xiii. 9.

1. 21. Matt. vi. 19, 20; xix. 31; 1 Tim. vi. 19.

1. 27. Jer. xxxii. 17; Zech. viii. 9.

1. 28. Matt. iv. 18—22; xix. 27.

οὐ μὴ ἀπολαβῇ πολλαπλασιασὸν ἐν τῷ καιρῷ
not not may receive many times more in the season
τούτῃ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν
this, and in the age the coming life
αἰώνιον.
age-lasting.

31 Παραλαβὼν δὲ τοὺς δώδεκα, εἶπε πρὸς
Having taken and the twelve, he said to
αὐτοὺς· Ἴδου, ἀναβαίνομεν εἰς Ἱερουσόλυμα, καὶ
them: Lo, we go to Jerusalem, and
τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν
will be fulfilled all the having been written through the
προφητῶν ἐν τῇ νύϊ τοῦ ἀνθρώπου. 32 Παραδοθή-
prophets in the son of the man. He will be deliv-
σεται γὰρ τοῖς ἐθνεσιν, καὶ ἐμπαίχθησεται, καὶ
ered up for to the Gentiles, and will be derided, and
ὕβρισθησεται, καὶ ἐμπτυσθήσεται· 33 καὶ μαρ-
will be shamefully treated, and will be spit on: and having
τιγῶσάντες ἀποκτενεύουσιν αὐτὸν· καὶ τῇ ἡμέρᾳ
been scourged they will kill him: and the day
τῇ τρίτῃ ἀναστήσεται. 34 Καὶ αὐτοὶ οὐδὲν τού-
the third he will stand up. And they not one of
τῶν συνῆκαν· καὶ ἡ τοῦ ῥήματος τούτου κεκρυμμε-
these understood: and was the thing this having been hid-
νον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.
den from them, and not they knew the things being spoken.

35 Ἐγένετο δὲ ἐν τῇ ἐγγίσει αὐτὸν εἰς Ἱερὶχον,
It happened and in the to draw nigh him to Jericho,
τυφλὸς τις ἐκαθῆτο παρὰ τὴν ὁδὸν προσαιτῶν.
a blind man certain sat by the way begging.
36 Ἀκούσας δὲ ὄχλου διαπορευομένου, ἐκυνθάνετο,
Hearing and a crowd passing along, he asked,
τί εἰη τούτο; 37 Ἀπηγγείλαν δὲ αὐτῷ, ὅτι
what may be this? They told and him, that
Ἰησοῦς ὁ Ναζαρεὺς παρέρχεται. 38 Καὶ ἐβόησε,
Jesus the Nazarene passes by. And he shouted,
λέγων· Ἰησοῦ, υἱὲ Δαυὶδ, ἐλέησον με. 39 Καὶ
saying: Jesus, O son of David, pity me. And
οἱ προάγοντες ἐκτετιμῶν αὐτῷ, ἵνα σιωπήσῃ.
those going before rebuked him, that he might be silent.
Αὐτὸς δὲ πολλῶν μᾶλλον ἐκραίεν· Τίε Δαυὶδ,
He but much more cried out: O son of David,
ἐλέησον με. 40 Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν
pity me. Stopping and the Jesus commanded
αὐτὸν ἀχθῆναι πρὸς αὐτόν. Ἐγγισάντων δὲ
him to be led to himself. Having come and
αὐτοῦ, ἐπηρώτησεν αὐτόν, 41 * [λέγων·] Τί σοὶ
of him, he asked him, [saying:] What for thee
θελεῖς ποιῆσω; Ὁ δὲ εἶπε· Κυριε, ἵνα ἀνα-
thou desirest I should do? He and said: O lord, that I may
βλέψω. 42 Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἀναβλέ-
see again. And the Jesus said to him: See thou
ψον· ἡ πίστις σου σεώκω σε. 43 Καὶ παραχρῆμα
again: the faith of thee has saved thee. And instantly

30 who will not receive manifold, in this time, and in the coming age eternal life."

31 † And taking the twelve aside, he said to them, "Behold, we go up to Jerusalem, and All the THINGS WRITTEN through the PROPHETS, will be accomplished in the SON of MAN."

32 For † he will be delivered to the GENTILES, and will be mocked, and insulted, and spit upon;

33 and having scourged him, they will kill him; and the THIRD DAY he will rise again."

34 † But they understood none of these things; and this MATTER was concealed from them, and they did not recognize WHAT WAS SPOKEN."

35 † And it occurred, as he APPROACHED Jericho, a certain blind man sat begging by the ROAD."

36 And hearing a CROWD passing along, he inquired what it meant."

37 And they told him, "Jesus the NAZARENE is passing by."

38 And he shouted, saying, "Jesus, Son of David, have pity on me!"

39 And those GOING BEFORE, charged him to be silent; but he cried out much more, "Son of David, have pity on me!"

40 And Jesus stopping, commanded him to be led to him. And having come near, he asked him,

41 "What dost thou wish that I should do to thee?" And he said, "Master, to restore my sight."

42 And Jesus said to him, "Receive thy sight, † thy FAITH has cured thee."

43 And instantly he saw

* VATICAN MANUSCRIPT.—41. saying—omit.

† 31. Matt. xvi. 21; xvii. 22; xx. 17; Mark x. 32.
1. John xviii. 23; Acts iii. 17.
† 32. Matt. xx. 20; Mark x. 40.

† 32. Matt. xxvii. 1; Luke xxiii. 34.
† 33. Mark ix. 31; Luke ii. 50, 51, 45; John x. 6; xii. 10.
† 42. Luke xvii. 29

ανεβλεψε, και ηκολουθει αυτον, δοξαζων τον
he saw again, and followed him, glorifying the
θεον και πας ο λαος ιδων, εδωκεν αινον τῷ θεῷ.
God, and all the people seeing, gave praise to the God.

ΚΕΦ. 19. 10.

¹ Και ειπελθων διηρχετο την 'Ιεριχῃ. ² Και
And having entered he passed through the Jericho. And
ιδου, απηρ ονοματι κελουμενος Ζακχαιος· και
lo, a man for a name being called Zaccheus; and
αυτος ην αρχιτελωνης, και ουτος ην πλουσιος.
he was a chief tax-gatherer, and this was rich.

³ Και εζητει ιδειν τον Ιησουν, τις εστι· και ουκ
And he sought to see the Jesus, who he is; and not
ηδυνατο απο του οχλου, οτι τη ἡλικια μικρος
was able on account of the crowd, for the stature little
ην. ⁴ Και προδραμων εμπροσθεν, ανεβη επι
was. And running before, he went up on

συκομοριαν, ινα ιδῃ αυτον· οτι εκεινης
a sycamore, that he might see him; for that
ημελλε διερχισθαι. ⁵ Και ὡς ηλθεν επι τον
he was about to pass by. And so he came to the

τοπον, αναβλεψας ο Ιησους * [ειδεν αυτον, και]
place, having looked the Jesus [saw him, and]
ειπε προς αυτον· Ζακχαιε, σπευσας καταβηθι·
and to him; O Zaccheus, having hastened descend thou;

σημερον γαρ εν τῷ οικῳ σου δει με μειναι.
to-day for in the house of thee must me to abide.

⁶ Και σπευσας κατεβη, και ὑπεδεξατο αυτον
And having hastened he came down, and he received him
χαριων. ⁷ Και ιζοντες ἅπαντες διεγογγυζον,
rejoicing. And saying all murmured,

λεγοντες· 'Οτι παρα ἁμαρτωλῳ ανδρι εισηλθε
saying: That with a sinner a man he went in
καταλυσαι. ⁸ Σταθεις δε Ζακχαιος ειπε προς
to lodge. Standing up but Zaccheus said to

τον κυριον Ιησουν, τα ἡμιση των ὑπαρχοντων
the lord; Lo, the half of the possessions
μου, κυριε, διδωμι τοις πτωχοις· και ει τιнос
of me. O lord, I give to the poor; and if any one
τι εσυκοφαντησα αποδιδωμι τετραπλουν.
any thing I extorted I give back fourfold.

⁹ Ειπε δε προς αυτον ο Ιησους· 'Οτι σημερον
said and to him the Jesus; That to-day
σωτηρια τῷ οικῷ τουτῷ εγενετο· καθοτι και
salvation to the house this has come; since also
αυτος υιος Αβρααμ εστιν· ¹⁰ ηλθε γαρ ο υιος
he a son of Abraham is; came for the son
του ανθρωπου ζητησαι και σωσαι το απολωλος.
of the man to seek and to save that having been lost.

¹¹ Ακουστων δε αυτων ταυτα, προσθεις
Hearing and of them these things, proceeding
ειπε παραβολην, δια το εγγυς αυτον ειναι
he spoke a parable, because the near him to be
Ιερουσαλημ, και δοκειν αυτοις, οτι παραχρημα
Jerusalem, and to think them, that immediately

again, and followed him.
‡ glorifying God; and all
the PEOPLE seeing it, gave
Praise to God.

CHAPTER XIX.

¹ And having entered, he was passing through JERICHO;

² and beheld, a Man named Zaccheus, (he was rich, and a Chief Tribute-taker.)

³ sought to see who JESUS was, and could not on account of the CROWD, for he was of low STATURE.

⁴ And running *BEFORE, he climbed a SYCAMORE to see him; For he was about to pass by it.

⁵ And when * Jesus came to the PLACE, looking up he said to him, "Zaccheus, hasten down, for To-day I must abide at thy HOUSE."

⁶ And he hastened down, and received him rejoicing.

⁷ And seeing it, they all murmured, saying, ‡ "He has gone in to lodge with a Sinful man."

⁸ But Zaccheus standing up, said to the LORD, "Behold, Master, the HALF of * MY POSSESSIONS I give to the POOR; and if I have extorted any thing from any one, ‡ I restore fourfold."

⁹ And * Jesus said to him, "To-day has Salvation come to this HOUSE, since he also is ‡ a Son of Abraham."

¹⁰ ‡ For the SON of MAN has come to seek and to save THAT which was LOST."

¹¹ And as they were hearing these things, proceeding he spoke a Parable, because he was near Jerusalem, and they thought that the KINGDOM of GOD

* VATICAN MANUSCRIPT.—4. BEFORE.
‡ MY POSSESSIONS I give to the POOR.

5. JESUS.
9. JESUS.

5. saw him, and—omit.

‡ 41. Luke v. 26; Acts iv. 21; xi. 13.
† 1. 1 Sam. xii. 3; 2 Sam. xii. 6.
2 Sam. 11.

‡ 7. Matt. ix. 11; Luke v. 26.
‡ 9. Rom. iv. 11, 12, 13; Gal. iii. 7.

‡ 5. Ex. 4.
‡ 10. Luke

μελλει ἡ βασιλεια του θεου αναφανεσθαι.
is about the kingdom of the God to appear.
12 Εἶπεν οὖν Ἀνὼθρωπος τις ευγενης επορευθη
He said therefore: A man certain well-born went
εις χωραν μακραν, λαβειν ἑαυτῷ βασιλειαν, και
into a country distant, to receive for himself royal dignity, and
ὑποστρεψαι. 13 Καλεσας δε δεκα δουλους ἑαυ-
to return. Having called and ten slaves of him-
του, εδωκεν αυτοις δεκα μνας, και ειπε προς
self, he gave to them ten minas, and he said to
αυτους· Πραγματευσασθε ἕως ερχομαι. 14 Οἱ
them: Do you business till I come. The
δε πολῖται αὐτου ἐμισουν αὐτον, και ἀπεστειλαν
but citizens of him hated him, and sent
πρεσβειαν οπισω αὐτου, λεγοντες· Οὐ θελομεν
an embassy after him, saying: Not we are willing
τὸν βασιλευσαι ἐφ' ἡμας. 15 Καὶ ἐγενετο
this to reign over us. And it happened
ἐν τῷ ἐπανελθειν αὐτον λαβοντα τὴν βασιλειαν,
in the to return him having received the royal dignity,
και ειπε φωνηθῆναι αὐτῷ τοὺς δουλους τούτους,
and he ordered to be called to himself the slaves those,
οἰς εδωκε τὸ ἀργυριον· ἵνα γινῇ, τίς τι
to whom he gave the silver: that he might know, what each
διεπραγματευσάτο. 16 Παρεγενετο δε ὁ πρῶ-
had gained by trading. Came and the first,
τος, λεγων· Κυριε, ἡ μνα σου προσεργασατο
saying: O Lord, the mina of thee has gained
δὲ κα μνας. 17 Καὶ εἶπεν αὐτῷ· Εὖ, ἀγαθὲ δουλε·
ten minas. And he said to him: Well, O good slave:
ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγενου, ἵσθι ἐξου-
because in least faithful thou hast been, be thou autho-
σιαν ἔχων ἐπάνω δεκα πόλεων. 18 Καὶ ἦλθεν
rity having over ten cities. And came
ὁ δεύτερος, λεγων· Κυριε, ἡ μνα σου ἐποίησε
the second, saying: O Lord, the mina of thee has made
πέντε μνας. 19 Εἶπε δε καὶ τούτῳ· Καὶ σὺ
five minas. He said and also to this: Also thou
γίνου ἐπάνω πέντε πόλεων. 20 Καὶ ἕτερος
be over five cities. And another
ἦλθε, λεγων· Κυριε, ἰδοὺ ἡ μνα σου, ἣν εἶχον
came, saying: O Lord, lo the mina of thee, which I had
ἀποκειμένην ἐν σακκίῳ. 21 Εφοβουμένη γὰρ
being laid up in a napkin. I feared for
σε, ὅτι ἄνθρωπος ἀστυγὸς εἶ· αἰρεῖς, ὁ
thee, because a man harsh thou art; thou takest up, what
οὐκ ἐθηκας, καὶ θερῖζεις, ὁ οὐκ ἐσπείρας.
not thou didst lay down, and thou reapest, what not thou didst sow.
22 Λεγει δε αὐτῷ· Ἐκ τοῦ στόματος σου κρινῶ
He says and to him: Out of the mouth of thee I will judge

was about immediately to appear.

12 Therefore he said, † "A certain Man of noble birth went into a distant Country to procure for himself Royalty, and to return

13 And he called Ten of his Servants, and gave them Ten † Minas, and said to them, † "Trade till I come."

14 But his CITIZENS hated him, and sent an Embassy after him, saying, † "We are not willing for this man to reign over us."

15 And it occurred, that at his RETURN, having received the ROYALTY, he ordered those SERVANTS to be called to him, to whom he gave the SILVER, that he might know what † they had gained by traffic.

16 Then the FIRST came, saying, † "Sir, thy MINA has gained Ten Minas."

17 And he said to him, † "Well done, good Servant! because thou hast been † faithful in a very small matter, possess authority over Ten Cities."

18 And the SECOND came, saying, † "Sir, thy MINA has made Five Minas."

19 And he said also to this, † "Be thou also over Five Cities."

20 And † the OTHER came, saying, † "Sir, behold thy MINA, which I had laid up in a Napkin;

21 † for I feared thee, because thou art a harsh Man; thou takest up what thou didst not lay down, and reapest what thou didst not sow."

23 And he said to him, † Out of thine own MOUTH

* VATICAN MANUSCRIPT.—15. they had gained.

17. Well done.

20. the OTHER.

† 13 Our Lord manifestly alludes to the case of Archelaus, who went to Rome to solicit the Emperor that he might be reinstated in his father's kingdom; and the Jews sent an embassy after him, to petition and plead against him. But however he was confirmed in the kingdom of Judea; and when he returned, took ample vengeance of his enemies and opposers.—Newcome.

† 13. The LXX use the original word *mina* for the Hebrew *shekel* from which it is evidently derived, and it appears from Ezek. xiv. 12, to have been equal to sixty shekels. Now allowing the shekel with Dr. Prideaux, to be three shillings, then the mina was equal to nine pounds English.—A. Clarke. Horne makes the *mina* equal to £3. 2s. 6d., or fifteen dollars.

† 17. Matt. xxv. 21; Luke xvi. 10.

† 21. Matt. xxv. 24.

† 22. Matt. xii. 37.

σε, πονηρε δουλε· ηδεις, οτι εγω ανθρωπος
 thee, O evil slave; thou knowest, that I a man
 αυτηρος ειμι, αιρων δ ουκ εθηκα, και θερι-
 hank am, taking up what not I laid down, and reap-
 ζων δ ουκ εσπειρα· ²³ και διατι ουκ εδωκας το
 ing what not I sowed; and why not thou gavest the
 αργυριον μου επι την τραπεζαν, και εγω ελθων
 silver of me on the table, and I coming
 συν τοκω αυ επραξα αυτο; ²⁴ και τοις παρεσ-
 with interest might have exacted it? And to those having
 τωσιν ειπεν· Αρατε απ' αυτου την μιναν, και
 stood by he said; Take you from him the mina, and
 δοτε τω τας δεκα μνας εχοντι. ²⁵ (και ειπον
 give you to the ten minas having. (And they said
 αυτω· Κυριε, εχει δεκα μνας.) ²⁶ λεγω * [γαρ]
 to him; O lord, he has ten minas.) I say [for]
 υμιν οτι παντι τω εχοντι δοθησεται· απο δε
 to you that to every one who having will be given; from but
 του μη εχοντος, και ο εχει, αρθησεται * [απ'
 of the not having, even what he has, will be taken [from
 αυτου.] ²⁷ Πλην τους εχθρους μου εκεινους,
 him.] But the enemies of me those,
 τους μη θελησαντας με βασιλευσαι επ' αυτους,
 the not willing me to reign over them,
 αγωγετε ωδε, και κατασφαζετε εμπροσθεν μου.
 bring you hither, and slay in presence of me.
²⁸ και ειπον ταυτα, επορευετο εμπροσθεν,
 And having said these, he went before,
 αναβαινω εις Ιεροσολυμα. ²⁹ και εγενετο ως
 going up to Jerusalem. And it happened as
 ηγγισεν εις Βηθθαγη και Βηθανια, προς το
 he drew near to Bethphage and Bethany, to the
 ορος το καλουμενον ελαιων, απεστειλε δυο
 mountain that being called of olive-trees, he sent two
 των μαθητων αυτου, ³⁰ ειπων· Τραγετε εις
 of the disciples of himself, saying; Go you into
 την κατεραντι κωμην· εν η εισπορευομενοι
 the over-against village; in which entering
 ευρησετε πωλον δεδεμενον, επ' ον ουδεις
 you will find a colt having been tied, on which no one
 πωποτε ανθρωπων εκαθισε· λυσαντες αυτον
 ever of men sat; having loosed him
 αγωγετε. ³¹ και εαν τις υμας ερωτα· Διατι
 bring you. And if any one of you may ask: Why
 λευετε; οδτως απειτε * [αυτω·] 'Οτι ο κυριος
 do you loose? thus say you [to him:] That the lord
 αυτου χρειαυ εχει. ³² Απελθοντες δε οι απεσ-
 of him need has. Having gone and those having
 ταλμενοι εβρον, καθως ειπεν αυτοις. ³³ Ανον-
 been out found, as he said to them. Look-

I will judge thee, Wicked Servant. † Didst thou know that I am a harsh Man. taking up what I laid not down, and reaping what I did not sow?

23 Why, then, didst thou not place my MONEY in the BANK, that coming I might have exacted the Same with Interest?

24 And he said to THOSE STANDING BY, 'Take from him the MINA, and give it to HIM who has † the TEN Minas.'

25 (And they said to him, 'Sir, he has Ten Minas.')

26 'I say to you, ‡ That to EVERY ONE who HAS, more shall be given; and from HIM who HAS not, even what he has shall be taken away.'

27 But * THOSE ENEMIES of mine, who were not WILLING that I should reign over them, bring hither, and slaughter them in my presence."

28 And having said these things, ‡ he went on before, going up to Jerusalem.

29 ‡ And it occurred, as he drew near to Bethphage and Bethany, at THAT MOUNTAIN which is CALLED the Mount of Olives, he sent two of * the DISCIPLES,

30 saying, "Go to the VILLAGE OVER AGAINST you, in which, having entered, you will find a Colt tied, on which no Man ever sat; loose, and bring him.

31 And if any one asks you, 'Why do you loose him?' you shall thus say, 'Because the MASTER wants him.'

32 And THOSE who were SENT, went away, and found it even as he had told them.

* VATICAN MANUSCRIPT.—26. For—omit.
 29. the DISCIPLES. 31. to him—omit.

26. from him—omit.

27. THOSE.

† 24. Perhaps it would be well to supply the word *gained* here—"Give it to him who has gained ten Minas; for I say to you, That to every one who has *gained*, shall be given; and from him who has not *gained*, even what he has received shall be taken away."—Clarke.

: 22. Matt. xiv. 26.

: 26. Matt. xiii. 12; xiv. 20; Mark iv. 25; Luke vii. 14.

: 28. Mark x. 32.

: 30. Matt. xxi. 1; Mark xi. 1.

των δε αυτων τον πωλον, ειπο οι κυριοι αυτου
ing and of them the colt, said the lords of him
προς αυτους· Τι λυετε τον πωλον· ³¹Οι δε ειπον·
to them; Why loose you the colt: They and said:
‘Ο κυριος αυτου χρειαν εχει. ³²Και ηγαγον
The lord of him need has. And they led
αυτον προς τον Ιησουν· και επιρριψαντες εαυ-
him to the Jesus: and having thrown of them-
των τα ιματια επι τον πωλον, επεβιβασαν τον
sides the mantles on the colt, they set on the
Ιησουν. ³³Πορευομενου δε αυτου, υπεστρωννυσαν
Jesus. Going and of him, they spread under
τα ιματια αυτων εν τη οδω. ³⁷Εγγιζοντες δε
the mantles of them in the way. Drawing near and
αυτου ηδη προς τη καταβασει του ορους των
of him now to the descent of the mountain of the
ελαιων, ηρξαντο εσταν το πληθος των μαθητων
olive-trees, began all the multitude of the disciples
χαιροντες αιειν τον Θεον φωνη μεγαλη περι
rejoicing to praise the God with a voice loud for
πασων ων ειδον δυναμεων, ³³λεγοντες· Ευλογη-
all which they saw mighty works, saying: Worthy
ημερος ο ερχομενος βασιλευς εν ονοματι κυριου·
of blessing the coming king in name of Lord:
ειρηνη εν ουρανω, και δοξα εν υψιστοις. ³³Και
peace in heaven, and glory in highest. And
τινες των Φαρισαιων απο του οχλου ειπον προς
some of the Pharisees from the crowd said to
αυτον· Διδασκαλε, επιτιμησον τοις μαθηταις
him: O teacher, rebuke the disciples
σου. ⁴⁰Και αποκριθεις ειπεν * [αυτοις·] Λεγω
of thee. And answering he said [to them:] I say
υμιν, οτι εαν ουτοι σιωπησωσιν, οι λιθοι κек-
to you, that if these should be silent, the stones will
ραζονται.
cry out.

⁴¹Και ως ηγγισεν, ιδων την πολιν, εκλαυσεν
And as he drew near, seeing the city, he wept
επ' αυτη, λεγων· ⁴²‘Οτι ει εγnows και συ,
over her, saying. That if thou hadst known even thou,
* [και γε] εν τη ημερα * [σου] ταυτη, τα προς
[at least] in the day [of thee] this, the things to
ειρηνην σου· νυν δε εκρυβη απο εφθαλμων
peace of thee; now but it is hidden from eyes
σου. ⁴³‘Οτι ηξουσιν ημεραι επι σε, και περι-
of thee. For will come days on thee, and will
βαλουσιν οι εχθροι σου χαρακα σοι, και περικυκ-
throw around the enemies of thee a rampart to thee, and will sur-
λωσουσι πε, και συνεξουσι σε παντοθεν· ⁴¹και
round thee, and will press thee on every side, and
εδαφίουσι σε, και τα τεκνα σου εν σοι·
will level with the ground thee, and the children of thee in thee.
και ουκ αφησουσιν εν σοι λιθον επι λιθω· ανθ’
and not they will leave in thee a stone on a stone, because

33 And as they were
loosing the colt, the own-
ers of it said to them,
“Why do you untie the
colt?”

34 And they said,
“Because the master
wants him,”

35 And they led it to
Jesus; and having cast
their own mantles on
the colt, they set Jesus
on it.

36 ‡ And as he was go-
ing, they spread their GAR-
MENTS on the road.

37 And when he was
now approaching, at the
DESCENT of the MOUNT of
OLIVES, all the MULTI-
TUDINE of the DISCIPLES
began to rejoice, and praise
God with a loud Voice, for
all the Miracles which they
had seen,

38 saying, † “Blessed be
the coming KING in the
Name of Jehovah! Peace
in Heaven, and Glory in
the highest heaven.”

39 And some of the
PHARISEES, among the
crowd, said to him,
“Teacher, rebuke thy DIS-
CIPLES.”

¶ “I tell you, That if
these should be silent,
‡ the STONES would imme-
diately cry out.”

41 And as he drew near,
beholding the CITY, ‡ he
wept over it,

42 saying, “O, that thou
hadst known, even thou,
at this DAY, the THINGS
which are for thy Peace!
But now they are hidden
from thine Eyes.

43 For the DAYS will
come on thee, when thine
ENEMIES shall throw a
Rampart around thee, and
enclose thee and press
thee in on every side,

44 and will lay thee
level with the ground, and
thy CHILDREN in thee
and they will not leave a
Stone upon a Stone in thee

* VATICAN MANUSCRIPT.—34. Because the MASTER.
loant—omit. 42. of thee—omit.

‡ 35. 2 Kings ix. 15; Matt. xxi. 7; Mark xi. 7; John xii. 18.
‡ 38. Isa. cxviii. 20; Luke xiii. 35. ‡ 40. Hab. ii. 11.

40. to them—omit. 42. ei

‡ 41. John ii. 33

ὅτι οὐκ ἐγνώσκει τὸν καιρὸν τῆς ἐπισκοπῆς σου.
 and thou didst not know the season of the visitation of thee.
 45 Καὶ εἰσελθὼν εἰς τὸ ἱερόν, ἤρξατο ἐκβαλεῖν
 And entering into the temple, he began to cast out
 τοὺς πωλοῦντας * [ἐν αὐτῷ καὶ ἀγοράζοντας,]
 those selling in it and buying,]
 46 λέγων αὐτοῖς· Γεγραπται· “Ὁ οἶκος μου
 saying to them; It is written, “The house of me
 οἶκος προσευχῆς ἐστίν· ὑμεῖς δὲ αὐτὸν ἐποίη-
 a house of prayer is, you but it made
 σατε σπηλαιὸν ληστῶν.” 47 Καὶ ἦν διδασκων
 a den of robbers.” And he was teaching
 το καθ’ ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ
 the every day in the temple: the and high-priests and
 οἱ γραμματεῖς ἐζητοῦν αὐτὸν ἀπολεσθαι, καὶ οἱ
 the scribes sought him to destroy, and the
 πρῶτοι τοῦ λαοῦ. 48 Καὶ οὐχ εὗρισκον το τι
 chief men of the people. And not finding that what
 ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρεματο αὐτοῦ
 they might do: the people for all were very attentive him
 ἀκούων.
 hearing.

ΚΕΦ. κ'. 20.

1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων
 And it happened in one of the days those
 διδασκόντος αὐτοῦ τοῦ λαοῦ ἐν τῷ ἱερῷ, καὶ
 was teaching of him the people in the temple, and
 εὐαγγελίζομενον, ἀπέστησαν οἱ ἀρχιερεῖς καὶ
 preaching glad tidings, stood by the high-priests and
 οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, 2 καὶ
 the scribes with the elders, and
 εἶπον πρὸς αὐτὸν, λέγοντες· Εἰπε ἡμῖν, ἐν
 said to him, saying: Say to us, by
 ποῖα ἐξουσία ταῦτα ποιεῖς; ἡ τίς ἐστίν ὁ
 what authority these things doest thou? or who is he
 δὸς σοι τὴν ἐξουσίαν ταύτην; 3 Ἀπεκρίθεις
 saying given to thee the authority this? Answering
 δὲ εἶπε πρὸς αὐτοὺς· Ἐρωτήσω ὑμᾶς κατὰ ἕνα
 rather ask to them: Will not you also! one
 λόγον, καὶ εἰπάτε μοι· 4 Το βᾶπτισμα Ἰωάννου
 word, and say you to me: The dipping of John
 ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπου; 5 Οἱ δὲ συνε-
 from heaven was, or from men? They and rea-
 λογίζαντο πρὸς ἑαυτοὺς, λέγοντες· Ὅτι εἰ
 reasoned among themselves, saying; That if
 εἰπώμεν· Ἐξ οὐρανοῦ εἶπαι· Διατί * [οὐκ] οὐκ
 we should say, From heaven he will say; Why [then] not
 ἐπιστεύσατε αὐτῷ; 6 Ἐὰν δὲ εἰπώμεν· Ἐξ
 did we believe him? If and we should say, From
 ἀνθρώπων· πᾶς ὁ λαὸς καταλιθασει ἡμᾶς·
 men; all the people will stone us.
 πεπεισμένος γὰρ ἐστίν, Ἰωάννην προφήτην
 having been persuaded for it is, John a prophet
 εἶναι. 7 Καὶ ἀπεκρίθησαν μὴ εἶδεναι ποθεν.
 being And they answered not to have known whence.

because thou didst not know the season of thy visitation.

45 † And going into the temple, he began to expel those who sold,

46 saying to them, “It is written, † My house shall be a house of prayer;” but you have made it a Den of Robbers.”

47 And he was teaching in the temple every day; and † the high-priests and the scribes and the chiefs of the people, were seeking to destroy him.

48 And they could not find how to do it, for all the people were very attentive to hear him.

CHAPTER XX.

1 † And it occurred on one of * those days, as he was teaching the people in the temple, and proclaiming glad tidings, the high-priests, and the scribes, with the elders came upon him,

2 and said to him, saying, “Tell us, † by What Authority thou doest these things? or who is he that empowere thee?”

3 And answering he said to them, “I also will ask you * a Question; and answer me;

4 Was the immersion of John from Heaven, or from Men?”

5 And they reasoned among themselves, saying, “If we say, ‘From Heaven,’ he will retort, ‘Why did you not believe him?’

6 But if we say, ‘From Men,’ all the people will stone us; † for they are persuaded that John was a Prophet.”

7 And they answered, that they did not know whence it was.

* Vatican Manuscript—45. In it and buying—omit.

46. shall be a house.

† the same. B. a Question. C. then—omit.

1 c. Matt. xxi. 12; Mark xi. 15.

‡ 46. Isa. lv. 7.

† 47. Mark xi. 18. John

v. 12; viii. 37.

1 c. Matt. xxi. 23

‡ 2. Acts iv. 7; vii. 37.

‡ 6. Matt. xvi.

1 c. xxi. 20; Luke vii. 17

⁸ Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω
And the Jesus said to them: Neither I tell
ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποίᾳ.
to you, by what authority these I do.

⁹ Ἦρξάτο δὲ πρὸς τὸν λαὸν λέγειν τὴν παρα-
He began and to the people to say the para-
βολὴν ταύτην· Ἄνθρωπος ἐφύτευσεν ἀμπελῶνα,
bly this: A man planted a vineyard,
καὶ ἐξέδοτο αὐτὸν γεωργοῖς· καὶ ἀπεδημήσε
and let out it to husbandmen: and went abroad
χρόνους ἱκανούς. ¹⁰ Καὶ ἐν κίρῳ ἀπεστείλε
times many. And in season he sent

πρὸς τοὺς γεωργούς δούλον, ἵνα ἀπο τοῦ καρποῦ
to the husbandmen a slave, that from of the fruit
τοῦ ἀμπελῶνος δώσιν αὐτῷ· οἱ δὲ γεωργοί,
of the vineyard they might give to him: the but husbandmen,
δεῖραντες αὐτὸν, ἐξαπέστειλαν κενόν. ¹¹ Καὶ
having beaten him, sent away empty. And

προσέθετο πεμψαί ἕτερον δούλον· οἱ δὲ κακείνῳ
he proceeded to send another slave: they but also this
δεῖραντες καὶ ἀτιμάσαντες, ἐξαπέστειλαν κενόν.
having beaten and having dishonoured, sent away empty.

¹² Καὶ προσέθετο πεμψαί τρίτον· οἱ δὲ καὶ τοῦ-
And he proceeded to send a third: they but also this
τον τραυματίζαντες ἐξεβάλον. ¹³ Εἶπε δὲ ὁ
having wounded cast out. Said and the

κύριος τοῦ ἀμπελῶνος· Τί ποιήσω; πεμψά τον
lord of the vineyard; What shall I do? I will send the
υἱόν μου τὸν ἀγαπητόν· ἵσως τούτου ἰδόντες
son of mine the beloved; perhaps this seeing
ἐντραπήσονται. ¹⁴ Ἰδόντες δὲ αὐτὸν οἱ γεωργοί,
they will regard. Seeing but him the husbandmen,

διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Οὗτος
they reasoned with themselves, saying; This
ἐστὶν ὁ κληρονομός· * [δευτε,] ἀποκτείνωμεν
is the heir; [come,] we may kill

αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία. ¹⁵ Καὶ
him, that to us may be the inheritance. And
ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος, ἀπέκτει-
casting him out of the vineyard, they
ναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπε-
killed. What then will do to them the lord of the vine-
λῶνος; ¹⁶ Ἐλευσεται καὶ ἀπολέσει τοὺς γεωρ-
yard? He will come and will destroy those husband-

γούς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.
men these, and give the vineyard to others.
Ἀκούσαντες δὲ εἶπον· Μὴ γένοιτο. ¹⁷ Ὁ δὲ,
Having heard and they said; Not let it be. He but,

εμβλέψας αὐτοῖς, εἶπε· Τί οὖν ἐστὶ τὸ γεγραμ-
having looked to them, he said; What then is that having been
μενον τούτο· “Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκο-
written this; “A stone which rejected the build-
δομουντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;”
ing, this has been made into a head corner?”

¹⁸ Πᾶς ὁ πέσων ἐπ’ ἐκεῖνον τὸν λίθον, συνθλασ-
All the falling upon that the stone, will be
θήσεται· ἐφ’ ὃν δ’ ἀν πέσῃ, λικμησεί αὐτόν.
bruised; on whom but it may fall, will grind to powder him.

8 And JESUS said to them, “Neither do I tell you by What Authority I perform these things.”

9 And he began to speak this PARABLE to the PEOPLE. † “A Man planted a Vineyard, and leased it to Cultivators, and left the country for a long time.

10 And at the season he sent a Servant to the CULTIVATORS, that they should give him of the FRUIT of the VINEYARD. But the CULTIVATORS beat him, and sent him away empty.

11 And again he sent Another Servant; and THEY beat him also, and having shamefully treated him, sent him away empty.

12 And again he sent a third; and THEY wounded him also, and drove him out.

13 Then the OWNER of the VINEYARD said, ‘What shall I do? I will send my BELOVED SON; perhaps they will respect him.’

14 But when the CULTIVATORS saw him, they reasoned among themselves, saying, ‘This is the HEIR; let us kill him, that the INHERITANCE may become ours.’

15 And having thrust him out of the VINEYARD, they killed him. What, therefore, will the OWNER of the VINEYARD do to them?

16 He will come and destroy those CULTIVATORS, and give the VINEYARD to others.” And having heard it, they said, “Let it not be.”

17 And looking on them, HE said, “What is THIS then that is WRITTEN, † ‘A ‘Stone which the BUILDERS rejected, has become ‘the Head of the Corner.’

18 WHOMSOEVER FALLS ON that STONE will be bruised; but on whom it may fall, it will crush him to pieces.”

* VATICAN MANUSCRIPT.—15. come—omit.

† 9. Matt. xxi. 33; Mark xii. 1.

† 17. Ps. cxviii. 22; Matt. xxi. 42.

¹⁹ Καὶ ἐζητήσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς
 And sought the high-priests and the scribes
 ἐνβάλειν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ
 to put on him the hands in this the
 ὥρᾳ· καὶ ἐφοβήθησαν τὸν λαόν· ἐγνώσαν γὰρ,
 hour, but they feared the people; they knew for,
 ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.
 that to them the parable this he spoke.

²⁰ Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθε-
 And having watched they sent spies,
 τούς, ὑποκρινομένους ἑαυτοὺς δίκαιους εἶναι,
 feigning themselves righteous to be;
 ἵνα ἐπιλάβωνται αὐτοῦ λόγου, εἰς τὸ παρα-
 that they might lay hold of him of a word, in order to the
 δοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγε-
 lower up him to the rule and to the authority of the gov-
 μονός. ²¹ Καὶ ἐπηρώτησαν αὐτὸν, λέγοντες·
 owner. And they asked him, saying;

Διδασκαλε, οἴδαμεν, ὅτι ὀρθῶς λέγεις καὶ
 O teacher, we know, that rightly thou speakest and
 διδάσκεις, καὶ οὐ λαμβάνεις προσωποῦν, ἀλλ' ἐπ'
 thou teachest, and not thou dost accept a countenance, but in
 ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις. ²² Ἐξε-
 truth the way of the God thou teachest. Is it

τιν ἡμῖν Καίσαρι φοροῦν δύναι, ἢ οὐ; ²³ Κατα-
 lawful for us to Cesar tax to give, or not? Per-
 ροῦσας δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς
 ceiving but of them the craftiness, he said to
 αὐτούς· * [Τί με πειράζετε;] ²⁴ Δεῖξατέ μοι
 them: [Why me tempt you?] Show you to me

δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν;
 a denarius, of whom has it likeness and inscription?

Ἀποκριθεὶς δὲ εἶπον· Καίσαρος. ²⁵ Ὁ δὲ εἶπεν
 Answering and they said; Of Cesar. He and said

αὐτοῖς· Ἀποδοτε τοῖνυν τὰ Καίσαρος, Καίσαρι·
 to them: Give you back the things of Cesar, to Cesar:

καὶ τὰ τοῦ θεοῦ, τῷ θεῷ. ²⁶ Καὶ οὐκ ἰσχύσαν
 and the things of the God, to the God. And not they were able

ἐπιλαβεσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ·
 to take hold of him of a word in presence of the people;

καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ,
 and wondering at the answer of him,

ἐσγήσαν.
 they were silent.

²⁷ Προσελθόντες δὲ τινες τῶν Σαδδουκαίων,
 Approaching and some of the Sadducees,

οἱ ἀντιλεγοντες ἀναστασιν μὴ εἶναι, ἐπερώτη-
 those denying a resurrection not to be, asked

σαν αὐτόν, ²⁸ λέγοντες· Διδασκαλε, Μωσῆς
 him, saying; O teacher, Moses

ἐγράψεν ἡμῖν, "εἰ ἄν τις ἀδελφὸς ἀποθάνῃ
 wrote for us, "If any one a brother should die

ἔχων γυναῖκα, καὶ οὗτος ἀτεκνὸς ἀποθάνῃ, ἵνα
 having a wife, and this childless should die, that

λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξ-
 should the brother of him the wife, and should

αὐτῷ ὡς σπέρμα τῷ ἀδελφῷ αὐτοῦ." ²⁹ Ἐπεὶ
 said to the brother of himself. seven

19 In that very hour; the HIGH-PRIESTS and SCRIBES sought to lay HANDS on him, but they feared the PEOPLE; for they knew That he had spoken this PARABLE concerning them.

20 † And watching him, they sent forth Spies, feigning themselves to be righteous men, that they might take hold of His Speech, in order to DELIVER him up to the COMMAND and AUTHORITY of the GOVERNOR.

21 And they asked him, saying, † "Teacher, we know That thou speakest and teachest correctly, and and dost not partially respect personal Appearance, but teachest THE WAY of God in Truth;

22 Is it lawful for us, or not, to pay Tribute to Cesar?"

23 But perceiving Their CUNNING, he said to them,

24 "Show me a Denarius. Whose Likeness and Inscription has it?" And * THEY said, "Cesar's."

25 And HE said to them, "Render, then, the THINGS of Cesar, to Cesar; and the THINGS of God, to God."

26 And they were not able to take hold of * a word before the PEOPLE; and they wondered at his ANSWER, and were silent.

27 † Then SOME of the SADDUCEES, * who SAY there is no Resurrection, approaching, asked him,

28 saying, "Teacher, † Moses wrote for us, 'If a man's brother should die, having a Wife, and * he be without children, that his BROTHER should take his WIFE, and raise up OFFspring to his BROTHER.'

* VULGATE MANUSCRIPT.—23. Why tempt you me—ours.

24. a word before the people. 27. who say that there is no Resurrection.

† 2. Matt. xii. 15.

† 3. Matt. xii. 16, Mark vii. 14.

Mark vii. 15. † 28. Deut. xxi. 5.

21. they said, Cesar's.

25. he be without

† 27. Matt. xii. 24.

οὐν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα,
now brothers were; and the first having taken a wife,
ἀπέθανεν ἀτεκνός. ³⁰ Καὶ * [ἐλαβεν] ὁ δευτερός
died childless. And [took] the second

* [τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἀτεκνός.]
[the wife, and this died childless]

³¹ Καὶ ὁ τρίτος ἐλάβεν αὐτὴν· ὥσαυτως δὲ καὶ
And the third took her: in like manner and also
οἱ ἑπτα· οὐ κατελίπον τέκνα, καὶ ἀπέθανον·
the seven: not they left children, and died:

³² Ὑστερον * [δε πάντων] ἀπέθανε καὶ ἡ γυνή.
Last [and of all] died also the woman.

³³ Ἐν τῇ οὖν ἀναστάσει, τίνος αὐτῶν γίνεται
In the therefore resurrection, of which of them will be
γυνή; οἱ γὰρ ἑπτα εἶχον αὐτὴν γυναῖκα. ³⁴ Καὶ
a wife? the for seven had her a wife. And

* [ἀποκριθεὶς] εἶπεν αὐτοῖς ὁ Ἰησοῦς· Οἱ υἱοὶ
[answering] he said to them the Jesus: The sons

τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐγαμίσκονται·
of the age this marry and are given in marriage:

³⁵ οἱ δὲ καταζῶντες τοῦ αἰῶνος ἐκείνου
those but having been accounted worthy of the age that

τυχεῖν, καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν,
to obtain, and of the resurrection that out of dead ones,

οὐτε γαμοῦσιν, οὐτε ἐγαμίσκονται. ³⁶ οὐτε γὰρ
neither marry, nor are given in marriage: not for

ἀποθανεῖν ἐτι δύνανται· ἰσαγγελοὶ γὰρ εἰσι,
to die more are able: like angels for they are,

καὶ υἱοὶ εἰσι τοῦ θεοῦ, τῆς ἀναστάσεως υἱοὶ
and sons they are of the God, of the resurrection sons

όντες. ³⁷ Ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μω-
being. That but rise the dead ones. even Mo-

σῆς ἐμνηύσεν ἐπὶ τῆς βату, ὡς λέγει κύριον,
ses declared at the bush, when he calls a Lord,

τὸν θεὸν Ἀβραάμ, καὶ τὸν θεὸν Ἰσαάκ, καὶ τὸν
the God of Abraham, and the God of Isaac, and the

θεὸν Ἰακώβ. ³⁸ Θεὸς δὲ οὐκ ἐστὶ νεκρῶν, ἀλλὰ
God of Jacob. A God now not he is of dead ones, but

ζωτῶν· πάντες γὰρ αὐτῷ ζῶσιν. ³⁹ Ἀποκριθεὶς
of living ones; all for to him live. Answering

δὲ τινες τῶν γραμματέων εἶπον· Διδάσκαλε,
and some of the scribes said; O teacher,

καλῶς εἶπας. ⁴⁰ Οὐκετι δὲ ἐτόλμων ἐπερωτᾶν
well thou hast spoken. No longer and they presumed to ask

αὐτὸν οὐδέν.
him nothing.

⁴¹ Εἶπε δὲ πρὸς αὐτοὺς· Πῶς λεγούσι τὸν
He said and to them; How say they the

30. the wife, and this died childless—
omit. 32. And of all—omit. 34. answering—omit. 36. God. 37. God.

37. God. 40. For after.

† 37. Many modern critics regard the phrase,—at the Bush,—as referring to the section in the book of Exodus, commencing at chap. iii. 2, where it is recorded that the angel of Jehovah appeared to Moses "in a flame of fire out of a bush." In Mark xii. 26, we read, Jesus asks, "Have you not read in the book of Moses at the bush, how God spoke to him?" evidently alluding to the place or section where it was to be found: so here he says "that the dead rise. even Moses has declared at the section of I the Bush when he calls Jehovah."

38. Now Moses could only be said to declare this by recording what the angel said. See the account in Exodus.

† 38. To him who regards the future resurrection of his people: so though it was present:—"God, who makes alive the dead and calls things not in being as though they were." Rom. iv. 17.

† 36. 1 Cor. xv. 42, 43; Rom. viii. 23; 1 John iii. 2.

† 41. Math. xxi. 45; Mark xiv. 34.

29 Now there were Seven Brothers; and the first, having taken a Wife, died childless.

30 And the second

31 and the third took her; and in like manner also the seven; they died, and left no Children.

32 And last, the woman died also.

33 At the resurrection, therefore, To which of them does she become a Wife; for the seven had her for a Wife."

34 And Jesus said to them, "The children of this age marry, and are given in marriage;

35 but those deemed worthy to obtain that age, and that resurrection from the Dead, neither marry, nor are given in marriage;

36 for they can die no more; † because they are like angels; and are Sons of * God, being Sons of the resurrection.

37 But That the dead rise, even Moses has declared, † at the bush, when he calls Jehovah, "the God of Abraham, and the * God of Isaac, and the * God of Jacob."

38 Now he is not a God of the Dead, but of the Living; † for to him all are alive."

39 Then some of the scribes answering, said, "Teacher, thou hast spoken well."

40 * And they dared not question him any more.

41 And he said to them, † "How do they say, that

Χριστὸν υἱὸν Δαυὶδ εἶναι; ⁴² Καὶ αὐτὸς Δαυὶδ λέγει ἐν βιβλῷ ψαλμῶν· “Εἶπεν ὁ κυριος τῷ υἱοῦ μου·” ⁴³ Καθὼ ἐξ δεξιῶν μου ἕως ἀνθῶ τῶν ἐχθρῶν σου ὑποποδίων τῶν ποδῶν σου.” ⁴⁴ Δαυὶδ οὖν κυρίον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἐστίν; ⁴⁵ Ἀκουτός δὲ πάντος τοῦ λαοῦ, εἶπε ταῖς μαθηταῖς αὐτοῦ· ⁴⁶ Προσέχετε ἀπὸ τῶν γραμματέων, τῶν θελοῦντων περιπατεῖν ἐν στολαῖς, καὶ φιλονεικῶντων ἀσπασμούς· ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλίσιαις ἐν τοῖς δεῖπνοις· ⁴⁷ οἱ κατεσθίουσι τὰς οἰκίας τῶν χηρῶν, καὶ προφασίζονται μακρὰ προσευχόμεναι· οὗτοι ληφσονται περισσότερον κρίμα.

ΚΕΦ. κα'. 21.

¹ Ἀναβλέψας δὲ εἶδε τοὺς βαλλόντας τὰ δῶρα αὐτῶν εἰς τὸ θησαυροφυλάκιον πλουσίων. ² Εἶδε δὲ * [καὶ] τινὰ χηρὰν πενιχρὰν βαλλούσαν ἐκεῖ δύο λεπτά· ³ καὶ εἶπεν· Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χηρὰ ἢ πτωχὴ αὕτη κλείον πάντων ἐβάλεν. ⁴ Ἀπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἐβάλον εἰς τὰ δῶρα * [τοῦ θεοῦ]· αὕτη δὲ ἐκ τοῦ ὑστερηματος αὐτῆς ἅπαντα τὸν βίον, ὃν εἶχεν, ἐβάλε. ⁵ Καὶ τινῶν λεγόντων περὶ τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ἀναθημασὶ κεκοσμηται, εἶπε· ⁶ Ταῦτα ἃ θεωρεῖτε, ἐλευσονται ἡμέραι ἐν αἷς οὓς ἀφθεθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται. ⁷ Ἐπηρώτησαν δὲ

the MESSIAH is to be a Son of David?

⁴² * For David himself says in the Book of Psalms, † “Jehovah said to my LORD, sit thou at my

‘RIGHT HAND, ‘till I put thine ENEMIES underneath thy ‘FEET.’

⁴⁴ David, therefore, calls him Lord, and how then is he * His Son?”

⁴⁵ † Then in the hearing of All the PEOPLE he said to * the DISCIPLES,

⁴⁶ “Beware of THOSE SCRIBES who DESIRE to walk about in Long robes, and † love Salutations in the MARKETS, and the Principal seats in the SYNAGOGUES, and the Upper couch at FEASTS;

⁴⁷ † those PLUNDERING the FAMILIES of WIDOWS, and for a Show make long Prayers; these will receive a Heavier Judgment.”

CHAPTER XXI.

¹ And looking up, † he saw the RICH CASTING their GIFTS into the TREASURY.

² And he saw a Certain poor Widow casting in there Two † Lepta.

³ And he said, “I assure you, That this POOR WIDOW cast in more than all;

⁴ for all these have cast among the GIFTS out of their SUPERFLUITY; but she, out of her POVERTY, cast in All the LIVING that she had.

⁵ † And some speaking of the TEMPLE, That it was adorned with beautiful Stones and Offerings, he said,

⁶ “As for these things which you behold, the Days will come, in which † there will not be * left here a Stone upon a Stone, that will not be thrown down.”

* VATICAN MANUSCRIPT.—42. For David. 43. Lord. 44. His Son. 45. His DISCIPLES. 2. also—omit. 4. of God—omit.

† 2. In value about four mills, or nearly half a farthing.

† 42. Psal. cx. 1. Acts ii. 34. † 43. Matt. xxiii. 31. Mark xii. 34. † 45. Luke xii. 48. † 46. Matt. xxiii. 14. † 47. Matt. xii. 41. † 48. Matt. xxiii. 31. Mark xiii. 1. † 49. Luke xii. 48.

αὐτοί, λέγοντες· Διδασκαλε, ποτε οὖν ταῦτα
him, saying: O teacher, when then these

ἔσται· καὶ τί το σημεῖον, ὅταν μέλλῃ ταῦτα
will be? and what the sign, when may be about these

γίνεσθαι· Ὁ δὲ εἶπε· Βλέπετε, μὴ πλανηθῆτε.
to be done? He but said, Look you, not you may be deceived.

Πολλοὶ γὰρ εὐεπνοῦνται ἐπὶ τῷ ὀνόματι μου,
Many for will come in the name of me,

λέγοντες· Ὅτι ἐγώ εἰμι, καὶ ὁ καιρὸς ἤγγικε.
saying: That I am, and the season has approached.

Μὴ * [οὖν] κορευθῆτε οὐκὶσιν αὐτῶν. Ὁ γὰρ δὲ
Not [therefore] go you after them. When and

ἀκουσῆτε πολέμους καὶ ἀκαταστασίας, μὴ πτο-
you may hear of wars and commotions, not you may

ῆθητε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον· ἀλλ'
be terrified; must for these come to pass first; but

οὐκ εὐθὺς τὸ τέλος. Ὁ τότε εἶπεν αὐτοῖς·
not immediately the end. Then he said to them;

Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία
Will rise a nation on a nation, and a kingdom

ἐπὶ βασιλείαν· ἡ σείσμοι τε μεγάλοι κατὰ το-
on a kingdom; earthquakes and great in many

πούς, καὶ λιμοὶ, καὶ λοιμοὶ ἔσονται· φοβητῆρα
places, and famines, and pestilences will be; fearful sights

τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται.
also and signs from heaven great will be.

Ἰ. Προ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς
Before but this all they will lay on you

τὰς χεῖρας αὐτῶν, καὶ διωξοῦσι, παραδίδοντες
the hands of them, and they will persecute, delivering up

εἰς συναγωγὰς καὶ φυλάκας, ἀγομένους ἐπὶ
to synagogues and prisons, dragging to

Βασιλεῖς καὶ ἡγεμόνας, ἐνεκὸν τοῦ ὀνόματος
kings and governors, on account of the name

μου. Ἰ. Ἀποβήσεται δὲ ὑμῖν εἰς μαρτυρίον.
of me. It will turn out and to you for a testimony.

Ἰ. Θεσθε οὖν εἰς τὰς καρδίας ὑμῶν, μὴ προμε-
Settle you therefore in the hearts of you, not to pre-

λετᾶν ἀπολογηθῆναι. Ἰ. Ἐγώ γὰρ δώσω ὑμῖν
meditate to make a defence. I for will give to you

στόμα καὶ σοφίαν, ἣ οὐ δύνησονται ἀντεῖπαι ἡ
mouth and wisdom, which not will be able to gainsay or

ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν. Ἰ. Παρα-
resist all the opponents to you. You will

δοθῆσεσθε δὲ καὶ ὑπὸ γονέων, καὶ ἀδελφῶν,
be delivered up and also by parents, and brothers,

καὶ συγγενῶν, καὶ φίλων· καὶ θανατώσουσιν ἐξ
and relatives, and friends: and they will put to death of

ὑμῶν. Ἰ. Καὶ ἐσεσθε μισούμενοι ὑπὸ πάντων
you. And you will be being hated by all

δια το ὄνομα μου. Ἰ. Καὶ θριξὲκ τῆς κεφαλῆς
through the name of me. And a hair from the head

7 And they asked him, saying, "Teacher, when then will these things be?" and "What will be the sign when these things are about to be accomplished?"

8 And HE said, "See that you be not deceived; for many will come in my NAME, saying, 'I am he, and the TIME draws near;'"

9 And when you hear of Battles and Insurrections, be not alarmed; for these things must first occur; but the END comes not immediately."

10 "Then he said to them, "Nation will rise against Nation, and Kingdom against Kingdom;

11 "and in various Places there will be great Earthquakes, and Famines, and Pestilences; there will be also Fearful sights and great Signs from Heaven.

12 "But before all these things they will lay their HANDS on you, and persecute you, delivering you up to Synagogues and "Prisons, dragging you before Kings and Governors on account of my NAME.

13 And it will turn out to you for a Testimony.

14 "Settle it in your HEARTS, therefore, not to premeditate on your defence;

15 for I will give you Eloquence and Wisdom, "which All your OPPONENTS will not be able to gainsay, or resist.

16 And you will be delivered up even by Parents, and Brothers, and Relatives, and Friends; and some of you they will put to death.

17 And you will be hated by all on account of my NAME;

18 But not a Hair of your HEAD will perish.

* VATICAN MANUSCRIPT.—5. therefore—omit. and in various Places Famines, and.

† 8. Matt. xxiv. 4; Mark xiii. 3; Eph. v. 6; 2 Thess. ii. 3. † 10. Matt. xxiv. 7. † 12. Acts iv. 3; v. 18; xii. 6; xvi. 24; xxv. 23. † 14. Matt. x. 17; xiii. 11; xii. 11. † 15. Acts vi. 10.

11. there will be great Earthquakes,

ἵνα οὐ μὴ ἀπολήται. ¹⁹ Ἐν τῇ ὑπομονῇ ὑμῶν
of you not will perish. In the patient endurance of you
κτῆσασθε τὰς ψυχὰς ὑμῶν.
purchase you the lives of you.

²⁰ Ὅταν δὲ ἴδῃτε κυκλωμένην ὑποστρατοπε-
When and you may see surrounded by encampments
δαν τὴν Ἱερουσαλήμ, τότε γινώτε, ὅτι ἤγγικεν
the Jerusalem, then you may know, that has come near
ἡ ἐρημωσις αὐτῆς. ²¹ Τότε οἱ ἐν τῇ Ἰουδαίᾳ,
the desolation of her. Then those in the Judea,

φευγέτωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐ-
let them flee to the mountains; and those in midst of
της, ἐκχρείτωσαν· καὶ οἱ ἐν ταῖς χώραῖς, μὴ
her let them go out; and those in the country places, not
εἰσερχέσθωσαν εἰς αὐτήν. ²¹ Ὅτι ἡμέραι ἐκδι-
let them enter into her. For days of

κρίσεως αὐτὰ εἰσι, τὸν πλησθῆναι πάντα τὰ
vengeance these are, of the to be fulfilled all the things
γεγραμμένα. ²² Οὐαὶ * [δὲ] ταῖς ἐν γαστρὶ ἐχού-
having been written. Woe [but] to the in womb hold-

σαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέ-
ing and to the giving suck in those the days.
ραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς,
will be for distress great upon the land,

καὶ ὄργη τῇ λαῷ τούτῳ· ²⁴ καὶ πέθονται
and wrath to the people this; and they will fall
στοματὶ μαχαίρας, καὶ αἰχμαλωτισθήσονται
by edge of a sword, and they will be led captive

εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλήμ ἔσται
into all the nations; and Jerusalem will be
πατούμενη ὑπὸ ἐθνῶν, ἀχρὶ πληρωθῶσι καιροὶ
trodden down by Gentiles, till may be fulfilled seasons

ἐθνῶν. ²⁵ Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ
of Gentiles. And will be signs in sun and moon
καὶ ἀστροῖς· καὶ ἐπὶ τῆς γῆς συνοχή ἐθνῶν ἐν
and stars; and on the earth anguish of nations in

ἀπορία ψυχῶν θαλάσσης καὶ σάλου· ²⁶ ἀποψυ-
perplexity of a fear of sea and of tossing; faint-
χόντων ἀνθρώπων ἀπο φόβου καὶ προσδοκίας
ing men from fear and expectation

τῶν ἐπέρχοντων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις
of the things coming on the habitable: the for powers
τῶν οὐρανῶν σαλευθήσονται. ²⁷ Καὶ τότε οὐρῶν-
of the heavens will be shaken. And then they will

ται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχομένον ἐν νεφελῇ,
see the son of the man coming in a cloud,
μετὰ δυνάμεως καὶ δόξης πολλῆς. ²⁸ Ἀρχόμενων
with power and glory great.

δὲ τούτων γίνεσθαι, ἀναψύσατε καὶ ἐγάρτατε
and of these to occur, raise yourselves and lift up
τὰς κεφαλὰς ὑμῶν· διότι ἐγγίζει ἡ ἀπολύτρωσις
the heads of you; because draws near the deliverance

ὑμῶν. ²⁹ Καὶ εἶπε παραβολὴν αὐτοῖς· Ἴδετε τὴν
of you. And he spake a parable to them; See you the
σύκην καὶ πάντα τὰ δένδρα· ³⁰ ὅταν προβαλῶσιν
fig-tree and all the trees; when they shoot forth

¹⁹ By your PATIENT
ENDURANCE preserve your
LIVES.

²⁰ † And when you see
JERUSALEM surrounded by
Encampments, then know
That its DESOLATION has
approached.

²¹ Then let THOSE who
are in JUDAEA, flee to the
MOUNTAINS; let THOSE
who are in the city, depart
out; and let not THOSE
who are in the COUNTRY
PLACES enter it.

²² For these are Days of
Vengeance, † that All the
THINGS WRITTEN may be
ACCOMPLISHED.

²³ † But alas for the
PREGNANT and NURSING
WOMEN in THOSE DAYS! for
there will be great Dis-
tress on the LAND, and
Wrath against this PEOPLE.

²⁴ And they will fall by
the Edge of the Sword, and be
led captive into All the
NATIONS; and Jerusalem
will be trodden down by
Gentiles. † till * the Times
of Gentiles may be accom-
plished.

²⁵ † And there will be
Signs in the Sun and Moon
and Stars; and on the
EARTH Anguish of Nations
in Perplexity; * Roarings
of the Sea and Waves;

²⁶ Men fainting from
Fear and Apprehension of
the THINGS COMING on
the HABITABLE; † for the
POWERS of the HEAVENS
will be shaken.

²⁷ And then they will
see the SON of MAN † com-
ing in a Cloud with Power
and great Glory.

²⁸ When these things are
beginning to occur, raise
yourselves, and lift up your
HEADS; for your DELIV-
ERANCE is drawing near.

²⁹ And he spoke a Par-
able to them;—"Behold
the FIG-TREE, and All the
TREES.

³⁰ When they now put

* VATICAN MANUSCRIPT.—23. But—omit.
the Times shall be those of the Gentiles. And

24. when they should be fulfilled; and
25. Roarings of the Sea.

† 20. Matt. xiv. 15; Mark xiii. 14.

† 21. Dan. ix. 26; Zech. xi. 1.

xii. 7; Rom. xi. 25.

† 25. Matt. xxiv. 29; Mark xiii. 24; 3 Pet. iii. 10, 12.

xiv. 29.

† 27. Matt. xxiv. 30; Rev. i. 7.

† 24. Dan.

† 26. Matt.

ἤδη, βλέποντες, ἀφ' ἑαυτῶν γινώσκετε, ὅτι
 now, beholding, from of yourselves you know, that
 ἤδη ἐγγύς το θέρους ἐστίν. ³¹ Οὕτω καὶ ὑμεῖς,
 now near the summer is. So also you,
 ὅταν ἴδῃτε ταῦτα γινομένα, γινώσκετε, ὅτι
 when you may see these occurring, know you, that
 ἐγγύς ἐστίν ἡ βασιλεία τοῦ θεοῦ. ³² Ἀμὲν λέγω
 near is the kingdom of the God. Indeed I say
 ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως
 to you, that not may pass away the generation this, till
 ἀν πάντα γενῇται. ³³ Ὁ οὐρανὸς καὶ ἡ γῆ
 all may be done. The heaven and the earth
 παρελεύσονται· οἱ δὲ λόγοι μου οὐ μὴ παρελ-
 shall pass away; the but words of me not may pass
 ὡσι. ³⁴ Προσεχετε δε ἑαυτοῖς, μήποτε βαρ-
 away. Take heed but to yourselves, lest should be
 θωσιν ὑμῶν αἱ καρδιαὶ ἐν κραταιᾳ, καὶ μεθρ,
 burdened of you the hearts with surfeiting, and drunkenness,
 καὶ μεριμναῖς βιωτικαῖς· καὶ αἰφνιδίως ἐφ' ὑμᾶς
 and anxieties of life; and suddenly on you
 ἐπιστῇ ἡ ἡμέρα ἐκείνη. ³⁵ Ὡς γὰρ γὰρ ἐπε-
 may come the day that. As a snare for it will
 λεύσεται ἐπὶ πάντας τοὺς καθημερινούς ἐπὶ προ-
 come on all those dwelling on face
 σῶπον πάσης τῆς γῆς. ³⁶ Ἀγρυπνεῖτε οὖν ἐν
 of all of the earth. Watch you then in
 παντὶ καιρῷ, δεόμενοι, ἵνα καταξιωθῇτε ἐκ-
 every season, praying, that you may be accounted worthy to
 φυγεῖν ταῦτα πάντα τὰ μελλόντα γίνεσθαι,
 escape these all the things being about to occur,
 καὶ σταθῆναι ἐμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.
 and to stand in presence of the son of the man.
³⁷ Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδασκῶν·
 He was and the days in the temple teaching;
 τὰς δὲ νύκτας ἐξερχόμενος ἡλυζέτο· εἰς τὸ
 the and nights going out he lodged in the
 ὄρος το καλουμένον ἐλαιῶν. ³⁸ Καὶ πᾶς ὁ
 mountain that being called of olive-trees. And all the
 λαὸς ὠρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν
 people came early to him in the temple to hear
 αὐτοῦ. ΚΕΦ. κβ'. 22. ¹ Ἠγγίξε δὲ ἡ ἑορτὴ
 him. Drew near now the feast
 τῶν ἀζύμων, ἡ λεγομένη πάσχα· ² καὶ ἐζητοῦν
 of the unleavened cakes, that being called passover; and sought
 οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, το πῶς ἀνελῶσιν
 the high-priests and the scribes, the how they might kill
 αὐτὸν· ἐφοβούντο γὰρ τὸν λαόν. ³ Εἰσηλθε δὲ
 him; they feared for the people. Entered and
 σατανᾶς εἰς Ἰουδᾶν τὸν ἐπικαλούμενον Ἰσκαριώ-
 adversary into Judas that being surnamed Iscariot
 τὴν, ὅντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα. ⁴ Καὶ
 being of the number of the twelve. And

forth, observing it, you know of yourselves that the summer already is near.

³¹ Thus, also, when you see these events occurring, know that the kingdom of God is near.

³² Indeed I say to you, This generation will not pass away, till all be accomplished.

³³ The HEAVEN and the EARTH will fail; but my WORDS cannot fail.

³⁴ But † take heed to yourselves, lest your HEARTS be oppressed by Gluttony, and Drunkenness, and Anxieties of life, and that DAY should come unexpectedly upon you.

³⁵ For it will come, like a Snare, on ALL THOSE DWELLING on the FACE of the WHOLE LAND.

³⁶ † Be you watchful, therefore, at all times, praying that you may be regarded worthy to escape ALL these THINGS BEING ABOUT to occur, and to stand before the SON of MAN."

³⁷ Now he was teaching † during the DAYS in the TEMPLE, and going out he lodged at NIGHTS in THAT MOUNTAIN which is called the Mount of Olives.

³⁸ And ALL the PEOPLE came early to him in the TEMPLE to hear him.

CHAPTER XXII.

¹ Now † THAT FEAST of UNLEAVENED BREAD, which is CALLED the Pass-over, was drawing near.

² And the HIGH-PRIESTS and SCRIBES sought HOW they might kill him; for they feared the PEOPLE.

³ † And the Adversary entered * into THAT Judas, CALLED Iscariot, who was of the NUMBER of the TWELVE.

* VATICAN MANUSCRIPT.—36. But watch you, and pray always, that you may prevail to escape. † into THAT Judas, called Iscariot.

† 24. Rom. xiii. 13; 1 Thess. v. 6; 1 Pet. iv. 7.

† 37. John viii. 1, 2; Luke xxii. 30.

† 38. Matt. xxvi. 14; Matt. xiv. 10; John xiii. 2, 27.

† 36. Matt. xxiv. 41; xxv. 13; Mark

† 1. Matt. xxvi. 2; Mark x. 1.

στελθων συνελαλησε τοις αρχιερευσιν και τοις
going he talked with the high-priests and the
στρατηγοις, το πως αυτον παραδω αυτοις.
officers, the how him he might deliver up to them.

⁵ Και εχαρησαν και συνεθεντο αυτω αργυριον
And they were glad, and agreed to him silver
δουρα. ⁶ Και εξωμολογησε και εξητει ευκαι-
to give. And he consented; and he sought oppor-

ριαν του παραδουαι αυτον αυτοις ατερ οχλου.
tunity of the to deliver up him to them without of a crowd.

⁷ Ηλθε δε η ημερα των αζυμων, εν η
Came and the day of the unleavened cakes, in which

εδει θυσθαι το πασχα. ⁸ και απεστειλε
it is necessary to sacrifice the paschal lamb; and he sent

Πετρον και Ιωαννην, ειπων Πορευθεντες ετοι-
Peter and John, saying, Going pre-

μασατε ημιν το πασχα, ινα φαγωμεν. ⁹ Οι δε
prepare for us the passover, that we may eat. They and

ειπαν αυτω Που θελεις ετοιμασωμεν; ¹⁰ Ο δε
said to him; Where wilt thou we make ready? He and

απεν αυτοις Ιδου, εισελθοντων υμων εις την
said to them; Lo, having entered of you into the

τολιν, συναντησει ημιν ανθρωπος κεραμιον
city, will meet you a man a pitcher

υδατος βαταζων· ακλουθησατε αυτω εις την
of water carrying; follow you him into the

οικιαν, ου εισπορευεται· και ερειτε τω οικο-
house, where he enters, and say you to the house

διοικοτη της οικιας. ¹¹ Λεγει σοι ο διδασκαλος·
master of the house; Says to thee the teacher:

Που εστι το καταλυμα, όπου το πασχα μετα
Where is the guest-chamber, where the passover with

των μαθητων μου φαγω; ¹² Κακεινος υμιν δεξει
the disciples of me I may eat? And he to you will show

αγαριον μεγα εστρωμενον· εκει ετοιμασατε.
an upper room large having been furnished; there prepare you.

¹³ Απελθοντες δε ευρον καθως ειρηκεν αυτοις·
Having gone and they found even as he had said to them:

και ητοιμασαν το πασχα.
and they prepared the passover.

¹⁴ Και οτε εγενετο η ωρα, ανεπεσε, και οι
And when came the hour, he reclined, and the

δωδεκα αποστολοι συν αυτω. ¹⁵ Και ειπε προς
twelve apostles with him. And he said to

αυτους· Επιθυμια επεθυμησα τουτο το πασχα
them; With desire I have desired this the passover

φαγειν μεθ' υμων, προ του με παθειν. ¹⁶ Λεγω
to eat with you, before the me to suffer. I say

γαρ υμιν, οτι * [ουκετι] ου μη φαγω εξ αυτου,
for to you, that [no more] not not I may eat of it,

εως· οτου πληρωθη εν τη βασιλεια του θεου.
till it may be fulfilled in the kingdom of the God.

¹⁷ Και δεξαμενος ποτηριον, ευχαριστησας ειπε·
And having taken a cup, having given thanks he said:

4 And he went and talked with the HIGH-PRIESTS and OFFICERS, how he might deliver him up to them.

5 And they were glad, and agreed to give him Money.

6 And he consented, and sought a Convenient time to DELIVER him up to them in the absence of the Crowd.

7 † Now the DAY of UNLEAVENED BREAD came, on which it was necessary to sacrifice the PASCHAL LAMB.

8 And he sent Peter and John, saying, "Go, and prepare the PASSOVER for us, that we may eat."

9 And THEY said to him, "Where dost thou wish that we * prepare for thee to eat the PASSOVER?"

10 And HE said to them, "Behold, as you enter the CITY, a Man carrying a Pitcher of Water will meet you; follow him into the HOUSE where he enters.

11 And you shall say to the MASTER of the HOUSE, 'The TEACHER says to thee, Where is the GUEST-CHAMBER, where I may eat the PASSOVER with my DISCIPLES?'

12 And he will show you a large Upper-room furnished ready; there prepare."

13 And they went, and found all even as he had said to them; and they prepared the PASSOVER.

14 † And when the HOUR came, he reclined, and * the APOSTLES with him.

15 And he said to them, "I have earnestly desired to eat THIS PASSOVER with you before I SUFFER;

16 for I say to you, I will not eat * of it, till it shall be fulfilled in the KINGDOM of GOD."

17 And taking a Cup, having given thanks, he

* VATICAN MANUSCRIPT.—9. prepare for thee to eat the PASSOVER. 14. the APOSTLES with him. 16. no more—omit. 16. the same, till.

† 7 Matt. xxvi. 17. Mark xiv. 12.

† 14. Matt. xxvi. 20; Mark xiv. 17.

Λαβετε τούτο, και διαμερισατε ἑαυτοῖς. ¹⁸ Λεγω
Take you this, and divide you among yourselves. I say
γὰρ ὑμῖν, ὅτι οὐ μὴ πῖω ἀπὸ τοῦ γεννηματος
for to you, that not I may drink of the product
τῆς ἀμπελου, ἕως ὅτου ἡ βασιλεια τοῦ θεοῦ
of the vine, till the kingdom of the God
ελθῇ. ¹⁹ Καὶ λαβὼν ἄρτον, εὐχαριστήσας
may come. And having taken bread, having given thanks
ἐκλάσε, καὶ ἐδωκεν αὐτοῖς, λεγὼν· Τούτο ἐστὶ
he broke, and gave to them, saying: This is
τὸ σῶμα μου, τὸ ὑπὲρ ὑμῶν διδομενον· τούτο
the body of me, that in behalf of you being given: this
ποιεῖτε εἰς τὴν ἐμὴν ἀναμνησιν. ²⁰ Ὡσαύτως
do you in the my remembrance. In like manner
καὶ τὸ ποτήριον, μετὰ τὸ δεῖπναι, λεγὼν·
also the cup, after the supper, saying:
Τούτο τὸ ποτήριον, ἡ καιρὴ διαθήκη ἐν τῇ
this the cup, the new covenant in the
αἱματι μου, τὸ ὑπὲρ ὑμῶν ἐκχυρομενον. ²¹ Πλὴν
blood of me, that in behalf of you being poured out. But
ἴδου, ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ
lo, the hand of the delivering up me with mine on
τῆς τραπέζης. ²² Καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου
the table. And the ladened son of the man
πορεύεται κατὰ τὸ ὥρισμενον· πλὴν οὐαὶ
go away according to that having been appointed, but woe
τῷ ἀνθρώπῳ ἐκεῖνῳ, δι' οὗ παραδίδεται.
to the man that, through whom he is delivered up.
²³ Καὶ αὐτοὶ ᾤρξαντο συζητεῖν πρὸς ἑαυτοὺς, τοῖς
And they began to inquire among themselves, the-
τις ἀρὰ εἴη ἐξ αὐτῶν ὃ τούτο μελλῶν πρᾶτ-
which then it could be of them the this being about to
σθῆναι.
do
²⁴ Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς,
There had been and also a strife among them,
τὸ, τίς αὐτῶν δοκεῖ εἶναι μείζων. ²⁵ Ὁ δὲ
the, which of them thinks to be greater. He but
εἶπεν αὐτοῖς· Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν
said to them: The kings of the nations exercise lordship
σὺν αὐτῶν· καὶ οἱ ἐξουσιασάμενοι αὐτῶν, ἐνερ-
over them; and those having authority of them, have-
γεται καλοῦνται. ²⁶ Ὑμεῖς δὲ οὐχ οὕτως· ἀλλ'
factors are called. You but not so; but
ὁ μείζων ἐν ὑμῖν, γενέσθω ὡς ὁ νεώτερος· καὶ
the greater among you, let him become as the younger; and
ὁ ἡγούμενος, ὡς ὁ διακονῶν. ²⁷ Τίς γὰρ μεί-
the governor, as he serving. Which for greater?
ζων· ὁ ἀνακείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ
he reclining, or he serving? not he
ἀνακείμενος· ἐγὼ δὲ εἰμι ἐν μεσῷ ὑμῶν ὡς ὁ
reclining? I but am in midst of you as he

said, "Take this, and di-
vide it among yourselves ;
18 for † I say to you, I
will not drink * from
HENCEFORTH of the PRO-
DUCT of the VINE, till the
KINGDOM of GOD shall
come."

19 † And taking a Loaf,
and having given thanks,
he broke it, and gave to
them, saying, "This is
THAT BODY of mine which
is GIVEN for you; do this
in MY Remembrance."

20 In like manner also
the CUP, after the SUPPER,
saying, "This CUP is the
NEW Covenant in my
BLOOD, THAT in your be-
half being POURED OUT."

21 † But, behold, the
HAND of HIM who DELIV-
ERS me up is with mine on
the TABLE.

22 * For indeed the SON
of MAN is going away, ac-
cording to THAT which has
been APPOINTED; but Woe
to that MAN by whom he
is delivered up!"

23 And they began to
inquire among themselves,
WHICH of them it could be
who was about to do this.

24 † And there was also
a Contention among them,
WHICH of them should be
thought the greatest.

25 † And he said to
them, "THE KINGS of the
NATIONS exercised dominion
over them; and THOSE
HAVING AUTHORITY over
them are styled † Benef-
factors.

26 But you must not be
so; but let the GREATEST
among you become as the
LEAST, and the GOVERNOR
as HE who SERVES

27 For who is greater,
HE who RECLINES, or HE
who SERVES? Is not HE
who RECLINES? but I am
among you as HE who
SERVES.

* VATICAN MANUSCRIPT.—18. FROM HENCEFORTH.

22. for indeed.

† 25. *Euergetes*, Benefactor, was a name borne by several kings in Egypt and Syria, and had become proverbial for a tyrant.—*Sharpe*.

1 18. Matt. xvi. 29. Mark xiv. 25. : 13. 1 Cor. xi. 24. † 21. Ps. xli. 9;
Matt. xxvi. 21, 23. Mark xiv. 18; John xxi. 21, 26. : 24. Mark ix. 34; Luke ix. 46.
† 15. Matt. xx. 25; Mark x. 42.

διακορον. ²⁸ Ὑμεῖς δὲ ἐστε οἱ διαμενεῖς ^{having continued}
 μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου. ²⁹ Καὶ ἔ
 διατιθεμαι ὑμῖν, καθὼς διεθετο μοι ὁ πατήρ
 μου βασιλείαν, ³⁰ ἵνα ἐσθίητε καὶ πίνητε ἐπὶ
 τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου· καὶ
 καθίσετε ἐπὶ θρόνων, κρίνοντας τὰς δώδεκα
 φυλὰς τοῦ Ἰσραὴλ.

³¹ * [Εἶπε δὲ ὁ κυριος·] Σίμων, Σίμων, ἰδοὺ,
 ὁ σατανᾶς ἐζητήσατο ὑμᾶς, τοῦ σινασθαι ὡς
 τὸν σίτον. ³² Ἐγὼ δὲ ἐδεήθην περὶ σου, ἵνα μὴ
 ἐκλείψῃ ἡ πίστις σου. Καὶ σὺ ποτε ἐπιστρέ-
 φας, στήριξον τοὺς ἀδελφούς σου. ³³ Ὁ δὲ
 εἶπεν αὐτῷ· Κυριε, μετὰ σου ἑτοιμος εἰμι καὶ
 εἰς φυλακὴν καὶ εἰς θάνατον πορευέσθαι. ³⁴ Ὁ
 δὲ εἶπε· Λέγω σοι, Πέτρε, σὺ μὴ φωνῇσαι
 σήμερον ἀλεκτῶρ, πρὶν ἢ τρίς ἀπαρνησθῇ μὴ
 εἶδέναι με. ³⁵ Καὶ εἶπεν αὐτοῖς· Ὅτε ἀπεσ-
 τεῖλα ὑμᾶς ἀπὲρ βαλάντιον, καὶ πηρας, καὶ
 ὑποδημάτων, μὴ τινος ὑστερήσατε; Οἱ δὲ εἶπον·
 Οὐδένος. ³⁶ Εἶπεν οὖν αὐτοῖς· Ἀλλὰ νῦν, ὁ
 ἐχὼν βαλάντιον, ἀράτω, ὁμοίως καὶ πηραν·
 καὶ ὁ μὴ ἐχὼν, πωλήσάτω τὸ ἱμάτιον αὐτοῦ, καὶ
 ἀγοράσάτω μαχαίραν. ³⁷ Λέγω γὰρ ὑμῖν, ὅτι
 * [ἐτι] τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν
 ἐμοί, το· “Καὶ μετὰ ἀνθρώπων ἐλογίσθη.” Καὶ
 γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει. ³⁸ Οἱ δὲ εἶπον·
 Κυριε, ἰδοὺ, μαχαίραι ὥδε δύο. Ὁ δὲ εἶπεν
 αὐτοῖς· Ἰκανόν ἐστι.

28 And you are THEY who have CONTINUED with me in my TRIALS.

29 And I covenant for you, EVEN AS my FATHER has covenanted for me, & a Kingdom,

30 that you may eat and drink at my TABLE in my KINGDOM, & sit on Thrones, Judging the TWELVE Tribes of ISRAEL.

31 Simon, Simon, behold, the ADVERSARY has asked for you, that he may SIFT you like WHEAT;

32 but I have prayed for thee, that thy FAITH may not fail, and when thou hast turned, strengthen thy BROTHERS."

33 And HE said to him, "Master, I am ready to go with thee both to Prison and to Death."

34 & And HE said, "I tell thee, Peter, a Cock will not crow To-day, * till thou shalt thrice deny that thou knowest me."

35 And he said to them, 1° When I sent you out without a Purse, and Bag, and Sandals, did you want any thing?" And THEY said, "Nothing."

36 * And he said to them, "But now, HE who HAS a Purse, let him take it, and in like manner, a Bag; and HE who HAS no Sword, let him sell his MANTLE, and buy one."

37 For I tell you, That THIS which has been WRITTEN must be fully accom- PLISHED in me, & AND HE WAS NUMBERED WITH 'LAW-BREAKERS;' for also the THINGS concerning me have an end."

38 And THEY said, "Master, Behold, here are two Swords." And HE said to them, "It is suffi- cient."

* VATICAN MANUSCRIPT.—31. And the Lord said—omit.
 36. And he said.

34. till thou shalt.

† 29. Matt. xiv. 47; Luke xii. 32; 2 Cor. i. 7; 2 Tim. ii. 19; Rev. ii. 26, 27. † 30. Matt. xix. 28; 1 Cor. vi. 9; Rev. xiii. 21.
 † 31. Matt. x. 9; Luke ix. 3; x. 4. † 34. Matt. xxvi. 34; Mark xiv. 30; John xiii. 38.
 † 37. Isa. liii. 17; Mark xv. 28.

³⁹ Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ εἶδος εἰς
And going out he went according to the custom to
τὸ ὄρος τῶν ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ
the mountain of the olive-trees: followed and him
καὶ οἱ μαθηταὶ αὐτοῦ. ⁴⁰ Γενομένοις δὲ ἐπὶ τοῦ
also the disciples of him. Having come and to the
τοποῦ, εἶπεν αὐτοῖς· Προσευχέσθε μὴ εἰσελθεῖν
place, he said to them: Pray you not to enter
εἰς πειρασμόν. ⁴¹ Καὶ αὐτὸς ἀπεσπασθὲν ἀπ’
into temptation. And he was withdrawn from
αὐτῶν ὥσει λίθου βολῇν, καὶ θείσ τα γόνατα
them about of a stone throw, and having placed the knees
προσπυχετο, λέγων· ⁴² Πάτερ, εἰ βούλει παρέ-
he prayed, saying: O father, if thou art willing to take
νεγκεῖν τὸ ποτήριον τοῦτο ἀπ’ ἐμοῦ· πλὴν μὴ
away the cup this from me: but not
τὸ θελημα μου, ἀλλὰ τὸ σὸν γενέσθω. ⁴³ * [Ὁφθὲν
the will of me, but the thing be done. [Appeared
δὲ αὐτῷ ἀγγέλος ἀπ’ οὐρανοῦ, ἐνίσχυσεν αὐτόν.
and to him a messenger from heaven, strengthening him.

⁴⁴ Καὶ γονόμενος ἐν ἀγωνίᾳ, ἐκτενεστέρον
And being in agony, very earnestly
προσπυχετο. Ἐγένετο δὲ ὁ ἰδρὼς αὐτοῦ ὥσει
he prayed. Was and the sweat of him like
θρομβοὶ αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.]
clots of blood falling down to the ground.]

⁴⁵ Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς
And having stood up from the prayer, coming to
τοὺς μαθητάς, εὗρεν αὐτοὺς κοιμώμενους ἀπὸ
the disciples, he found them sleeping from
τῆς λυπῆς· καὶ εἶπεν αὐτοῖς· ⁴⁶ Τί καθευδετε;
the grief: and he said to them: Why sleep you?

ἀναστάντες προσευχέσθε, ἵνα μὴ εἰσελθῆτε εἰς
having stood up pray you, that not you may enter into
πειρασμόν.
temptation.

⁴⁷ Ἐτι * [δὲ] αὐτοῦ λαλῶντος, ἰδοὺ ὄχλος,
While [and] of him speaking, lo a crowd,
καὶ ὁ λεγόμενος Ἰουδᾶς, εἰς τῶν δώδεκα, προη-
and he being called Judas, one of the twelve, went
χετο αὐτοῦς, καὶ ἤγγισε τῷ Ἰησοῦ φιλησάι
before them, and drew near to the Jesus to kiss
αὐτόν. ⁴⁸ Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἰουδᾶ,
him. The but Jesus said to him: Judas,
φιληματὶ τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;
with a kiss the son of the man betrayest thou?

⁴⁹ Ἰδόντες δὲ οἱ περὶ αὐτόν τὸ ἐσόμενον, εἶπον
Seeing and those about him the was going to be, said
* [αὐτῷ·] Κυριε, εἰ παταξόμεν ἐν μαχαίρᾳ;
[to him:] O lord, if shall we strike with a sword?

³⁹ † And going out, he went according to his custom to the MOUNT of OLIVES; and his DISCIPLES also followed him.

⁴⁰ And having arrived at the PLACE, he said to them, "Pray that you may not enter into TRIAL."

⁴¹ And he retired from them about a stone's throw, and kneeling down, he prayed, saying,

⁴² "Father, if thou art willing, take away * This Cup from me; yet not my WILL, but THINK be done."

⁴³ † [And there appeared to him an Angel from Heaven, strengthening him.

⁴⁴ And being in Agony, he prayed very earnestly; and his SWEAT was like Clots of Blood falling down to the GROUND.]

⁴⁵ And rising from PRAYER, and coming to the DISCIPLES, he found them sleeping from GRIEF,

⁴⁶ and said to them, "Why do you sleep? Arise, and pray that you may not enter into TRIAL."

⁴⁷ And while he was yet speaking, † behold a Crowd, and HE who was CALLED Judas, one of the TWELVE, preceded them, and drew near to Jesus to kiss him.

⁴⁸ But * Jesus said to him, "Judas, dost thou betray the SON of MAN with a Kiss?"

⁴⁹ And THOSE about him perceiving WHAT was about TRANSPIRING, said, "Master, shall we strike with the Sword?"

* VATICAN MANUSCRIPT.—42. This Cup.
43. Jesus.

43, 44.—omit.

47. And—omit.

† 43. There is no mention of this circumstance in any of the other Evangelists: and it is worthy of remark, that among many of the ancients, the authenticity of these two verses, the 43rd and 44th, has been doubted, and in consequence, they are omitted in several MSS., and in some Versions and Fathers. The Codex Alexandrinus, and the Codex Vaticanus, the two oldest MSS. in the world, omit both verses; in some very ancient MSS. they stand with an asterisk before them, as a mark of dubiousness; and they are both wanting in the Coptic fragments published by Dr. Ford. They are however extant in such a vast number of MSS., Versions and Fathers, as to leave no doubt with most critics, of their authenticity.—Clarke. Griesbach notes them as wanting in some authorities, but thinks that they ought not to be omitted.

‡ 39. Matt. xxvi. 39; Mark xiv. 33; John xviii. 1. 41; John xviii. 3.

‡ 47. Matt. xxvi. 47; Matt. xiv.

⁵⁰ Καὶ ἐπάταξεν εἰς τὰς ἐξ αὐτῶν τὸν δούλου τοῦ
And struck one a certain of them the slave of the
ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν.
high-priest, and cut off of him the ear the right.

⁵¹ Ἀπεκρίβεις δὲ ὁ Ἰησοῦς εἶπεν· Εἰς ἐμὸς
Answering and the Jesus said; Let you be till
τόντου. Καὶ ἄψαμνος τοῦ ὠτιοῦ αὐτοῦ, ἰασάτο
this. And touching the ear of him, he healed
αὐτόν.

⁵² Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενο-
him. Said and the Jesus to those having
μένους ἐπ' αὐτὸν ἀρχιερεῖς, καὶ στρατηγούς τοῦ

ἱεροῦ, καὶ πρεσβυτέρους· Ὡς ἐπὶ ληστήν ἐξελή-
temple, and elders; As on a robber you have
λυθάτε μετὰ μαχαίρων καὶ ξυλῶν·

⁵³ καθ' ἡμέραν
come out with swords and clubs; every day
ἐντός μου μεθ' ὑμῶν ἐν τῇ ἱερῇ, οὐκ ἐξέτεινате

being of me with you in the temple, not you did stretch out
τὰς χεῖρας ἐπ' ἐμέ· ἀλλ' αὕτη ὑμῶν ἐστὶν ἡ

the hands on me; but this of you it is the
ώρα, καὶ ἡ ἐξουσία τοῦ σκοτοῦς.

hour, and the authority of the darkness.

⁵⁴ Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγα-
Having seized and him they led, and brought
γον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως.

⁵⁵ Ὁ δὲ
him into the house of the high-priest. The but
Πέτρος ἠκολούθει μακροθεν.

⁵⁶ Ἀψάντων δὲ
Peter followed at a distance. Having kindled and
πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθίσαντων

a fire in midst of the court, and having sat down
αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν.

of them, sat the Peter in midst of them.

⁵⁷ Ἰδούσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς
Seeing and him a maid-servant certain sitting
τὸ φῶς, καὶ ἀτενίσασα αὐτῇ, εἶπε· Καὶ οὗτος

the light, and looking steadily to him, she said; Also this
σὺν αὐτῇ ἦν.

⁵⁸ Ὁ δὲ ἠρνήσατο * [αὐτόν,]
with him was. He but denied [him.]

λέγων· Γυναί, οὐκ οἶδα αὐτόν.

⁵⁹ Καὶ μετὰ
saying; O woman, not I know him. And after
βραχύ ἕτερος ἰδὼν αὐτόν, εἶπε· Καὶ σὺ ἐξ

a little another seeing him, said; Also thou of
αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν· Ἄνθρωπε, οὐκ

them art. The but Peter said; O man, not
εἰμι.

⁶⁰ Καὶ διαστῆσθαι ὥστε ὥρας μίας, ἄλλος
I am. And having interposed about hour one, another
τις δισχυρίζετο, λέγων· Ἐπ' ἀληθείας ἐγώ·

person confidently affirmed, saying; In truth also
οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖος ἐστίν.

this with him was; also for a Galilean he is.

⁶¹ Εἶπε δὲ ὁ Πέτρος· Ἄνθρωπε, οὐκ οἶδα ὁ λέ-
Said but the Peter; O man, not I know what thou
γεῖς. Καὶ παραχρημα, ἐπὶ λαλούντος αὐτοῦ,

sayest. And immediately, while speaking of him,

⁵⁰ And † one of them
struck the SERVANT of the
HIGH-PRIEST, and cut off
His RIGHT EAR.

⁵¹ But * Jesus answering
said, "Let this suffice."
And he touched * his EAR,
and healed him.

⁵² † Then JESUS said to
the HIGH-PRIESTS, and Offi-
cers of the TEMPLE, and
Elders, who were coming
against him, "As in pur-
suit of a Robber, have you
come with SWORDS and
Clubs to take me?"

⁵³ When I was with you
every day in the TEMPLE,
you did not stretch out
your HANDS against me;
‡ but this is Your HOUR,
and the POWER of DARK-
NESS."

⁵⁴ Then having seized
him, they led him away,
and brought him to the
HOUSE of the HIGH-PRIEST.

‡ But PETER followed at a
distance.

⁵⁵ † And they having
kindled a Fire in the Midst
of the COURT, sat down
together, and PETER sat
down among them.

⁵⁶ And a certain Maid-
servant seeing him sitting
by the LIGHT, and looking
steadily at him, she said,
"This man also was with
him."

⁵⁷ But HE denied, say-
ing, "Woman, I do not
know him."

⁵⁸ † And after a little,
another saw him and said,
"Thou also art one of
them." And PETER said,
"Man, I am not."

⁵⁹ And about an HOUR
having intervened, another
confidently affirmed, say-
ing, "In Truth this man
was also with him; for he
is also a Galilean."

⁶⁰ And PETER said,
"Man, I know not what
thou sayest." And im-
mediately, while he was

* VATICAN MANUSCRIPT.—51. JESUS.

51. the EAR.

57. him—omit.

: 50. Matt. xxvi. 51; Mark xiv. 47; John xviii. 10.

51. † 51. John xii. 27.

xxvi. 60; Mark xiv. 60; John xviii. 17, 18.

xviii. 28.

† 52. Matt. xxvi. 56; Mark xiv.

53. Matt. xxvi. 58; John xviii. 15.

53. Matt. xxvi. 71; Mark xiv. 63; John

ἐφώνησεν ἀλεκτωρ. ⁶¹ Καὶ στραφεὶς ὁ κυριος
crow a cock. And having turned the Lord
ἐνεβλεψε τῷ Πέτρῳ· καὶ ὑπεμνησθὲν ὁ Πέτρος
looked to the Peter; and was reminded the Peter
τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ· Ὅτι πρὶν
of the word of the Lord, as he said to him; That before
ἀλεκτορα φωνῆσαι, ἀπαρνήσῃ με τρίς. ⁶² Καὶ
a cock to crow, thou mayest deny me thrice. And
ἐξελθὼν ἐξω, ἐκλαυσε πικρῶς. ⁶³ Καὶ οἱ ἀνδρες
going out, he wept bitterly. And the men
οἱ συνεχόντες τὸν Ἰησοῦν, ἐνεπαίζον αὐτῷ,
those having in custody the Jesus, mocked him,
δερόντες· ⁶⁴ καὶ περικαλύψαντες αὐτοῦ, * [ἐτυπ-
scourging; And having blindfolded him, [they
τον αὐτοῦ τοῦ προσώπου,] καὶ ἐπηρώτων αὐτοῦ,
struck of him the face; and they asked him,
λεγοντες· Προφητευσον, τίς ἐστὶν ὁ παῖσας
saying; Prophecy, who is he striking
σε; ⁶⁵ Καὶ ἕτερα πολλὰ βλασφημοῦντες ἐλέγον
thee? And other many blaspheming they spoke
εἰς αὐτοῦ.
against him.

⁶⁶ Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρε-
And as it became day, were assembled the elder-
βυτεριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμ-
ship of the people, high-priests and and scribes,
ματεῖς, καὶ ἀνῆγαγον αὐτοῦ εἰς τὸ συνέδριον
and brought him into the sanhedrim
ἐαυτῶν, ⁶⁷ λεγοντες· Εἰ σὺ εἶ ὁ Χριστός, εἰπε
of themselves, saying; If thou art the Anointed, tell
ἡμῖν. Εἰπε δὲ αὐτοῖς· Ἐὰν ὅμιν εἰπῶ, οὐ μὴ
us. He said and to them; If to you I tell, not not
πιστεύετε· ⁶⁸ εἰ δὲ * [καὶ] ἐρωτήσω, οὐ μὴ
you will believe; if but [also] I ask, not not
ἀποκριθῇτε * [μοι, ἢ ἀπολυσθε.] ⁶⁹ Ἀπο τοῦ
you would answer [me, or would loose.] From of the
νυν ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καθημένος ἐκ
now shall be the son of the man sitting at
δεξιῶν τῆς δυνάμεως τοῦ θεοῦ. ⁷⁰ Εἶπον δὲ
right hand of the power of the God. Said and
πάντες· Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; Ὁ δὲ πρὸς
all; Thou then art the son of the God? He and to
αὐτοὺς εἶπεν· Ὑμεῖς λεγεσθε· ὅτι ἐγὼ εἰμι.
them said; You say; that I am.
⁷¹ Οἱ δὲ εἶπον· Τί ἐτι χρειαζόμεν μαρτυρίας;
They and said; What further need have we of testimony?
Ἄυτοὶ γὰρ ἤκουσαμεν ἀπὸ τοῦ στόματος
ourselves for we have heard from the mouth
αὐτοῦ. ΚΕΦ. κγ'. 23. ¹ Καὶ ἀναστὰν ἅπαν
of him. And having stood up whole
τὸ πλῆθος αὐτῶν, ἤγαγον αὐτοῦ ἐπὶ τὸν Πι-
the multitude of them, they led him to the Pi-
λάτον.

² Ἦρξαντο δὲ κατηγορεῖν αὐτοῦ, λεγοντες·
They began and to accuse him, saying:

yet speaking, the cock
crew.

⁶¹ † And the LORD, turn-
ing, looked on PETER; and
PETER was reminded of the
DECLARATION of the
LORD, how he said to him,
"Before a Cock * crows
To-day, thou shalt deny
me thrice."

⁶² And going out, he
wept bitterly.

⁶³ And THOSE MEN who
had * him in custody, de-
rided and beat him;

⁶⁴ and having blind-
folded him, they asked him,
saying, "Divine who is he
that STRUCK thee!"

⁶⁵ And many other
things they blasphemously
spoke against him.

⁶⁶ † And when it was
Day, the ELDERSHIP of the
PEOPLE, both High-priests
and Scribes, were assem-
bled, and they led him into
their SANHEDRIM, saying,

⁶⁷ "If thou art the
MESSIAH, tell us." And
he said to them, "If I in-
form you, you will not be-
lieve;

⁶⁸ and if I interrogate,
you will not answer.

⁶⁹ * But from this TIME
the † SON of MAN will sit
on the Right hand of the
POWER of GOD."

⁷⁰ And they all said,
"Thou art, then, the SON
of God?" And he said to
them, "You say; I am."

⁷¹ And they said, "What
further need have we of
Testimony? since we our-
selves have heard this from
his own MOUTH."

CHAPTER XXIII.

¹ And † the Whole MUL-
TITUDE of them rising up,
led him to PILATE.

² And they began to ac-
cuse him, saying, "We

* VATICAN MANUSCRIPT.—61. crows To-day, thou shalt. 62. him. 64. struck him on the face and—omit. 68. also—omit. 69. me, or would loose—omit. 70. But from this TIME.

‡ 61. Matt. xxvi. 75; Mark xiv. 72
Cs.—Mark xiv. 63; Heb. i. 3; viii. 1.

† 66. Matt. xxvii. 1.
‡ 1. Matt. xxvii. 2; Mark xv. 1; John xviii. 22.

† 69. Matt. xxvi.
John xviii. 22.

Εὗροντες εἶραμεν διαστρεφοντα τα εθνος, και
This we found misleading the nation, and
κωλυοντα Καισαρι φορους διδοναι, λεγοντα εαυ-
forbidding to Caesar tax to give, saying him-
τον Χριστον βασιλεα ειναι. ³Ο δε Πιλατος
self an anointed king to be. The and Pilate
επηρωτησεν αυτον, λεγων· Συ ει ο βασιλευς
asked him, saying: Thou art the king
των Ιουδαιων· Ο δε αποκριθεις αυτω εφη· Συ
of the Jews: He and answering to him said: Thou
λεγεις. ⁴Ο δε Πιλατος ειπε προς τους αρχιε-
said. ⁴The and Pilate said to the high-
ρεις και τους οχλους· Ουδεν ευρισκω αιτιον εν
priests and the crowds: Nothing I find criminal in
τω ανθρωπω τωτω. ⁵Οι δε επισχυον, λεγον-
the man this. They but were urgent, saying:
τες· 'Οτι αναστειι τον λαον, διδασκων καθ'
That he stirs up the people, teaching in
ελης της Ιουδαιας, αρξαμενος απο της Γαλιλαιας
whole of the Judea, having begun from the Galilee
εως εδδε. ⁶Πιλατος δε ακουσας * [Γαλιλαιαν],
to have. Pilate and having heard [of Galilee,]
επηρωτησαν, ει ο ανθρωπος Γαλιλαιος εστι.
he asked, If the man a Galilean is.
⁷Και επιγινους, οτι εκ της εξουσιας 'Ηρωδου
And having learned, that of the authority of Herod
εστιν, απεπεμψεν αυτον προς 'Ηρωδην, αυτα
he is, he sent him to Herod, being
και αυτον εν 'Ιεροσολυμοις εν ταυταις ταις
also him in Jerusalem in those the
ημεραις.
days.
⁸Ο δε 'Ηρωδης ιδων τον Ιησουν, εχαρη λιαν·
The and Herod seeing the Jesus, rejoiced greatly;
ην γαρ θελων εξ ικανου ιδειν αυτον, δια το
he was for wishing of a long time to see him, because the
ακουειν * [πολλα] περι αυτου· και ηλπιζε τι
to hear [many things about him, and hoped some
σημειον ιδειν εν αυτω γινομενον. ⁹Επηρωτα
sign to see by him being done. He asked
δε αυτον εν λογοις ικανοις· αυτος δε ουδεν
and him in words many; he and nothing
απεκρινατο αυτω. ¹⁰Ειστηκεισαν δε οι αρχιε-
answered him. Stood up and the high-
ρεις και οι γραμματεις, ενθους καταγορονυτες
priests and the scribes, vehemently accusing
αυτου. ¹¹Εξουθενησας δε αυτον ο 'Ηρωδης συν
him. Having despised and him the Herod with
τοις στρατευμασιν αυτου, και εμπαιξας, περι-
the soldiers of himself, and having mocked, casting
βαλων αυτον εσθητα λαμπραν, απεπεμψεν αυτον
around him a robe splendid, sent again him
τω Πιλατω. ¹²Εγενοντο δε φιλοι ο, τε Πι-
to the Pilate. Became and friends the, both Pi-
λατος και ο Ηρωδης εν αυτη τη ημερα μετ'
late and the Herod in this the day with

found this man misleading
 * our NATION, and forbid-
 ding to pay Tax to Cesar,
 *and saying, †that he
 himself is an anointed
 King.

3 †And PILATE asked
 him, saying, "Art thou the
 KING of the JEWS?" And
 HE answering him, said,
 "Thou sayest."

4 Then PILATE said to
 the HIGH-PRIESTS and the
 CROWDS, "I find Nothing
 Criminal in this MAN."

5 But THEY were urgent,
 saying, "He stirreth up
 the PEOPLE, teaching in
 ALL JUDEA, beginning from
 GALILEE even to this place.

6 Now Pilate hearing of
 Galilee, asked if the MAN
 was a Galilean.

7 And ascertaining That
 he was of the † PROVINCE
 of Herod, he sent him to
 * HEROD, who was also in
 Jerusalem in Those DAYS.

8 And HEROD † seeing
 JESUS, was very glad; for
 he had wished for a long
 time to see him, because he
 had HEARD about him;
 and he hoped to see Some
 Sign done by him.

9 And he questioned
 him in many Words; but
 he answered him nothing.

10 And the HIGH-
 PRIESTS and the SCRIBES
 stood up, and vehemently
 accused him.

11 And HEROD, with his
 SOLDIERS, treated him with
 contempt; and having, in
 derision, arrayed him in a
 splendid Robe, sent him
 back to PILATE.

12 And * HEROD and
 PILATE became Friends to
 each other on That DAY;

* VATICAN MANUSCRIPT.—2. OUR NATION.
 7. HEROD. 8. many things—omit.

9. and saying.
 12. HEROD and PILATE.

6. of Galilee—omit.

† 2. John xix. 12.
 † 7. Luke xiii. 1.

‡ 6. Matt. xxvii. 11; 1 Tim. vi. 13.
 ‡ 6. Matt. xiv. 1; Mark vi. 14; Luke ix. 9.

‡ 4. 1 Pet. ii. 22.

ἀλλήλων· προυπηρχον γὰρ ἐν ἐχθρὰ ὄντες πρὸς
each other; formerly for in hatred being with
ἐαυτοὺς.
themselves.

13 Πίλατος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς
Pilate and having summoned the high-priests
καὶ τοὺς ἀρχοντας καὶ τὸν λαόν, 14 εἶπε πρὸς
and the chiefs and the people, said to
αὐτοὺς· Προσηνεγάτε μοι τὸν ἄνθρωπον του-
them; You have brought to me the man this,
τον, ὡς ἀποστρεφόντα τὸν λαόν· καὶ ἰδού, ἐγώ
as misleading the people; and lo, I
ἐνώπιον ὑμῶν ἀνακρίνας, οὐδὲν εὔρον ἐν τῇ
in presence of you having examined, nothing I found in the
ἀνθρωπῷ τούτῳ αἰτίον, ὃν κατηγορεῖτε κατ'
man this a fault, of which you accuse against
αὐτοῦ. 15 Ἀλλ' οὐδὲ Ἡρώδης· ἀνεπέμψα γὰρ
him. But not even Herod; I sent for
ὑμᾶς πρὸς αὐτόν, καὶ ἰδού, οὐδὲν ἄξιον θανάτου
you to him, and lo, nothing worthy of death
ἐστὶ πεπραγμένον αὐτῷ. 16 Παιδεύσας οὖν
is having been done to him. Having scourged therefore
αὐτὸν ἀπολύσω. 17 * [Ἀνάγκην δὲ εἶχεν ἀπο-
him I will release. [Necessary now it was to
λυεῖν αὐτοῖς κατὰ ἑορτὴν ἑνᾶ.] 18 Ἀνεκράξαν
release to them at a feast one.] Cried out
δὲ πανπλήθει, λέγοντες· Αἶρε τούτον, ἀπολύ-
and all together, saying: Take away this, release
σον δὲ ἡμῖν τὸν βαρᾶββαν· 19 Ὅστις ἦν διὰ
and to us the Barabbas; Who was through
στάσιν τινα γενομένην ἐν τῇ πόλει, καὶ φόνον,
a sedition certain having occurred in the city, and a murder,
βεβλημένος εἰς φυλακὴν.
having been cast into prison.

20 Πάλιν οὖν ὁ Πίλατος προσεφώνησε, θελὼν
Again therefore the Pilate spoke to, wishing
ἀπολύσαι τὸν Ἰησοῦν. 21 Οἱ δὲ ἐπεφώνουν,
to release the Jesus. They but cried,
λέγοντες· Σταυρώσον, σταυρώσον αὐτόν. 22 Ὁ
saying; Crucify, crucify him. He
δὲ τρίτον εἶπε πρὸς αὐτοὺς· Τί γὰρ κακὸν
and third said to them: What for evil
ἐποίησεν οὗτος; οὐδὲν αἰτίον θανάτου εὔρον ἐν
has done this? nothing a cause of death I found in
αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω. 23 Οἱ δὲ
him; having scourged therefore him I will release. They but
ἐπεκειντο φωναί· μεγάλας, αἰτοῦμενοι αὐτόν
pressed with voices loud, demanding him
σταυρωθῆναι· καὶ κατισχύον αἱ φωναὶ αὐτῶν
to be crucified; and prevailed the voices of them
*[καὶ τῶν ἀρχιερέων.] 24 Ὁ δὲ Πίλατος ἐπε-
[and of the high-priests.] The and Pilate de-
κρίνε γενέσθαι τὸ αἶτημα αὐτῶν. 25 Ἀπελύσε
cided to satisfy the request of them. He released
δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς
and the through sedition and murder having been cast into

for before they had been
at Enmity with each other

13 † And Pilate, having
called the HIGH-PRIESTS,
and the RULERS, and the
PEOPLE,

14 said to them, " You
have brought this MAN to
me, as one who misleads
the PEOPLE; and behold,
having examined him in
your presence, I have not
found this MAN guilty of
the Crimes you bring
against him.

15 Nor, indeed, has Her-
od; for * he sent him back
again to you; and behold,
nothing worthy of Death
has been done by him;

16 having chastised him,
therefore, I will release
him."

17 † * [For it was Necess-
sary to release one to them
at the Feast.]

18 Then they all ex-
claimed with one accord,
saying, "Take away this
man, and release to us
BARABBAS;"

19 (who had been cast
into * PRISON for a certain
Insurrection made in the
CITY, and a Murder.)

20 PILATE, therefore,
again addressed them,
wishing to release JESUS.

21 But THEY cried, say-
ing, "Crucify, crucify
him."

22 And HE said to them,
a Third time, "For what?
Has this man done Evil?
I have found No Cause of
Death in him; having chas-
tised him, therefore, I will
release him."

23 And THEY were ur-
gent with loud Voices, de-
manding him to be cruci-
fied, and their CRIES pre-
vailed;

24 and * Pilate decided
to satisfy their REQUEST.

25 And he released HIM
who had been CAST into
* PRISON for Insurrection

* VATICAN MANUSCRIPT.—15. he sent him back again to you; and, behold, nothing wor-
thy of Death has been done by him. 17.—omit. 19. PRISON. 22. and o:
the HIGH-PRIESTS—omit. 24. Pilate. 25. Prison.

† 11. Matt. xxvii. 23; Mark xv. 14; John xviii. 38; xix. 6
Matt. xv. 6; John xviii. 30.

† 17. Matt. xxvii. :

την φυλακην, ὃν ᾤοντο· τον δε Ιησουν παρε-
the prison, whom they asked; the but Jesus he de-
δωκε τῷ θελήματι αὐτῶν.
ivered to the will of them.

26 Καὶ ὡς ἀπῆγαγον αὐτον, ἐπιλαβομενοι Σι-
And so they led him, having laid hold of Si-
μωνος τινος Κυρηναίου ἐρχομένου ἀπ' ἀγρου,
mon a certain Cyrenian coming from country,
ἐπέθηκαν αὐτῷ τον σταυρον, φερεῖν οπισθεν
they placed to him the cross, to carry after
τον Ιησου. 27 Ἠκολούθει δε αὐτῷ πολὺ πλῆθος
the Jews. Followed and him a great multitude

του λαου, καὶ γυναικῶν αἱ * [καὶ] ἐκοιτῶντο
of the people, and of women: who [also] lamented
καὶ ἐθρηνουν αὐτον. 28 Στραφεῖς δε πρὸς αὐτας
and bewailed him. Turning but to them
ὁ Ἰησους, εἶπε· Θυγατερες Ἱερουσαλημ, μὴ
the Jesus, said: Daughters of Jerusalem, not
κλαίετε ἐν' ἐμε, πληρὴν ἐφ' ἑαυτάς κλαίετε, καὶ
weep you for me, but for yourselves weep you, and
ἐπὶ τα τέκνα ὑμῶν. 29 Ὅτι ἰδού, ἐρχονται ἡμέ-
for the children of you. For lo, come days,

ραι, ἐν αἷς ἐροῦσι· Μακαριαὶ αἱ στεῖραι, καὶ
in which they will say: Blessed the barren ones, and

κοιλίαι αἱ οὐκ ἐγεννήσαν, καὶ μαστοὶ οἱ οὐκ
wombs which not bore, and breasts which not

ἐθλάσαν. 30 Τότε ἀρξονται λέγειν τοῖς ὄρεσι·
suckle. Then they will begin to say to the mountains,

Πεσέτε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς· Καλύψατε
Fall you on us; and to the hills; Cover you

ἡμᾶς. 31 Ὅτι εἰ ἐν τῇ ὑγρῇ ξυλῷ ταῦτα ποιοῦ-
na. For if in the green tree these they

σιν, ἐν τῇ ξηρῇ τι γένηται;
do, in the dry what will be done?

32 Ἦγοντο δε καὶ ἕτεροι δύο κακούργοι συν
Went and also others two malefactors with

αὐτῷ ἀναιρεθῆναι. 33 Καὶ ὅτε ἀπῆλθον ἐπὶ τον
him to be put to death. And when they came to the

τοπον, τον καλουμενον Κρανιον· ἐκεῖ ἐσταυρω-
place, that being called skull, there they cruci-

σαν αὐτον, καὶ τους κακούργους· ὃν μὲν ἐκ
fed him, and the malefactors; one indeed at

δεξιῶν, ὃν δε ἐξ ἀριστερῶν. 34 * [Ὁ δε Ἰησους
right, one and at left. [The and Jesus

εἶπε· Πater, ἀφεσ αυτοῖς· οὐ γαρ οἶδασι τι
said: O father, forgive them, not for they know what

ποιοῦσι.] Διαμεριζομεναι δε τα ἱματια αὐτου,
they do.] Having divided and the garments of him,

ἐβάλον κληρον. 35 Καὶ εἰστήκει ὁ λαὸς θεωρῶν·
they cast alot. And stood the people gazing:

ἐξεμυκτηριζον δε καὶ οἱ ἀρχοντες * [συν αυτοῖς,
scuffed at and also the rulers [with them,]

λεγοντες· Ἀλλους ἐσωσε, σωσάτω ἑαυτον, εἰ
saying: Others he saved, let him save himself, if

and Murder, whom they desired; and delivered up Jesus to their WILL.

26 And as they led him away, having laid hold of Simon, a certain Cyrenian, coming from the Country, they laid the cross on him, that he might carry it after JESUS.

27 And there followed him a Great Multitude of the PEOPLE, and of Women who lamented and bewailed him.

28 But * Jesus, turning to them, said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your CHILDREN.

29 For behold, † Days are approaching, in which they will say, "Happy the BARREN! even the Wombs which never bore, and the Breasts which never suckled."

30 Then they will begin to say to the MOUNTAINS, "Fall on us;" and to the HILLS, "Cover us."

31 For if these things are done while the Tree is * Green, what will be done when it is DRY."

32 ‡ Now two others, who were Criminals, were also led with him to be put to death.

33 And † when they came to THAT PLACE which is CALLED Skull, they there nailed him to the cross, and the CRIMINALS; one at his Right hand, and the other at his Left.

34 * [Then JESUS said, "Father, forgive them, for they know not what they do."] And having divided his GARMENTS, they cast Lots.

35 And the PEOPLE stood gazing. And the RULERS also scoffed, saying, "He saved others; let him save himself, *if he is the Son,

* VATICAN MANUSCRIPT.—27. also—omit. 28. Jesus. 31. Green. 32. Ten
Jesus said, "Father, forgive them, for they know not what they do."—omit.
them—omit. 33. If he is the Son, the MESSIAH, the CHIEF of God.

† 23. Matt. xvi. 10; Luke xxi. 33. ‡ 32. Isa. lvi. 12; Matt. xvii. 33. § 33. Matt.
xix. l. 32; Mark xv. 32; John xix. 17, 19.

οὗτος ἐστὶν ὁ Χριστός, ὁ τοῦ θεοῦ ἐκλεκτός.
this is the Anointed, the of the God chosen.

36 Ἐνεπαίον δε αὐτῶ και οἱ στρατιῶται, προσ-
Mocked and him also the soldiers, com-
ερχομενοι * [και] οἶος προσφέροντες αὐτῶ,
ing near [and] vinegar offering to him,

37 και λεγοντες· Εἰ συ εἰ ὁ βασιλεὺς των Ιου-
and saying· If thou art the king of the Jews,
δαιων, σωσον σεαυτον. 38 Ἦν δε και ἐπιγραφη
save thyself. Was and also an inscription

* [γεγραμμενη] ἐπ' αὐτῶ * [γραμμασιν] Ἑλλη-
[having been written] over him [letters] in
νικοις, και Ῥωμαικοις, και Ἑβραικοις· Ὅτις
Greek, and Latin, and Hebrews] This

ἐστὶν ὁ βασιλεὺς των Ιουδαιων.
is the king of the Jews.

39 Εἰς δε των κρεμασθεντων κακουργων ἐβλασ-
One and of those having been hanged malefactors spoke

φημει αὐτον, * [λεγων·] Εἰ συ εἰ ὁ Χριστός,
against him, [saying·] If thou art the Christ,
σωσον σεαυτον και ἡμας. 40 Ἀποκριθεις δε ὁ
save thyself and us. Answering but the

ἐτερος ἐπιτιμα αὐτῶ λεγων· Οὐδε φοβη συ τον
other rebuked him saying; Not even fearest thou the
θεον, ὅτι ἐν τῷ αὐτῶ κριματι εἰ; 41 Και ἡμεῖς
God, since in the same condemnation thou art? And we

μεν δικαιοῦς· ἀξια γαρ ὡν ἐπραξαμεν ἀπολαμβα-
indeed justly; due for which has been done we receive:
νομεν· οὗτος δε ουδεν ἀτοπον ἐπραξε. 42 Και
this but nothing amiss has done. And

ελεγε τῷ Ἰησοῦ· Μνησθητι μου, * [κυριε,]
he said to the Jesus; Do thou remember me, [O lord,]
ὅταν ἐλθης ἐν τῇ βασιλειᾳ σου. 43 Και εἰπεν
when thou mayest come in the kingdom of thee. And said,

αὐτῶ ὁ Ἰησοῦς· Ἀμην λεγω σοι, σημερον μετ'
to him the Jesus; Indeed I say to thee, to-day with
εμου εσθι ἐν τῷ παραδεισῷ.
me thou shalt be in the paradise.

44 Ἦν δε ὥσει ὥρα ἑκτη, και σκοτος ἐγενετο
It was and about hour sixth, and darkness came
ἐφ' ὅλην την γην, ἕως ὥρας ἐννατης. 45 Και
over whole the land, till hour ninth. And

εσκοτισθη ὁ ἥλιος· και ἐσχισθη το καταπε-
was darkened the sun; and was rent the veil
τασμα του ναου μεσον. 46 Και φωνησας φωνῇ
of the temple midst. And crying with a voice

the MESSIAH, the CHOSEN
of GOD."

36 And the SOLDIERES
also derided him, coming
near and offering him Vine-
gar,

37 and saying, "If thou
art the KING of the JEWS,
save thyself."

38 † And there was also
an inscription over him;—
"This is the KING of the
Jews."

39 † And one of the CRIM-
INALS who were † SUS-
PENDED, reviled him, say-
ing, "Art not thou the
MESSIAH? save thyself
and us."

40 But the OTHER an-
swering rebuked him, say-
ing, "Dost thou not even
fear GOD, since thou art
under the SAME Sentence?

41 And Woe, indeed,
justly; for we receive what
is due for the deeds we
have done; but this man
has done nothing amiss."

42 And he said to * Je-
sus, "Remember me when
thou comest * in thy KING-
DOM."

43 † And * he said to
him, "Indeed I say to thee,
This day thou shalt be with
me in † PARADISE."

44 † * And it was now
about the sixth Hour, and
there was Darkness over
the Whole LAND till the
ninth * Hour;

45 the sun failing, * and
‡ the VEIL of the TEMPLE
was rent in the midst.

46 And JESUS exclaim-

* VATICAN MANUSCRIPT.—36. and—omit.

of Greek, and Latin, and Hebrew—omit.

of the MESSIAH? save.
6. It was now about.

42. Jesus.

44. Hour; the sun failing,

38. written—omit.

39. saying—omit.

47. Lord—omit.

38. in Letters

43. to.

45. and the veil.

39. Art not thou

41. he said.

† 30. It is likely that the two robbers were not nailed to their crosses, but only tied to them by cords, and thus they are represented in ancient paintings.—A. Clarke.

† 43. This verse was wanting in the copies of Marcion and other reputed heretics; and in some of the older copies in the time of Origen; nor is it cited by Justin, Irenæus, or Tertullian; though the two former have quoted almost every text in Luke which relates to the crucifixion; and Tertullian wrote concerning the intermediate state. See Evanson's Diss. p. 28. Im. Vet note.

† 41. The word paradise is not Greek, but is of Asiatic origin. In Arabic and Persian it signifies a garden, a vineyard. The Septuagint renders Gen. ii. 8, thus; "God planted a paradise in Eden." The word only occurs in two other places in the New Testa-
ment—3 Cor. xii. 4; and Rev. ii. 7.

† 38. Matt. xxvii. 37; Mark xv. 26; John xix. 10.

32. † 44. Matt. xxvii. 45; Mark xv. 33.

† 39. Matt. xxvii. 44; Mark xv.

45. Matt. xxvii. 51; Mark xv. 38.

ἀναλὼν ὁ Ἰησοῦς, εἶπε· Πάτερ, εἰς χεῖρας σου
 lead the Jesus, said; O father, into hands of thee
 παραθήσεται τὸ πνεῦμα μου. Καὶ ταῦτα εἰπὼν,
 I commit the breath of me. And three having said,
 ἐξεπνευσεν. ⁴⁷ Ἴδων δὲ ὁ ἑκατοντάρχος τὸ γε-
 he breathed out. Seeing and the centurion that hap-
 ρομένου, ἐδόξασε τὸν θεόν, λέγων· Ὁντως ὁ
 is occurred, glorified the God, saying; Truly the
 ἄνθρωπος οὗτος δίκαιος ἦν. ⁴⁸ Καὶ πάντες οἱ
 man this just was. And all the
 συμπαραγενομένοι οἱ ὄχλοι ἐπὶ τὴν θεωρίαν ταυ-
 having come together crowds to the sight this,
 τὴν, θεωροῦντες τὰ γενομένα, τυπτόντες
 beholding the things having occurred, at-
 * [ἐαυτῶν] τὰ στηθὴ ὑπεστρεφόν. ⁴⁹ Εἰστή-
 [of themselves] the breasts returned. stood
 κειμένων δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν,
 but all the acquaintances of him at a distance,
 καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπο-
 and women these having followed him from
 τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.
 the Galilee, beholding these things.
⁵⁰ Καὶ ἰδὼν, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτῆς
 And lo, a man with a name Joseph, a senator
 ἑταρχῶν, ἀνὴρ ἀγαθὸς καὶ δίκαιος, ⁵¹ (οὗτος
 being, a man good and just, (this
 οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ
 not was having associated to the will and the
 πράξει αὐτῶν,) ἀπὸ Ἀριμαθαίας πόλεως τῶν
 ac. of them.) from Arimathea a city of the
 Ἰουδαίων, ὃς καὶ προτεδεχετο * [καὶ αὐτὸς] τὴν
 Jews, who and was looking for [also himself] the
 βασιλείαν τοῦ θεοῦ. ⁵² οὗτος προσελθὼν τῷ
 kingdom of the God; this having gone to the
 Πιλάτῳ, ζήτησεν τὸ σῶμα τοῦ Ἰησοῦ. ⁵³ Καὶ
 Pilate, asked the body of the Jesus. And
 καθελὼν αὐτό, ἐνετυλίξεν αὐτό σιδόνι, καὶ
 having taken down it, he wrapped it in linen, and
 ἔθηκεν αὐτό, ἐν μνηματί λαξεύτῳ, οὐ οὐκ ἦν
 laid it in a tomb hewn in a rock, where not was
 οὐδεὶς οὐδεὶς κείμενος. ⁵⁴ Καὶ ἡμέρα ἡ παρα-
 over yet no one being laid. And day was prepa-
 ρασκευῇ, καὶ παββατον ἐπεφωσκε. ⁵⁵ Κατακο-
 ration, and sabbath approached. Having fol-
 λουθήσασαι δὲ * [καὶ] γυναῖκες, αἵτινες ἦσαν
 loved after and [also] women, who were
 συνεληλυθυσαι αὐτῷ ἐκ τῆς Γαλιλαίας, εθε-
 having been with him out of the Galilee, be-
 σαιτο τὸ μνημεῖον, καὶ ὡς ἐτεθῇ τὸ σῶμα αὐτοῦ.
 tell the tomb, and how they laid the body of him.
⁵⁶ Ἐπιστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ
 Having returned and they prepared aromatics and
 μύρα· καὶ τὸ μὲν σαββατον ἤσυχασαν κατὰ
 ointments, and the indeed sabbath they rested according to
 τὴν ἐντολὴν.
 the commandment.

ing with a loud Voice, said,
 "Father, into thy hands I
 commit my [†] SPIRIT;" and
 having said this, [‡] he ex-
 pired.

⁴⁷ † And the CENTURION
 seeing WHAT had oc-
 CURRED, he glorified GOD,
 saying, "Truly THIS MAN
 was righteous."

⁴⁸ And ALL the CROWDS
 who had come TOGETHER
 to this SPECTACLE, having
 beheld the THINGS which
 OCCURRED, returned, beat-
 ing their BREASTS.

⁴⁹ And ALL his ACQUAIN-
 TANCE, * and THOSE WOM-
 EN who had FOLLOWED
 him from GALILEE, stood
 at a distance, beholding
 these things.

⁵⁰ ‡ And behold, a Man
 named Joseph, a Senator,
 a good and righteous Man,

⁵¹ (he had not consented
 to their DESIGNS and
 DEEDS,) from Arimathea,
 a City of the Jews; and
 who was waiting for the
 KINGDOM of GOD.

⁵² This man coming to
 PILATE, asked for the BODY
 of JESUS.

⁵³ And having taken it
 down, he wrapped it in
 Linen, and laid it in a Tomb
 cut out of a rock, in which
 no one had ever yet been
 laid.

⁵⁴ And it was the Day
 of † Preparation, and the
 Sabbath approached.

⁵⁵ And the WOMEN fol-
 lowing after, who had
 accompanied him from
 GALILEE, saw the TOMB,
 and how his BODY was
 laid.

⁵⁶ And returning, they
 † prepared Aromatics and
 Ointments; and rested on
 the SABBATH, according to
 the COMMANDMENT.

* VATICAN MANUSCRIPT.—49. of themselves—omit.
 51. also himself—omit. 53. also—omit.

† 43. My breath or life. Luke viii. 55.

‡ 47. Matt. xxvii. 51; Mark xv. 37; John xix. 30.
 * 49. Matt. xxvii. 57; Mark xv. 41; John xix. 38.
 xvi. 1.

† 47. Matt. xxvii. 51; Mark xv. 30.
 ‡ 50. Matt. xxvii. 62. † 60. Mark

ΚΕΦ. κδ'. 24.

¹ Τη δε μια των σαββατων, ὀρθρου βαθεος,
In the and first of the weeks, of morning very early,
ἤλθον ἐπὶ τὸ μνημα, φερούσαι ἅ ἡτοίμασαν
came to the tomb, bringing what they prepared
αρωματα· * [καὶ τινες συν αὐταῖς.] ² Εὗρον
aromatics: [and some with them.] They found
δε τὸν λίθον ἀποκεκυλισμένον ἀπο τοῦ μνημείου.
and the stone having been rolled from the tomb.
³ Καὶ εἰσελθούσαι οὐχ εὗρον τὸ σῶμα τοῦ κυρίου
And having entered not they found the body of the Lord
Ἰησοῦ. ⁴ Καὶ ἐγένετο ἐν τῇ διαπορεῖσθαι αὐτάς
Jesus. And it happened in the to be perplexed them
περὶ τούτου, καὶ ἰδοὺ, ἄνδρες δύο ἐκέστησαν
about this, and lo, men two stood
αὐταῖς ἐν ἐσθῆσιν ἀστρακτούταις. ⁵ Ἐμφο-
by them in clothing shining. Afraid
βων δε γενομένων αὐτῶν, καὶ κλινουσῶν το
and having become of them, and bowing the
προσώπων εἰς τὴν γῆν, εἶπον πρὸς αὐτάς· Τί
face to the earth they said to them: Why
ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; ⁶ Οὐκ
seek you the living among the dead ones? Not
ἐστὶν ὧδε, ἀλλ' ἠγέρθη. Μνησθετὲ ὡς ἐλάλη-
he is here, but has been raised. Remember you how he spoke
σεν ὑμῖν, ἐτι ὢν ἐν τῇ Γαλιλαίᾳ, ⁷ λέγων· Ὅτι
to you, while being in the Galilee, saying: That
δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς
It behooves the son of the man to be delivered into
χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι,
hands of men of sinners, and to be crucified,
καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. ⁸ Καὶ ἐμνησ-
and the third day to stand up. And they re-
θήσαν τὰ ῥήματα αὐτοῦ. ⁹ καὶ ὑποστρεψάσαι
membered the words of him: and having returned
ἀπο τοῦ μνημείου, ἀπηγγείλαν ταῦτα πάντα
from the tomb, they related these all
τοῖς ἑνδεκά καὶ πᾶσι τοῖς λοιποῖς. ¹⁰ Ἦσαν δε
to the eleven and to all the others. Were and
ἡ Μαγδαλὴν ἡ Μαρία, καὶ Ἰωάννα, καὶ Μαρία
the Magdalene Mary, and Joanna, and Mary
Ἰακώβου, καὶ αἱ λοιπαὶ συν αὐταῖς, αἱ εἶπον
of James, and the others with them, who spoke
πρὸς τοὺς ἀποστόλους ταῦτα. ¹¹ Καὶ ἐφάνησαν
to the apostles these. And appeared
ἐνώπιον αὐτῶν ὥσει ληρὸς τὰ ῥήματα αὐτῶν.
in presence of them as an idle tale the words of them,
καὶ ἠπίστουν αὐταῖς. ¹² Ὁ δε Πέτρος ἀναστὰς
and they believed not them. The and Peter arising
ἐδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει
ran to the tomb, and having stooped down he saw
τὰ ὀθονία * [κειμένα] μόνα· καὶ ἀπῆλθε πρὸς
the linen bands [lying] alone: and he departed by
ἑαυτὸν, θαυμάζων τὸ γεγονός.
himself, wondering that having occurred.

CHAPTER XXIV.

¹ And on the first day of the WEEK, very early in the Morning, they went to the TOMB, carrying the Aromatics which they had prepared.
² And they found the stone rolled away from the TOMB;
³ And having entered, they found not the BODY of the LORD Jesus.
⁴ And it occurred, as they were in PERPLEXITY about this, behold two Men stood by them in shining Clothing.
⁵ And the women being afraid, and bowing their FACES to the EARTH, thus said to them, "Why do you seek the LIVING one among the DEAD?
⁶ He is not here, but has been raised. Remember how he spoke to you, while he was yet in GALILEE;
⁷ saying, 'The SON of MAN must be delivered up into the HANDS of SINNERS, and be crucified, and the THIRD day rise again.'
⁸ And they recollected his WORDS;
⁹ And returning from the TOMB, related all these things to the ELEVEN, and to ALL the REST.
¹⁰ Now they were the MAGDALA Mary, and JOANNA, and * THAT Mary the mother of James, and the OTHERS with them, who told these things to the APOSTLES.
¹¹ And * these WORDS appeared to them like idle talk; and they believed them not.
¹² But PETER arising ran to the TOMB, and stooping down he saw only the LINEN BANDS; and he went away by himself, wondering at WHAT had HAPPENED.

* VATICAN MANUSCRIPT.—1. and some with them—omit. words. 12. lying—omit.

† 2. Tischendorf omits the words "of the Lord Jesus." This verse.

‡ 1. Matt. xxviii. 1; Mark xvi. 1; John xx. 2.

§ 1. Matt. xvi. 21; xvii. 23; Mark viii. 31; ix. 31; Luke ix. 22.

|| 1. Mark xvi. 11.

10. that Mary. 11. these

† 12. Tischendorf omits

‡ 4. Matt. xx.

§ 1. Matt.

13 Καὶ ἰδού, δύο ἐξ αὐτῶν ἦσαν πορεύομενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίου ὀφκόντα ἀπὸ Ἱερουσαλὴμ, ἣ ὀνομα Ἐμμαους.

14 Καὶ αὐτοὶ ὁμιλοῦν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. 15 Καὶ ἐγένετο ἐν τῇ ὁμιλείᾳ αὐτοῦ καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς. 16 Οἱ δὲ

ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο, τοῦ μὴ ἐπιγινῶναι αὐτοῦ. 17 Εἶπε δὲ πρὸς αὐτούς· Τίτες οἱ λόγοι οὗτοι, οὗτις ἀντιβαλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἵστε σκυθρωποὶ; 18 Ἀποκριθεὶς δὲ

ὁ εἰς, ὃ ὀνομα Κλεόπας, εἶπε πρὸς αὐτόν· Σὺ μέγας παροικεῖς Ἱερουσαλὴμ, καὶ οὐκ ἐγνωσθαι τα γέγονενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; 19 Καὶ εἶπεν αὐτοῖς· Ποία; Οἱ δὲ εἶπεν αὐτῷ· Τα περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀπὸ προφήτης, δυνατός ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ πάντος τοῦ λαοῦ. 20 Ὅπως τε παρέδωκεν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἀρχόντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν. 21 Ἡμεῖς δὲ ἠλπίσαμεν, ὅτι αὐτὸς ἐστὶν ὁ μελλῶν λυτρουσθαι

τὸν Ἰσραὴλ· ἀλλὰ γὰρ σὺν πάντις τούτοις τρίτῃ ταύτῃ ἡμέρᾳ ἀγείν σήμερον, ἀφ' οὗ ταῦτα ἐγένετο. 22 ἀλλὰ καὶ γυναῖκες τίτες ἐξ ἡμῶν ἐξετάσαν ἡμᾶς, γενομένης ὀρθρίας ἐπὶ τοῦ μνημείου· 23 καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον, λέγουσαι καὶ ὁπτασίαν ἀγγέλων ἑωρακεῖναι, οἱ

13 And behold, two of them were going in the same day, to a Village called Emmaus, sixty Furlongs from Jerusalem. 14 And they were conversing with each other about All these things which had happened. 15 And it occurred, while they were conversing and reasoning, Jesus himself having approached, went with them. 16 But their eyes were held, so that they did not recognize him. 17 And he said to them, What words are these which you are exchanging with each other, as you walk? and why are you so walk? and are sad? 18 Answering and he said to him, Cleopas, said to him: Art thou the only Sojourner in Jerusalem, who is unacquainted with the things which have occurred in it in these days? 19 And he said to them, What things? They said to him, The things about Jesus the Nazarene, who was a man a prophet, powerful in work and word in presence of the God and all the people. 20 How and delivered up him the arch-priests and the chiefs of us to a sentence of death, and crucified him. 21 We but hoped, that he is the being about to redeem the Israel: but besides all these things third day gone away to-day, from which these things occurred: 22 but also women some of us, astonished us, having been early at the tomb; 23 and not having found the body of him, came, saying also a vision of messengers to have seen, who

13 And behold, two of them were going on the Same day, to a Village called Emmaus, sixty Furlongs from Jerusalem.

14 And they were conversing with each other about All these things which had happened.

15 And it occurred, while they were conversing and reasoning, Jesus himself having approached, went with them.

16 But their eyes were held, so that they did not recognize him.

17 And he said to them, "What words are these which you are exchanging with each other, as you walk? and why are you so walk?"

18 And the one named Cleopas, answering, said to him, "Art thou the only Sojourner in Jerusalem, who is unacquainted with the things which have occurred in it in these days?"

19 And he said to them, "What things?" And they said to him, "The things concerning Jesus, the Nazarene, a Man who was a Prophet, powerful in Work and Word before God and All the people;

20 and how the High-priests and our rulers delivered him up to a Sentence of Death, and crucified him.

21 But we hoped that it was he who was about to redeem Israel; and besides all this, This Day is the Third since these things were done.

22 But some of our Women also astonished us; for having been early at the tomb,

23 and not finding his body, they came, saying, that they had even seen a

* VATICAN MANUSCRIPT.—15. Jesus. 21. This Day is the Third since.

† 12. Mark xvi. 12. † 16. John xi. 14; xii. 4. † 18. John xix. 28. † 20. Matt. xxi. 11; Luke vii. 16; John iii. 2; iv. 19; vi. 14; Acts ii. 22; vii. 22. † 21. Luke i. 68; ii. 38; Acts i. 6. † 22. Matt. xxviii. 1; Acts xiii. 37, 38. † 23. Matt. xxviii. 8; Mark xvi. 10; John x. 13.

λεγουσιν αὐτον ^{ζην.} 24 Καὶ ἀπηλθον ^{times}
^{say} him to be alive. And ^{some} went
των συν ἡμιν ἐπὶ τὸ μνημειον, καὶ εὑρον
of those with us to the tomb, and found
* [οὕτω,] καθως καὶ αἱ γυναῖκες εἶπον· αὐτον
[thus,] even as also the women said; him
δε οὐκ εἶδον. 25 Καὶ αὐτος εἶπε πρὸς αὐτους·
but not they saw. And he said to them;
Ὁ ἀνοητοὶ καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦναι
O thoughtless and slow with the heart of the to believe
ἐπὶ πασιν, οἷς ἐλάλησαν οἱ προφῆται. 26 Οὐχὶ
in all, which spoke the prophets. Not
ταῦτα εἶδε παθεῖν τὸν Χριστὸν, καὶ εἰσελ-
these it was binding to have suffered the Anointed, and to
θεῖν εἰς τὴν δόξαν αὐτοῦ; 27 Καὶ ἀρξαμένου ἀπο
enter into the glory of himself? And beginning from
Μωσέως καὶ ἀπο πάντων τῶν προφητῶν, διηρ-
Moses, and from all of the prophets, he
μηνευσεν αὐτοῖς ἐν πασαις ταῖς γραφαῖς τὰ
explained to them in all the writings the things
περὶ αὐτοῦ. 28 Καὶ ἤγγισαν εἰς τὴν κωμὴν, οὐ
about himself. And they drew near to the village, where
ἐπορεύοντο· καὶ αὐτος προσηγορεύειτο πορρωτέρως
they were going; and he seemed intending farther
πορεύεσθαι. 29 Καὶ παρεβίασαντο αὐτον,
to go. But they pressed him,
λεγοντες· Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπεραν
saying: Abide with us, for toward evening
ἐστὶ, καὶ κεκλίκεν ἡ ἡμέρα. Καὶ εἰσῆλθε τοῦ
it is, and has declined the day. And he went in the
μεῖναι συν αὐτοῖς. 30 Καὶ ἐγένετο ἐν τῇ κατα-
to abide with them. And it happened in the to
κλίθηναι αὐτον μετ' αὐτῶν, λαβὼν τὸν ἄρτον,
recline him with them, having taken the loaf,
εὐλογήσας, καὶ κλάσας σπείδιδου αὐτοῖς. 31 Αὐ-
he blessed, and having broken he gave to them. Or
τῶν δὲ διηνοιχθήσαν οἱ ὀφθαλμοί, καὶ ἐπέγνω-
them and were opened the eyes, and they knew
σαν αὐτὸν· καὶ αὐτος ἀφαντος ἐγένετο ἀπ'
him; and he disappeared from
αὐτῶν. 32 Καὶ εἶπον πρὸς ἀλλήλους· Οὐχὶ ἡ
them. And they said to each other: Not the
καρδία ἡμῶν καίονεν ἡν * [ἐν ἡμῖν,] ὥς ἐλάλει
heart of us burning was [in us,] as he was talking
ἡμῖν ἐν τῇ ὁδῷ, * [καὶ] ὥς διηνοίγετο ἡμῖν τὰς
to us in the way. [and] as he was opening to us the
γραφάς;
writings?

33 Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπεστρεψαν
And rising up in this the hour, they returned
εἰς Ἱερουσαλὴμ· καὶ εὑρον συνηθροισμένους
to Jerusalem: and found having been assembled
τοὺς ἑνδεκά καὶ τοὺς συν αὐτοῖς, 31 λεγοντας·
the eleven and those with them, saying:
'Ὅτι ἡγερθῇ ὁ κύριος οὕτως, καὶ ὡφθῇ Σί-
That has been raised the Lord indeed, and has appeared to Si-

mon." Vision of Angels, who said that he was alive.

24 And some of those with us went to the tomb, and found it as the women had said; but Him they saw not."

25 And he said to them, "O inconsiderate men, and slow of heart to believe all which the prophets have spoken!

26 Was it not necessary for the MESSIAH to have suffered these things, and to enter his GLORY?"

27 And beginning from Moses, and through All the PROPHETS, he explained to them in All the SCRIPTURES the THINGS concerning himself.

28 And they drew near to the VILLAGE where they were going; and he seemed as intending to go further.

29 But they urged him, saying, "Remain with us, for it is towards Evening, and the DAY has already declined. And he went in to ABIDE with them.

30 And it occurred, as he RECLINED with them, taking the LOAF, he blessed God, and having broken it, he gave to them.

31 And Their EYES were opened, and they knew him; and he disappeared from them.

32 And they said to each other, "Did not our HEARTS burn, while he talked to us on the ROAD, and while he unfolded to us the SCRIPTURES?"

33 And rising up the Same HOUR, they returned to Jerusalem, and found the ELEVEN, and THOSE with them, assembled,

34 SAYING, "The LORD has indeed been raised, and has appeared to Simon."

* VATICAN MANUSCRIPT.—24. thus—omit.

29. already past. 31. in us—and—om.

† 32. The Codex Beza has a very remarkable reading here; instead of καίονεν, burned, it has κεκαλῶμεν, veiled, and one of the Itala, has fact excecatus, was blinded. "Was not our hearts veiled (blinded) when he conversed with us on the way, and while he unfolded the Scriptures to us," seeing we did not know him.—A. Clarke.

‡ 26. verse 46; Acts xvii. 3; 1 Pet. i. 11.

‡ 30. Matt. xiv. 19.

μοι. ³⁵ Καὶ αὐτοὶ ἐξηγουντο τὰ ἐν τῇ ὁδῷ, καὶ ὅς ἐγνωσθῇ αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου, and how he was known to them in the breaking of the loaf.

³⁶ Ταῦτα δὲ αὐτῶν λαλόντων, αὐτὸς ἐστῆ ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν. with of them, and says to them; Peace to you.

³⁷ Πτοηθέντες δὲ καὶ ἐμβοβοὶ γενομένοι, ἐδεκον πνεῦμα θεωρεῖν. ³⁸ Καὶ εἶπεν αὐτοῖς· Τὶ τεταραγμένοι ἐστέ; καὶ διατί διαλογίζεσθε; Why having been agitated are you? and why reasoning

ἀναβάνουσιν ἐν ταῖς καρδίαις ὑμῶν; ³⁹ Ἰδετέ τὰς χεῖρας μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγώ εἰμι· ψηλαφήσατέ με καὶ ἰδετέ· ὅτι πνεῦμα σαρκὰ καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμε θεωρεῖτε ἔχοντα. ⁴⁰ Καὶ τοῦτο εἰπὼν, ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. ⁴¹ Ἐτι δὲ ἀπιστούντων αὐτῶν ἀπο τῆς χαρᾶς, καὶ θαυμάζοντων, εἶπεν αὐτοῖς· Ἐχετε τι βρωσιμῶν ἐνθάδε; he said to them; Have you anything eatable here?

⁴² Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος, * [καὶ ἀπο μελισσιῶν κηρίου.] ⁴³ Καὶ λαβὼν, ἐνώπιον αὐτῶν ἐφαγεν. ⁴⁴ Εἶπε δὲ αὐτοῖς· Ὅτι οὗτοι αἱ λέγοι, οὐκ ἀλλήλην πρὸς ὑμᾶς, ἐτι ὡν

συν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῇ νόμῳ Μωσέως, καὶ προφήταις, καὶ ψαλμοῖς, περὶ ἐμοῦ. ⁴⁵ Τότε διηνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς· of them the mind, of the to understand the writings;

⁴⁶ καὶ εἶπεν αὐτοῖς· Ὅτι οὕτω γεγραπταί, καὶ οὕτως εἶδει παθεῖν τὸν Χριστὸν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, ⁴⁷ καὶ κηρυχ-

³⁵ And they related what THINGS happened on the ROAD, and how he was known to them in the BREAKING of the LOAF.

³⁶ ‡ And as they were saying these things, he stood in the Midst of them, † and says to them, "Peace be to you."

³⁷ But they being * troubled and terrified, thought they saw †† a Spirit.

³⁸ And he said to them, "Why are you troubled? and why do Doubts arise in your * HEARTS?"

³⁹ † See my HANDS and my FEET, that I am he; handle me, and be convinced; For a Spirit has not * both Flesh and Bones as you perceive me to have."

⁴⁰ † And having said this, he showed them his HANDS and his FEET.

⁴¹ And while from JOY they were unbelieving, and were wondering, he said to them, "Have you any Food here?"

⁴² And THEY gave him Part of a broiled Fish;

⁴³ and taking it, ‡ he ate in their presence.

⁴⁴ And he said to them, "These are the WORDS which I spoke to you, while I was yet with you, That All THINGS WRITTEN in the LAW of MOSES, and in the * PROPHETS, and in the Psalms, concerning me, must be fully accomplished."

⁴⁵ Then he opened Their MINDS to UNDERSTAND the SCRIPTURES,

⁴⁶ and said to them, "Thus it is written, * that the MESSIAH should suffer, and should rise from the Dead the THIRD Day;

* VATICAN MANUSCRIPT.—37. troubled, and. 42. and from a Honey-comb—omit.

44. PROPHETS.

28. HEART.

30. both Flesh and. 40. that the Messiah should

† 36. Tischendorf omits, "And says to them, 'Peace be to you.'" ³⁷ Griesbach in parentheses, phantom, in the margin, which agrees with Mark vi. 43. ⁴⁰ Tischendorf omits this verse.

† 36. Mark xvi. 14; John xx. 19; 1 Cor. xv. 5. ⁴¹ Acts x. 41. ⁴⁴ Matt. xvi. 31; xvii. 22; xx. 18; Mark viii. 31; Luke ix. 27; xviii. 31.

† 37. Mark vi. 40.

‡ 30. John

θῆναι ἐπὶ τῇ ὀνομασίᾳ αὐτοῦ μετανοίαν καὶ ἀφε-
proclaimed in the name of him reformation and forgive-
σιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρχάμενον ἀπο-
ness of sins to all the nations, beginning from
Ἱερουσαλὴμ. ⁴⁵ Ὑμεῖς δὲ ἐστε μαρτυρὲς τούτων.
Jerusalem. You and are witnesses of these.

⁴³ Καὶ ἰδού, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν
And lo, I send forth the promise
τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν
of the father of me on you; you but remain you in
τῇ πόλει, ἕως οὗ ἐνδύσηθε δύναμιν ἐξ ὕψους.
the city, till you may be clothed power from on high.

⁵⁰ Ἐξήγαγε δὲ αὐτοὺς ἐξω ἕως εἰς Βηθανίαν· καὶ
He led and them out even to Bethany; and
ἐκάρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτοὺς.
having lifted up the hands of himself, he blessed them.

⁵¹ Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτοὺς αὐτοὺς,
And it happened in the to bless him them,
διεστῇ ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐ-
he stood apart from them, and was carried up into the hea-
ρανόν. ⁵² Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν,
ven. And they having prostrated to him,
ὑπεστρέψαν εἰς Ἱερουσαλὴμ μετὰ χάρας μεγά-
returned to Jerusalem with joy great:

λης. ⁵³ καὶ ᾗσαν διαπαντός ἐν τῷ ἱερῷ, * [αἰνοῦν-
and were continually in the temple, [praising
τες καὶ] εὐλογοῦντες τὸν θεόν.
and] blessing the God.

47 and that in his NAME, Reformation * in order to Forgiveness of Sins should be proclaimed to All the NATIONS, beginning at Je-
rusalem.

48 And † you are Wit-
nesses of these things.

49 And, behold, I send
forth † the PROMISE of my
FATHER upon you; but
remain you in the CITY,
till you are invested with
Power from on high."

50 And he led them out
† to Bethany; and lifting
up his HANDS, he blessed
them.

51 And it occurred, while
he was BLESSING them, he
was separated from them,
† and carried up into HEA-
VEN.

52 And they † having
prostrated to him, returned
to Jerusalem with great
Joy;

53 and were constantly
in the TEMPLE, blessing
God.

* ACCORDING TO LUKE.

* VATICAN MANUSCRIPT.—47. in order to Forgiveness.
Description—ACCORDING TO LUKE.

53. praising and—omit.

† 51 & 52. Tischendorf omits, "and carried up into HEAVEN," and "having prostrated to
him."

† 48. John xv. 7; Acts i. 8, 22; ii. 32; iii. 15.

† 42. Acts i. 4.

† 20. Acts i. 12.

* ACCORDING TO JOHN.

ΚΕΦ. α'. 1.

¹ Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς
In a beginning was the word, and the word was with
τον θεόν, καὶ θεὸς ἦν ὁ λόγος. ² Οὗτος ἦν ἐν
the God, and a god was the word. This was in
ἀρχῇ πρὸς τὸν θεόν. ³ Πάντα δι' αὐτοῦ
a beginning with the God. All through it
† ἐγένετο· καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ
was done: and without it was done not even one, that
γεγονέν. ⁴ Ἐν αὐτῇ ζωῇ ἦν, καὶ ἡ ζωὴ ἦν τὸ
has been done. In it life was, and the life was the
φῶς τῶν ἀνθρώπων· ⁵ καὶ τὸ φῶς ἐν τῇ σκοτίᾳ
Light of the men: and the light in the darkness
φαίνει, καὶ ἡ σκοτία αὐτοῦ οὐ καταλαβόν.
shines, and the darkness it: not apprehended.

⁶ Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ,
Was a man having been sent from God,
ὄνομα αὐτοῦ Ἰωάννης· ⁷ οὗτος ἦλθεν εἰς μαρτυρίαν,
a name to him John: this came for a witness,
ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πισ-
that he might testify about the light, that all might
τεύσωσι δι' αὐτοῦ. ⁸ Οὐκ ἦν ἐκεῖνος τὸ φῶς,
believe through him. Not was he the light,
ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. ⁹ Ἦν τὸ
but that he might testify about the light. Was the
φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον
Light the true, which enlightens every man
ἐρχόμενον εἰς τὸν κόσμον. ¹⁰ Ἐν τῷ κόσμῳ ἦν,
coming into the world. In the world he was.
καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος
and the world through him was, and the world
αὐτοῦ οὐκ ἔγνω. ¹¹ Εἰς τὰ ἴδια ἦλθε, καὶ οἱ
him not knew. Into the own he came, and the
ἰδιοὶ αὐτοῦ οὐ παρέλαβον. ¹² Ὅσοι δὲ ἐλάβον
own him not received. As many as but received

CHAPTER I.

1 In the † Beginning was the † Logos, and the Logos was with God, and the Logos was God.

2 This was in the Beginning with God.

3 † Through it every thing was done; and without it not even one thing was done, which has been done.

4 In it was Life; and the LIFE was the LIGHT of MEN.

5 And the † LIGHT shone in the DARKNESS, and the DARKNESS apprehended it not.

6 † There was a Man, named John, sent by God.

7 He came for a Witness, that he might testify concerning the LIGHT, that all might believe through him.

8 He was not the LIGHT, but to testify concerning the LIGHT.

9 The TRUE LIGHT was that, which, coming into the WORLD, enlightens Every Man.

10 He was in the WORLD, and † the WORLD was (enlightened) through him; and yet the WORLD knew Him not.

11 † He came to his own domains, and yet his own people received Him not;

12 but to as many as received him, † he gave

* VATICAN MANUSCRIPT.—Title—ACCORDING TO JOHN.

1. In this and the fourteenth verse *logos*, has been transferred, rather than translated. Dr. A. Clarke remarks, "This term should be left untranslated, for the very same reasons why the names *Jesus* and *Christ* are left untranslated. As every appellation of the Savior of the world, was descriptive of some excellence in his person, nature, or work, so the epithet *Logos*, which signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning, is very properly applied to him." See 1 John i. 1, for a clear and useful comment by the apostle John on the proem to this Gospel.

† 3. *Ginomai* occurs upwards of seven hundred times in the New Testament, but never in the sense of *create*, yet in most versions it is translated, as though the word was *κτίω*. "The word occurs fifty-three times in this Gospel, and signifies to be, to come, to become, to come to pass; also, to be done or transacted. All things in the christian dispensation were done by Christ, i. e. by his authority, and according to his direction; and in the ministry committed to his apostles, nothing has been done without his warrant. See John xv. 4, 5, "Without me ye can do nothing." Compare ver. 7, 10, 16; John xvii. 8; Col. i. 16, 17." Cappe's Diss.

† 19. *Ho kosmos*, the order, arrangement of things, the human race; here it evidently means that *kosmos* of human beings which he came to enlighten and to save. John viii. 12; iii. 16.

† 1. Prov. viii. 22, &c.; 1 John i. 1, 2; 1st. Cor. xii. 28, 40.

† 6. Mal. iii. 1;

† 3. Eph. iii. 9; Col. i. 16.

† 11. Matt. xxi.

† 12. Rom. viii. 13; Gal. iii. 20, 27; 1 John iii. 1-

αὐτον, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ
him, he gave to them authority children of God
γενεσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ
to become, to those believing into the name of him,
13 οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκος,
who not from bloods, nor from a will of flesh,
οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ ἐγενήθη-
nor from a will of a man, but from God were be-
θησαν. 14 Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκη-
gotten. And the word flesh became, and taber-
νώσεν ἐν ἡμῖν, (καὶ εἶθεασαμεθα τὴν δόξαν αὐτοῦ,
naced among us, (and we beheld the glory of him,
δόξαν ὡς μονογένητος παρὰ πατρός,) πλήρης
a glory as of an only-begotten from a father,) full
χαρίτος καὶ ἀληθείας. 15 Ἰωάννης μαρτυρεῖ περὶ
of favor and truth. John testifies concerning
αὐτοῦ, καὶ κέκραγε, λέγων· Οὗτος ἦν, ὃν
him, and cried, saying: This was, of whom
εἶπον· Ὁ ὀπίσω μου ἐρχόμενος, ἐμπροσθεν μου
I said: He after me coming, before me
ἦρχον· ὅτι πρῶτος μου ἦν. 16 Ὅτι ἐκ τοῦ
has come; for first of me he was. Because out of the
πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ
fulness of him we all received, and
Χριστὸν ἐν χάριτι. 17 Ὅτι ὁ νόμος διὰ Μω-
the law through Mo-
σῆως ἐδόθη· ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ
ses was given; the favor and the truth through Jesus
Χριστοῦ ἐγένετο.

Christ came.
13 Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς
God no one has seen ever; the only-begotten
υἱός, ὃς ὢν ἐν τῷ κόλπῳ τοῦ πατρὸς, ἐκεῖνος
son, that being in the bosom of the father, he
ἐξηγήσατο. 19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ
has made known. And this is the testimony of the
Ἰωάννου, ὅτε ἀπεστείλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσο-
John, when sent the Jews from Jeru-
σαλὴμ ἱερεῖς καὶ Λευίτας, ἵνα ἐρωτήσωσιν αὐτὸν·
salem priests and Levites, that they might ask him;
Σὺ τίς εἶ; 20 Καὶ ὁμολόγησε, καὶ οὐκ ἡνῶ-
Thou who art? And he confessed, and not denied.
σατο· καὶ ὁμολόγησεν· Ὅτι οὐκ εἰμι ἐγώ, ὁ
and confessed; That not am I the
Χριστός. 21 Καὶ ἠρώτησαν αὐτὸν· Τί οὖν;
Anointed. And they asked him: What then?

Authority to become Chil-
dren of God, to THOSE
BELIEVING into his NAME;

13 † who were begotten
not of Blood, nor of the
Will of the Flesh, nor of
the Will of Man; but of God.

14 And the † Logos be-
came † Flesh, and dwelt
among us,—and † we be-
held his GLORY, a Glory as
of an Only-begotten from a
Father,—full of Favor and
Truth.

15 † John testified con-
cerning him, and cried,
saying, "This is he of whom
I said, † He who comes
after me is in advance of
me; For he is my Super-
rior."]

16 For out of his FULL-
NESS we all received; even
Favor upon Favor.

17 For the LAW was
given through Moses; the
FAVOR and the TRUTH came
through Jesus Christ.

18 No one has ever seen
God; the * Only-begotten
Son, who is in the BOSOM
of the FATHER, he has
made him known.

19 Now this is the TESTI-
MONY of JOHN. † When
the Jews sent * to him
Priests and Levites to ask
him, "Who art thou?"

20 he acknowledged, and
did not deny, but acknow-
ledged, "I am not the
MESSIAH."

21 And they asked him,
"Who * then art thou?"

* VATICAN MANUSCRIPT.—18. Only-begotten Son, ME who is.
21. then art THOU? Art thou Elijah?

19. to him Priests.

† 13. Gricebach notes a different reading of this verse. Instead of *hoi*... *egennethentes* he has *hoi*... *egennethentes*; the singular pronoun and verb for the plural; which would make the passage read—"Who was not begotten of God, nor of the Will of the Flesh, nor of the Will of a Man, but of God;" thus referring it directly to the physical generation of the Messiah, by the Spirit of God, rather than to the moral regeneration of believers. † 14. Newcome in his Translation of the New Testament, remarks, "Jesus, the Son of God, is called the Word, because God revealed himself or his word by him." The following singular Eastern custom may perhaps illustrate the phraseology of the first part of this chapter. "In Abyssinia, there is an officer named *Kal Hatze*, the word or name of the king, who stands always upon the steps of the throne, at the side of a lattice window, where there is a hole, covered in the inside with a curtain of green tiffeta. Behind this curtain the king sits; and speaks through the aperture to the *Kal Hatze*, who communicates his commands to the officers, judges, and attendants.—Bruce's Travels. † 15. Some put this verse after the 18th.

† 13. John iii. 5; James i. 18; 1 Pet. i. 23. † 14. Matt. i. 18, 20; Luke i. 31, 35; ii. 7, 1 Tim. iii. 16. † 14. Matt. xvii. 2; 1 Pet. i. 17. † 15. Matt. iii. 13; Mark i. 7, Luke iii. 16; ver. 27, 30; John iii. 31. † 19. John v. 23.

Ηλίας εἰ σὺ. Καὶ λέγει· Οὐκ εἰμι. Ὁ προ-
phet art thou? And he says: Not I am. The pro-
phet art thou? And he answered; No. They said then
αὐτῷ· Τίς εἰ; ἵνα ἀποκρισὶν δώμεν τοῖς πε-
to him; Who art thou? that an answer we may give to those having
ψαλὶν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; 23 Ἐφῆ-
sent us; what sayest thou about thyself? He said
Εἰπὼν· Ὁ ὡνὴ βοῶντος ἐν τῇ ἐρημῷ· Εὐθύνατε
I. "A voice crying in the desert; Make you straight
τὴν ὁδὸν κυρίου," καθὼς εἶπεν Ἡσαίας ὁ προ-
the way of alined," as said Isaias the pro-
phet. 24 Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν
sent. And those having been sent were of the
Φαρισαίων· 25 καὶ πρῶτῃσάν αὐτον, καὶ εἶπον
Pharisees; and they asked him, and said
αὐτῷ· Τί οὖν βιττιζεῖς, εἰ σὺ οὐκ εἰ ὁ Χρισ-
to him. Why then dippest thou, if thou not art the Anoin-
tos, οὐτε Ηλίας, οὐτε προφήτης; 26 Ἀπεκριθὴν
ted, nor Elias, nor a prophet? 26 Ἀπεκριθὴν
αὐτοῖς ὁ Ἰωάννης, λέγων· Εἰμὼ βαπτίζω ἐν
them the John, saying; I dip in
ὕδατι· μεσὸς * [δε] ὕμιν ἑστῆκεν, ὃν ὑμεῖς οὐκ
water: midst [out] of you stands, whom you not
οἰδατε, 27 ὁ ὀπίσω μου ἐρχόμενος, οὗ ἐγὼ οὐκ
know; he after me coming, of whom I not
εἰμι ἄξιος, ἵνα λυθῶ αὐτοῦ τὸν ἱμάντα του
am worthy, that I may loose of him the strap of the
ἱποζυμῆτος. 28 Ταῦτα ἐν Βηθανίᾳ ἐγένετο
said. These in Bethany were done
πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπ-
beyond the Jordan, where was John dip-
τίζων.

29 Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον
In the morrow he beholds the Jesus coming
πρὸς αὐτον, καὶ λέγει· Ἰδε ὁ ἀμνὸς τοῦ θεοῦ, ὃ
to him, and he says: Behold the lamb of the God, he
αἰρὼν τὴν ἁμαρτίαν τοῦ κόσμου. 30 Οὗτος
taking away the sin of the world. This
ἐστὶ, περὶ οὗ ἐγὼ εἶπον· Ὅπισθ' μου ἐρχεται
is he, about whom I said: After me comes
ἄνθρωπος, ὃς ἐμπροσθεν μου γέγονεν· ὅτι πρῶτος
a man, who before me has become: because first
μου ἦν. 31 Καὶ γὰρ οὐκ ᾔδειν αὐτον· ἀλλ' ἵνα
of me he was. And I not knew him; but that
φανερῶσθαι τῇ Ἰσραὴλ, διὰ τοῦτο ἦλθον
he might be manifested to the Israel, because of this I am come
ἐγὼ ἐν τῷ ὕδατι βαπτίζων. 32 Καὶ ἐμαρτυρή-
I in the water dipping. And here testi-
σεν Ἰωάννης, λέγων· Ὅτι τεθεσμαι τὸ πνεῦμα
moxy John, saying: That I saw the spirit
καταβαῖνον ὡς περιστέρα ἐξ οὐρανοῦ, καὶ ἐμει-
coming down like a dove out of heaven, and it

Art thou † Elijah?" And he said, "I am not." "Art thou the PROPHET?" And he answered, "No."

23 * They said to him, "Who art thou? that we may give an Answer to THOSE WHO SENT US. What dost thou say concerning thyself?"

23 He said, † "I am a Voice proclaiming in the DESERT, 'Make straight the way for the Lord,' as † Isaias the PROPHET said."

24 Now * those sent were of the PHARISEES.

25 And they asked him, and said to him, "Why then dost thou immerse, if thou art not the MESSIAH, nor Elijah, nor a Prophet?"

26 John answered them, saying, † "I immerse in Water; * in the Midst of you, coming after me, stands one whom you do not know.

27 THE STRAP of Whose SANDAL I am not worthy to untie."

28 These things occurred in Bethany beyond the JORDAN, where * JOHN was immersing.

29 ON the NEXT DAY he sees JESUS coming to him, and says, "Behold † the LAMB of GOD, who TAKES AWAY the SIN of the WORLD.

30 This is he of whom I said, 'After me comes a Man who is in advance of me; for he is my Superior.'

31 And I did not know him; but for this purpose, that he might be mani- fested to ISRAEL, I am come immersing in * Water."

32 † And John testified, saying, "I saw the SPIRIT coming down like a Dove

* VATICAN MANUSCRIPT.—22. They said to him. 24. they who were sent. 26. but —omit. 27. in the Midst of you, coming after me, stands one whom YOU do not know, the STRAP of Whose SANDAL. 28. JOHN. 31. Water.

† 21. Mat. iv. 5; Matt. xvii. 10. † 22. Matt. iii. 3; Mark i. 3; Luke iii. 4; John iii. 28. † 23. Isa. xl. 3. † 26. Matt. iii. 11. † 29. 1 Pet. i. 19; 1 Pet. v. 6. † 32. Matt. iii. 16; Mark i. 10; Luke iii. 22.

νεν ἐπ' αὐτον. ³³ Καγὼ οὐκ ᾔδειν αὐτον· ἀλλ' ὁ πεμφθὰς με βαπτίζειν ἐν ὕδατι, ἐκεῖνος μοι εἶπον· Ἐφ' ὃν ἀν ἰδῃς τὸ πνεῦμα καταβαῖνον, καὶ μένον ἐπ' αὐτον, οὗτος ἐστὶν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. ³⁴ Καγὼ ἑώρακα, καὶ μεμαρτυρηκα, ὅτι οὗτος ἐστὶν ὁ υἱὸς τοῦ θεοῦ.

³⁵ Τῇ ἐπαύριον καλὴν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δυο. ³⁶ Καὶ ἐμβλεψὰς τῇ Ἰησοῦ περιπατοῦντι, λέγει· Ἴδε ὁ ἀμνὸς τοῦ θεοῦ. ³⁷ Καὶ ἤκουσαν αὐτον οἱ δυο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῇ Ἰησοῦ.

³⁸ Στραφεὶς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκούωντας, λέγει αὐτοῖς· Τι ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ· Ῥαββί, (ὃ λέγεται ἑρμηνευόμενον, διδάσκαλε,) ποῦ μένεις; ³⁹ Λέγει αὐτοῖς· Ἐρχέσθε καὶ ἰδετέ. Ἦλθον καὶ εἶδον, ποῦ μένετε καὶ παρ' αὐτῷ ἐμείναν τὴν ἡμέραν ἐκείνην.

⁴⁰ Ὡρα ἦν ὡς δεκάτῃ. ⁴¹ Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρου, εἷς ἐκ τῶν δυο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθήσαντων αὐτῷ.

⁴² Εὐρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἰδίον Σίμωνα, καὶ λέγει αὐτῷ· Εὐρήκαμεν τὸν Μεσσίαν (ὃ ἐστὶ μεθερμηνευόμενον, Χριστός.)

⁴³ * [Καὶ] ἤγαγεν αὐτον πρὸς τὸν Ἰησοῦν.

from Heaven, and resting on him.

³³ And I did not know him; but HE who SENT me to immerse in Water, HE said to me, 'On whom thou shalt see the SPIRIT descending and resting, this is HE who IMMERSES in holy Spirit.'

³⁴ And I have seen and testified, that HE is the SON of GOD.

³⁵ On the NEXT DAY * John was again standing, and two of his DISCIPLES;

³⁶ And observing JESUS walking, he says, "Behold the LAMB of GOD!"

³⁷ The two Disciples hearing this, followed JESUS.

³⁸ And JESUS turning, and seeing them following, says to them, "What do you seek?" And THEY said to him, "Rabbi, (which signifies, being translated, Teacher,) where dwillest thou?"

³⁹ He says to them, "Come and see." THEY went, * therefore, and saw where he dwelt, and continued with him that DAY. It was about the Tenth Hour.

⁴⁰ † Andrew, the BROTHER of SIMON Peter, was one of those two who having heard from John, followed him.

⁴¹ He first finds his OWN BROTHER Simon, and says to him, "We have found the MESSIAH." (which is, being translated, Anointed.)

⁴² He conducted him to JESUS. JESUS looking

* VATICAN MANUSCRIPT.—35. John.

30. therefore, and saw.

42. And—omit.

† 30. It was the way of the ancients to divide the day into twelve hours, and the night into as many. The first hour of the day was an hour after the sun rose, and the twelfth was when it set. This was the way in Judea, and to this the other Evangelists adhere. But St. John appears to have reckoned the hours as we do, from midnight to noon, and again from noon to midnight. And it may be observed, that he mentions the hour of the day oftener than any other Evangelist; as if with design to give his readers an opportunity of discerning his method, by comparing one passage with another. If the time here intended was that which we may call Jewish, (to distinguish it, not from the Greek and Roman which were the same with the Jewish, but from the modern) the tenth hour was about four in the afternoon, or two hours before the day ended in Judea; with which time neither the words nor circumstances of the narration seem to agree. For the words, *they abode with him that day*, rather imply, that they spent a good part of the day with him. Therefore the most reasonable account of this tenth hour is, that it was ten in the morning.—TOLSON.

‡ 33. Matt. iii. 11; Acts 1. 5; II. 4; x. 46; xi. 15.

‡ 40. Matt. iv. 18.

Εμβλεψας αὐτῷ ὁ Ἰησοῦς εἶπε· Σὺ εἶ Σίμων, ὁ
 Having looked to him the Jesus said; Thou art Simon, the
 υἱὸς Ἰωάν· σὺ κληθήσῃ Κηφᾶς· ὁ ἑρμηνεύεται
 son of John, thou shalt be called Cephas; which means

Πέτρος.

Peter.

Ἐν τῇ ἐπαυριον ᾗ ἐβόλησεν ἐξελθεῖν εἰς τὴν
 The morrow he desired to go forth into the
 Γαλιλαίαν· καὶ ἐβρίσκει Φίλιππον, καὶ λέγει
 Galilee; and he finds Philip, and says
 αὐτῷ· Ἀκολουθεῖ μοι. 43 Ἦν δὲ ὁ Φίλιππος ἀπο
 to him; Follow me. Was and the Philip from
 Βηθσαῖδα, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.
 Bethsaida, of the city of Andrew and Peter.

43 Ἐβρίσκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει
 Finds Philip the Nathanael, and says
 αὐτῷ· Ὃν ἐγράψεν Μωσῆς ἐν τῷ νόμῳ, καὶ
 to him; Whom wrote Moses in the law, and
 οἱ προφῆται, εὗρηκαμεν, Ἰησοῦν τὸν υἱὸν
 the prophets, we have found, Jesus the son

τοῦ Ἰωσήφ, τὸν ἀπὸ Ναζαρεθ. 46 Καὶ εἶπεν
 of the Joseph, that from Nazareth. And said
 αὐτῷ Ναθαναὴλ· Ἐκ Ναζαρεθ δύναται τι ἀγαθὸν
 to him Nathanael; Out of Nazareth is able any good
 εἶναι. Λέγει αὐτῷ Φίλιππος· ἐρχου καὶ ἴδε.
 to be? Says to him Philip; Come and see.

47 Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχομένον πρὸς
 Saw the Jesus the Nathanael coming to
 αὐτόν, καὶ λέγει περὶ αὐτοῦ· Ἴδε ἀληθῶς Ἰσ
 him, and he says concerning him; Behold indeed an
 ραηλιτῆς, ἐν ᾧ δόλος οὐκ ἐστὶ. 48 Λέγει αὐτῷ
 Israelite, in whom guile not is. Says to him

Ναθαναὴλ· Ποθεν με γινώσκεις; Ἀπεκρίθη
 Nathanael; Whence me knowest thou? Answered
 Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον
 Jesus and said to him; Before thee Philip
 φωνῆσαι, ὅντα ὑπὸ τὴν συκὴν, εἶδον σε.
 to have called, being under the fig-tree, I saw thee.

49 Ἀπεκρίθη Ναθαναὴλ * [καὶ λέγει αὐτῷ·]
 Answered Nathanael [and says to him;]
 Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ εἶ ὁ βασι
 Rabbi, thou art the son of the God, thou art the king
 λεὺς τοῦ Ἰσραὴλ. 50 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
 of Israel. Answered Jesus and said

αὐτῷ· Ὅτι εἶπον σοι· Εἶδον σε ὑποκάτω τῆς
 to him; Because I said to thee; I saw thee underneath the
 συκῆς, πιστεύεις; μείζων τούτων ὀψῇ. 51 Καὶ
 fig-tree, believest thou? greater of these thou shalt see. And
 λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν, * [ἀπ' ἄρτι]
 he says to him; Indeed indeed I say to you, [from now]

ὅτι οὐρανὸν ἀνεῳγμένον, καὶ τοὺς ἀγγέ
 y: o shall see the heaven having been opened, and the messen
 γους τοῦ θεοῦ ἀναβιβαινόντας καὶ καταβαίνοντας
 ges of the God ascending and descending
 ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.
 on the son of the man.

at him, said, "Thou art Simon, the SON of JONAS; †thou shalt be called Cephas; (which denotes the same as Peter.)

43 On the NEXT DAY he wished to go to GALILEE, and finding Philip, * JESUS says to him, "Follow me."

44 Now † PHILIP was from Bethsaida, the CITY of Andrew and Peter.

45 Philip finds † NATHANAEL, and says to him, "We have found the person described by Moses in the LAW, and by the PROPHETS, THAT JESUS, the * SON of JOSEPH, from Nazareth."

46 And Nathanael said to him, † "Can any † good thing proceed from Nazareth?" * PHILIP says to him, "Come and see."

47 * Jesus saw NATHANAEL coming to him, and said concerning him, "Behold a genuine Israelite; in whom is no deceit."

48 Nathanael says to him, "How dost thou know Me?" Jesus answered and said to him, "Before PHILIP called Thee, when thou wast under the FIG-TREE, I saw thee."

49 Nathanael answered, "Rabbi, thou art the son of God; thou art the † KING of ISRAEL."

50 Jesus answered and said to him; "Because I told thee * That I saw thee under the FIG-TREE, thou believest! Thou shalt see greater things than this."

51 And he says to him, "Truly, indeed, I say to you, you shall see the HEAVENS opened, and the ANGELS of God ascending from and descending to the SON of MAN."

* VATICAN MANUSCRIPT.—43. JESUS SAID. 43. SON. 46. PHILIP. 47. JESUS. c. and says to him.—omit. 50. That I saw. 51. From now—omit.

† 43. Some think allusion is here made to "that good thing promised." Jer. xxiii. 16; others think this a term of reproach.

‡ 42. Matt. xvi. 18. ‡ 44. John xli. 21. † 45. John xxi. 3. ‡ 46. John vii. 41, 42, 52. ‡ 43. Matt. xxi. 8; xxvii. 11, 42; John xviii. 37; xix. 3.

ΚΕΦ. Β'. 2.

¹ Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο
And in the day the third a marriage-feast occurred
ἐν Κανά τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ
in Cana of the Galilee: and was the mother
τοῦ Ἰησοῦ ἐκεῖ. ² Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς
of the Jesus there. Was invited and also the Jesus
καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. ³ Καὶ
and the disciples of him to the marriage-feast. And
ὑστερησάντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ
having fallen short of wine, says the mother of the Jesus
πρὸς αὐτόν· Οἶνον οὐκ ἔχουσι. ⁴ Λέγει αὐτῇ ὁ
to him: Wine not have. Says to her the
Ἰησοῦς· Τί μοι καὶ σοί, γύναι; οὐκ ἔτι ἦκεν ἡ
Jesus: What to me and to thee, O woman? Not yet has come the
ὥρα μου. ⁵ Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακονοῖς·
hour of me. Says the mother of him to the servants;
Ὅ, τι ἂν λέγῃ ὑμῖν, ποιήσατε. ⁶ Ἦσαν δὲ
Whatever he may say to you, do you. Were and
ἐκεῖ ὑδρῖαι λιθιναὶ ἕξ κείμεναι κατὰ τὸν καθα-
there water-pots of stone six being placed according to the mode
ρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνα μετρητάς
of cleansing of the Jews, holding each measures
δύο ἢ τρεῖς. ⁷ Λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε
two or three. Says to them the Jesus; Fill you
τὰς ὑδρίας ὕδατος. Καὶ ἐγέμισαν αὐτὰς ἕως
the water-pots of water. And they filled them to
ἀνω. ⁸ Καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν, καὶ
top. And he says to them; Draw you now, and
φέρετε τῷ ἀρχιτρικλινῷ. Καὶ ἠνεγκαν. ⁹ Ὡς
carry to the ruler of the feast. And they carried. When
δὲ ἐγεύσατο ὁ ἀρχιτρικλινὸς τὸ ὕδωρ οἶνον
and tasted the ruler of the feast the water wine
γεγενημένον· (καὶ οὐκ ᾔδει ποθεν ἐστίν· οἱ δὲ
having become; (and not he knew whence it is; the but
διακονοὶ ᾔδεισαν, οἱ ἠντληκότες τὸ ὕδωρ·)
servants knew, those having drawn the water.)
φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλινὸς, ¹⁰ καὶ λέγει
calls the bridegroom the ruler of the feast, and says
αὐτῷ· Πᾶς ἀνθρώπος πρῶτον τὸν καλὸν οἶνον
to him: Every man first the good wine

CHAPTER II.

¹ And on the *THIRD Day there was a Marriage-feast in Cana of GALILEE; and the MOTHER of JESUS was there;
² And JESUS also, and his DISCIPLES, were invited to the MARRIAGE-FEAST.
³ And the Wine falling short, the MOTHER of JESUS says to him, "They have no Wine."
⁴ JESUS says to her, † "O Woman, what hast thou to do with me? My time has not yet arrived."
⁵ His MOTHER says to the SERVANTS, "Do whatever he may bid you."
⁶ Now six stone Water-jars were there, placed ‡ according to the JEWISH CUSTOM of PURIFICATION, each containing two or three † Measures.
⁷ JESUS says them, "Fill the JARS with Water." And they filled them to the top.
⁸ And he says them, "Draw now, and carry to the † RULER OF THE FEAST. And *they carried SOME."
⁹ And when the RULER OF THE FEAST tasted ‡ the WATER made Wine, and knew not whence it was, (but THOSE SERVANTS knew who had DRAWN the WATER,) the RULER OF THE FEAST called the BRIDEGROOM,
¹⁰ and says to him, "Every Man first presents GOOD Wine, and when they

* VATICAN MANUSCRIPT.—1. THIRD Day.

8. THEY carried.

† 6. The exact capacity of this measure cannot now be determined. The LXX use the word in the original for the *bat*, which contained about seven gallons: and for the *seah*, which contained one-third of the bath. 2 Chron. iv. 5; 1 Kings xviii. 32. † 8. The Greek word here is a compound, denoting the president of the *triclinium*, or guest chamber, so called from its containing three couches placed in the form of a crescent, on which the guests reclined during the entertainment. It was the duty of his officer to prepare the feast, arrange the couches, dispose the guests, place the dishes, and taste the wine and viands.—Stockius in Verbo. Lightfoot, in his *Horæ Heb. Talmud*, adds, "That he performed the duty of chaplain also, by saying grace, and pronouncing those benedictions which were accustomed to be given upon occasion of a marriage. He blessed the cup also prepared for the guests; and having first drank of it himself, sent it round to the company. In the Book of Ecclesiasticus (xxiii. 1) we have an account of his duties.

‡ 4. John xix. 20.

‡ 6. Mark vii. 3.

‡ 9. John iv. 60.

τιθησι, και όταν μεθύσθωσι, * [τότε] τον
place, and when they may have drunk freely, [then] the
ελαστω· συ τετηρηκας τον καλον οινον έως αρτι.
warm; thou hast kept the good wine till now.

11 Ταυτην εκοιησε την αρχην των σημειων ο
This did the beginning of the signs the
Ιησους εν Κανα της Γαλιλαιας, και εφανερωσε
Jesus in Cana of the Galilee, and manifested
την δοξαν αυτου· και επιστευσαν εις αυτον οι
the glory of himself; and believed into him the
μαθηται αυτου.
disciples of him.

12 Μετα τουτο κατεβη εις Καπερναουμ, αυτος
After this he went down into Capernaum, he
και η μητηρ αυτου, και οι αδελφοι * [αυτου,] και
and the mother of him, and the brothers [of him,] and
οι μαθηται αυτου· και εκει εμειναν ου πολλας
the disciples of him; and there remained not many
ημερας. 13 Και εγγις ην το πασχα των Ιουδαι-
days. And nigh was the passover of the Jews.

ων, και ανεβη εις Ιερουσαλυμ ο Ιησους. 14 Και
and went up to Jerusalem the Jesus. And
εμεν εν τη ιερω τους πωλουντας βοας και προ-
he [and] in the temple those selling oxen and sheep
βατα και περιττερας, και τους κερματιστας
and doves, and the money-changers
καθημερους. 15 Και ποιησας φραγελλιον εκ
selling. And having made a whip out of

σχινιων, ταντας εξεβαλεν εκ του ιερου, τα
rulers, all he drove out of the temple, the
τε προβατα και τους βοας· και των κολλυβισ-
and sheep and the asses; and of the money-chan-
των εξεχε το κερμα, και τας τραπεζας ανεσ-
gers he poured out the coin, and the tables over-
τριψε· 16 και τοις τας περιττερας πωλουσιν
turned: and to those the doves selling

ειπεν· Αρατε ταυτα εντευθεν· μη κοιειτε τον
he said: Take these hence: not make ye the
οικον του πατρος μου οικον εμποριου. 17 Εμνησ-
house of the father of me a house of merchandise. Remem-

θησαν * [δε] οι μαθηται αυτου, οτι γεγραμμενον
heard [and] the disciples of him, that having been written
εστιν· "Ο σελος του οικου σου καταφαγεται
it is: "The seal of the house of thee will consume

με." 18 Απεκριθησαν ουν οι Ιουδαιοι και ειπον
me." Answered then the Jews and said
αυτω· Τι σημειον δεικνυεις ημιν, οτι ταυτα
to him: What sign shewest thou to us, that these

have † drunk freely, the
inferior; but thou hast
kept the good Wine till
now."

11 This * First of signs
Jesus performed in Cana
of Galilee, and displayed
his glory; and his disci-
ples believed into him.

12 After this he went
down to Capernaum, he,
and his mother, and his
brothers, and his disci-
ples; and they did not re-
main there Many Days.

13 ‡ And the PASSOVER
of the Jews was near, and
Jesus went up to Jerusa-
lem.

14 ‡ And he found the
MONEY-CHANGERS sitting
in the TEMPLE, and THOSE
who SOLD Oxen, and Sheep,
and Doves.

15 † And having made a
Whip of Rushes, he drove
them all out of the TEM-
PLE, with the SHEEP and
the CATTLE, and he poured
out the COIN of the BANK-
ERS, and overturned the
TABLES,

16 and said to THOSE
who SOLD Doves, "Take
these things hence. Make
not my FATHER'S HOUSE
a House of Traffic."

17 And his DISCIPLES
recollected That it is writ-
ten, † "My ZEAL for thy
HOUSE consumes me."

18 Then the Jews an-
swered and said to him,
‡ "What Sign dost thou
show us, why thou doest
these things?"

* VATICAN MANUSCRIPT.—10. then—omit.
17. And—omit.

11. First of. 12. his—omit.

† 10. The Greek expression here does not imply the least degree of intoxication. The verbs *metheko* and *metheo*, from *methus*, wine, which, from *meta thesin*, to drink after sacrific-
ing, signify not only to inebriate, but to take wine, to drink wine, to drink enough, and
in this sense the verb is evidently used in the Septuagint. Gen. xliii. 24; Cant. v. 1; 1 Mac.
xvi. 16; Eccles. i. 10. And the prophet Isaiah, chap. lviii. 11, speaking of the abundant
blessings of the godly compares them to a well-watered garden, which the LXX translate,
ous kerynos methuous, by which is certainly understood, not a garden drowned with water,
but one sufficiently saturated with it, not having one drop too much, nor too little.—Clarke.
‡ 13. It is probable that this cleansing of the temple occurred at the commencement of our
Lord's ministry, and is not to be confounded with that mentioned by the other evangelists,
which took place at its close.

‡ 12. Ec. xii. 14; John v. 1; vi. 4; xi. 25. ‡ 14. Matt. xxi. 12; Mark xi. 15; Luke xix. 45.
‡ 17. Ps. lxxix. 9. ‡ 18. Matt. xii. 28; John vi. 30.

ποιεις; ¹⁹ Απεκριθη δ Ἰησους καὶ εἶπεν αὐτοῖς·
thou doest? Answered the Jesus and said to them;
Λυσατε τὸν ναὸν τούτον, καὶ ἐν τρισὶν ἡμέραις
Destroy the temp^e this, and in three days
εγερῶ αὐτόν. ²⁰ Εἶπον οὖν οἱ Ἰουδαῖοι· Τεσσα-
I will raise it. Said then the Jews; Forty
ρακοῦντα καὶ ἑξ ἑτεσὶν φερόμενη ὁ ναὸς οὗτος·
and six years was being built the temple this;
καὶ συ ἐν τρισὶν ἡμέραις εγερεις αὐτόν; ²¹ Ἐκεῖ-
and thou in three days wilt raise it? He
νος δὲ εἶλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.
but spoke concerning the temple of himself,
²² Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνησθήσαν οἱ
When therefore he was raised out of dead ones, remembered the
μαθηταὶ αὐτοῦ, ὅτι τούτου εἶλεγε· καὶ ἐπιστεύ-
disciples of him, that this he spoke; and they believed
σαν τῇ γραφῇ, καὶ τῇ λόγῳ ᾧ εἶπεν ὁ
the writing, and the word which said he
Ἰησους.

Jesus.
²³ Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολυμοῖς ἐν τῇ
When and was in the Jerusalem at the
πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπιστεύσαν εἰς τὸ
passover at the feast, many believed into the
ὄνομα αὐτοῦ, θεωροῦντες αὐτὸν τὰ σημεῖα ἃ
name of him, beholding of him the signs which
ἐποίει. ²⁴ Αὐτὸς δὲ ὁ Ἰησους οὐκ ἐπίστευεν
he did. He but the Jesus not admitted
ἐαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας·
himself to them, because the him to know all:
²⁵ καὶ ὅτι οὐ χρεῖαν εἶχεν, ἵνα τις μαρτυρήσῃ
and because not need he had, that any one should testify
περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγινώσκε, τί
concerning the man: he for knew. what
ἦν ἐν τῷ ἀνθρώπῳ.
was in the man.

ΚΕΦ. γ'. 3.

¹ Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικοδῆ-
Was and a man of the Pharisees, Nicodemus
μος ὀνόμα αὐτῷ, ἀρχὼν τῶν Ἰουδαίων. ² Οὗτος
man a name to him, ruler of the Jews:
ἦλθε πρὸς αὐτὸν νυκτός, καὶ εἶπεν αὐτῷ· Ῥαβ-
came to him by night, and said to him: Rab-
βι, οἶδαμεν, ὅτι ἀπὸ θεοῦ ἐληλυθας διδασκαλός·
bi, we know, that from God thou hast come a teacher:
οὐδεὶς γὰρ ταῦτα τα σημεῖα δύναται ποιεῖν, ἃ
no one for these the signs is able to do, which
συ ποιεῖς, ἐὰν μὴ ᾗ ὁ θεὸς μετ' αὐτοῦ.
thou doest, expect may be the God with him.
³ Απεκριθὲν δ Ἰησους καὶ εἶπεν αὐτῷ· Ἄμην ἀμην
Answered the Jesus and said to him: Indeed indeed

¹⁹ *Jesus answered and said to them, † "Destroy this TEMPLE, and in Three Days I will raise it."

²⁰ Then the JEWS said, "Forty and Six Years has this TEMPLE been in building and wilt thou erect it in Three Days?"

²¹ But he spoke of the TEMPLE of his BODY.

²² When, therefore, he was raised from the Dead, † his DISCIPLES remembered That he had said This; and they believed the SCRIPTURE, and the word which JESUS had spoken.

²³ Now while he was in JERUSALEM at the FEAST of the PASSOVER, many believed into his NAME, beholding His SIGNS which he performed.

²⁴ But *Jesus did not trust himself to them, because he KNEW them all;

²⁵ and required not that any one should testify concerning MAN; for he knew what was in MAN.

CHAPTER III.

¹ And there was a Man of the PHARISEES, whose name was Nicodemus, a ruler of the Jews;

² he came to him by Night, and said to him, "Rabbi, we know That thou art a Teacher come from God; † for no one can work These SIGNS that thou workest, unless God be with him."

³ *Jesus answered and said to him, "Indeed I

* VATICAN MANUSCRIPT.—19. Jesus.

24. Jesus.

3. Jesus.

† 19. Or, *destroy this very TEMPLE*; perhaps pointing to his body at the same time. † 20. Herod began to rebuild the temple in the 18th year of his reign, or sixteen years before Jesus was born. Jesus was at that time about thirty years old, which makes the term exactly 40 years. But although Herod finished the main work in nine years and a half, yet Josephus tells us that the whole of the buildings were not completed till Nero's reign, some 80 years after the death of Herod's reign. † 3. The repetition of *amen*, among the Jewish writers, was considered of equal import with the most solemn oath.—Clarke.

† 10. Matt. xxvi. 61; xxviii. 40; Mark xiv. 59; xv. 20.

† 22. Luke xxiv. 8.

† 2. John

vii. 30; xix. 34.

† 2. John ix. 10, 33; Acts ii. 22; x. 38.

λέγω σοι, εαν μη τις γεννηθῇ ἀνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. ⁴ Λέγει πρὸς αὐτὸν ὁ Νικοδήμους· Πῶς δύναται ἄνθρωπος γεννηθῆναι γερὺς ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρον εἰσελθεῖν, καὶ γεννηθῆναι; ⁵ Ἀπεκρίθη Ἰησοῦς· Ἀμὴν λέγω σοι, εαν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θείου. ⁶ Το γεγεννημένον ἐκ τῆς σαρκὸς, σὰρξ ἐστὶ· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος, πνεῦμα ἐστὶ. ⁷ Μὴ θαυμάσῃς, ὅτι εἶπον σοι· Δεῖ ὑμᾶς γεννηθῆναι ἀνωθεν. ⁸ Το πνεῦμα ὅπου θέλει πνέει· καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶσας, πόθεν ἐρχεται, καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. ⁹ Ἀπεκρίθη Νικοδήμους καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι; ¹⁰ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἰ ὁ διδασκαλὸς τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; ¹¹ Ἀμὴν λέγω σοι, ὅτι ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ ἑώρακαμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. ¹² Εἰ τὰ ἐπιγεία εἶπον ὑμῖν, καὶ οὐ πιστεύετε· πῶς, εαν εἶπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε; ¹³ Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ ἀνθρώπου, * [ὁ ὢν ἑν τῷ οὐρανῷ.] ¹⁴ Καὶ καθὼς Μωσῆς ὑψώσε τὸν ὄφιν ἐν τῇ ἐρημῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου. ¹⁵ ἵνα πᾶς ὁ πιστευὼν εἰς αὐτὸν οὐκ ἀπολέται τὸν αἰῶνα.

assure thee, if any one be not born from above, he cannot see the KINGDOM of GOD.

4 NICODEMUS says to him, "How can a Man be born, being old? Can he enter a second time into his MOTHER'S womb, and be born?"

6 Jesus replied, "Truly indeed I say to thee, if any one be not ; born of Water and Spirit, he cannot enter the KINGDOM of GOD.

6 THAT which has been born of the FLESH, is FLESH; and THAT which has been ; BORN of the SPIRIT, is Spirit.

7 Do not wonder, Because I said to thee, you must be born from above.

8 The SPIRIT breathes where it will, and thou hearest its voice, but thou knowest not whence it comes, or where it goes; thus it is with EVERY ONE who has been BORN of the SPIRIT."

9 Nicodemus answered and said to him, "How can these things be?"

10 Jesus answered and said to him, "Art thou the TEACHER of ISRAEL, and knowest not these things?"

11 Most assuredly I tell thee, That what we know, we speak, [and what we have seen, we testify; and you receive not our TESTIMONY.

13 If I told you of EARTHLY things, and you do not believe, how will you believe if I tell you of HEAVENLY things?

13 ; And no one has ascended into HEAVEN, except the SON of MAN who DESCENDED from HEAVEN.

14 ; And as MOSES elevated the SERPENT in the DESERT, so must the SON of MAN be placed on high;

15 that EVERY ONE BE-

* VATICAN MANUSCRIPT.—13. he being in HEAVEN—omit.

1. 5. Mark xvi. 10; Acts ii. 38.
1. 15. vii. 10; viii. 26; xxi. 69; xiv. 24.
Eph. iv. 9, 10.

1. 6. 1 Cor. xv. 44—46.

1. 11. Matt. xi. 27; John
1. 13. John xvi. 29; Acts ii. 34; 1 Cor. xv. 47;

1. 14. Num. xxi. 9.

αὐτον, * [μη ἀποληται, ἀλλ'] ἐχη ζωὴν αἰωνίαν. 16 Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν, μη ἀποληται, ἀλλ' ἐχη ζωὴν αἰωνίων. 17 Οὐ γὰρ ἀπεστείλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. 18 Ὁ πιστεύων εἰς αὐτὸν, οὐ κρίνεται· ὁ * [δὲ] μη πιστεύων, ἤδη κρινεται, ὅτι μη πεπιστεύκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. 19 Αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐληλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκοτὸς, ἢ τὸ φῶς· ἣν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. 20 Πᾶς γὰρ ὁ φάულὰ πρᾶσσω, μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. 21 Ὁ δὲ ποιεῖ τὴν ἀληθειαν, ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ διέτριβε μετ' αὐτῶν, καὶ βαπτίζεν. 23 Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν, ἐγγὺς τοῦ Σαλειμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο, καὶ βαπτίζοντο. 24 Οὕτως γὰρ ἦν βεβλημένοι εἰς τὴν φυλακὴν ὁ Ἰωάννης. 25 Ἐγένετο οὖν ἡ διακίς ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρίσμου. 26 Καὶ ἦλθον πρὸς τὸν Ἰωάννην,

LIEVING into him may have aionian Life.

16 † For God so loved the world, that he gave * his SON, the ONLY-BEGOTTEN, that EVERY ONE BELIEVING into him may not perish, but obtain aionian Life.

17 † For God sent not his SON into the world that he might judge the world, but that the world through him might be saved.

18 † HE BELIEVING into him is not judged; but HE not BELIEVING has been judged already. Because he has not believed into the NAME of the ONLY-BEGOTTEN Son of God.

19 And this is the JUDGMENT, † That the LIGHT has come into the world, and MEN loved the DARKNESS rather than the LIGHT; for THEIR WORKS were evil.

20 For EVERY ONE who does Vile things hates the LIGHT, and comes not to the LIGHT, that HIS WORKS may not be detected.

21 But HE who DOES the TRUTH comes to the LIGHT, so that HIS WORKS may be manifested That they have been done in God.

22 After this, JESUS and his DISCIPLES went into the TERRITORY of JUDEA, and there he remained with them, and was immersing.

23 And * JOHN also was immersing in ENON, near SALIM, because there were many Waters there; and they were coming and being immersed.

24 † For * JOHN had not yet been cast into PRISON.

25 A Dispute then occurred among * the DISCIPLES of JOHN with a Jew, about Purification.

26 And they came to

* VATICAN MANUSCRIPT.—15. may not be destroyed, but—omit.

16. but—om. 23. JOHN.

and a Jew, about.

24. JOHN.

25. THOSE DISCIPLES who were of JOHN.

† 16. John vi. 47.

† 16. Rom. v. 8; 1 John iv. 9.

† 17. Luke ix. 36; John v. 40.

vii. 13; xii. 47; 1 John iv. 14.

† 18. John v. 24; vi. 40, 47; xx. 31.

† 19. John 5

4-6-11; viii. 12.

† 20. Eph. v. 13.

† 24. Math. xiv. 3.

και ειπον αυτω· 'Ραββι, ὃς ἦν μετὰ σου πέραν
and said to him; Rabbi, who was with thee beyond
τοῦ Ἰορδάνου, ᾧ τυ μεμαρτυρηκας, ἰδε, οὗτος
the Jordan, to whom thou hast testified, behold, he
βαπτίζει, και παντες ερχονται πρὸς αὐτον.
dips, and all come to him.

Ἄνθρωπος λαμβανειν ουδεν, εαν μη ᾗ δεδομε-
Answered John and said; Not is able
νος αυτω εκ του ουρανου. 23 Αυτοι ὑμεις μοι
a man to receive nothing, except it may be having been
gives to him from the heaven. Yourselfs you to me

μαρτυρετε, ὅτι εἶπον· Οὐκ εἰμι ἐγὼ ὁ Χριστος,
bear testimony, that I said; Not am I the Anointed,
ἀλλ' ὅτι ἀπεσταλμένος εἰμι ἔμπροσθεν ἐκείνου.
but that having been sent I am in presence of him.

22 Ὁ ἐχὼν τὴν νυμφὴν, νυμφίος ἐστίν· ὁ δὲ
He having the bride, a bridegroom is; the but
φίλος του νυμφίου, ὁ ἐστὴν καὶ ἀκούων αὐτου,
friend of the bridegroom, that standing and hearing him,
χαρὰ χαίρει δια τὴν φωνὴν του νυμφίου. Αὕτη
with joy rejoices through the voice of the bridegroom. This

οὐν ἡ χαρὰ ἡ ἐμὴ πεπληρωται. 20 Ἐκείνου
therefore the joy that of me has been completed. Him

δεῖ αὐξανεῖν, ἐμε δὲ ἐλαττουσθαί. 31 Ὁ
it behoveth to increase, me but to decrease. He

ἀνωθεν ἐρχόμενος, ἐπάνω πάντων ἐστίν. Ὁ
from above coming, over all is. He

ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστὶ, καὶ ἐκ τῆς
being from the earth, from the earth is, and from the

γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος, ἐπάνω
earth speaks; he from the heaven coming, over

πᾶτων ἐστίν, 32 * [καὶ] ὁ ἑώρακε καὶ ἤκουσε,
all is, [and] what he has seen and heard,

τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς
this he testifies; and the testimony of him no one

λαμβάνει. 23 Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν,
receives. He receiving of him the testimony,

εὐφραγισεν, ὅτι ὁ θεὸς ἀληθὴς ἐστίν. 21 Ὁν
has set his seal, that the God true is. Whom

γὰρ ἀπέστειλεν ὁ θεός, τὰ ῥήματα του θεοῦ
for has sent the God, the words of the God

λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεός το
speaks; not for by measure gives the God the

πνεῦμα. 25 Ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ παν-
spirit. The father loves the son, and all

τὰ δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. 35 Ὁ πιστεύων
has been given in the hand of him. He believing

εἰς τὸν υἱόν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν
into the son, has life age-lasting; he but disobeying

τῇ ψήφ, οὐκ ὀφείλει ζωὴν, ἀλλ' ὁ ὀργῇ του θεοῦ
the son, not shall see life, but the anger of the God

ἀμείνει ἐπ' αὐτόν.
abides on him.

JOHN, and said to him,
"Rabbi, he who was with thee beyond the JORDAN, † to whom thou hast testified, behold, he immerses, and all are coming to him."

27 John answered and said, † "A Man can receive nothing unless it be given him from HEAVEN.

28 Thou yourselfs are witnesses for me, That I said, † "I am not the MESSIAH," but That I have been sent before him.

29 The Bridegroom is HE who POSSESSES the BRIDE; but THAT FRIEND of the BRIDEGROOM who stands and hears him, rejoices with joy, because of the BRIDEGROOM'S VOICE; this, therefore, MY JOY has been completed.

30 He must increase, but I must decrease.

31 † HE who COMES from above is over all. HE who is from the EARTH, is of the EARTH, and speaks of the EARTH. HE who COMES from HEAVEN is over all.

32 And what he has seen and heard, this he testifies; and no one receives his TESTIMONY.

33 He who RECEIVES His TESTIMONY has set his seal That God is true.

34 † For he whom God has sent speaks the WORDS of GOD; for * he gives not the SPIRIT by Measure.

35 The FATHER loves the SON, † and has given All things into his HAND.

36 † HE BELIEVING into the SON has alonion Life; but HE DISOBEYING the SON, shall not see Life; but the ANGER of GOD abides on him."

* VATICAN MANUSCRIPT.—32. And—omit.

34. he gives not.

† 26 John i. 7, 15, 27, 34.

† 27. 1 Cor. i. 7. Heb. v. 4. James i. 17.

† 28. John

L. 26, 27.

† 31. Matt. xxiii. 18; John i. 15, 17; Rom. ix. 5.

† 34 John viii. 16.

† 35. Luke x. 23; John v. 20, 22; xiii. 8, xvii. 2; Heb. ii. 8.

† 36. John vi. 47; 1 John

v. 10, 11.

ΚΕΦ. Δ'. 4.

¹ Ὡς οὖν ἐγνώ ὁ κυριος, ὅτι ηκουσαν οἱ
When therefore knew the Lord, that heard the
 Φαρισαῖοι, ὅτι Ἰησοῦς πλεονας μαθητας ποιεῖ
Pharisees, that Jesus more disciples made
 καὶ βαπτίζει, ἢ Ἰωάννης· ² (καίτοιγε Ἰησοῦς
and dipped, than John; (though indeed Jesus
 αὐτος οὐκ ἐβαπτίζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ·)
himself not dipped, but the disciples of him,)
³ ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς
he left the Judaea, and went again into
 τὴν Γαλιλαίαν. ⁴ Ἐδεῖ δὲ αὐτὸν διερχέσθαι διὰ
the Galilee. It behoved and him to pass through
 τῆς Σαμαρείας. ⁵ Ἐρχεται οὖν εἰς πόλιν τῆς
the Samaria. He comes therefore into a city of the
 Σαμαρείας, λεγομένην Συχαρ, πλησίον τοῦ
Samaritans, being called Sychar, near by the
 χωρίου, οὗ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ
field, of which gave Jacob Joseph to the son
 αὐτοῦ. ⁶ Ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. Ὁ οὖν
of himself. Was and there a spring of the Jacob. The then
 Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὁδοπορίας, ἐκαθεζέτο
Jesus having become weary from the journey, sat down
 οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥσει ἕκτη.
thus over the spring: hour was about six.
⁷ Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας, ἀντλησαί
Comes a woman of the Samaria, to draw
 ὕδωρ. Λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πίνειν.
water. Say to her the Jesus: Give to me to drink.
⁸ (Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλυθεῖσαν εἰς τὴν
The for disciples of him had gone into the
 πόλιν, ἵνα τροφὰς ἀγοράσωσι.) ⁹ Λέγει οὖν
city, that provisions they might buy.) Says then
 αὐτῇ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ, Ἰουδαῖος
to him the woman that Samaritan: How thou, a Jew
 ὢν, παρ' ἐμοῦ πίνειν αἰτεῖς, οὕσης γυναῖκος
being, from me to drink askest, being a woman
 Σαμαρεῖτιδος; (Οὐ γὰρ συγχρῶνται Ἰουδαῖοι
a Samaritan? (Not for associate with Jews
 Σαμαρεῖταις.) ¹⁰ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
Samaritans.) Answered Jesus and said
 αὐτῇ· Εἰ γινῶσκεις τὴν δωρεάν τοῦ θεοῦ, καὶ
to her: If thou hadst known the gift of the God, and
 τίς ἐστιν ὃ λέγων σοὶ· Δός μοι ποιεῖν· σὺ
who is he saying to thee: Give to me to drink: thou
 ἀνῆτησας αὐτόν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν.
wouldst ask him, and he would give thee water living.
¹¹ Λέγει αὐτῇ ἡ γυνὴ· Κυριε, οὐτε ἀντλημα
Says to him the woman: O Lord, nothing to draw with

CHAPTER IV.

¹ When, therefore, the LORD knew, That the PHARISEES had heard, † That Jesus was making and immersing more Disciples than John; ² (though Jesus himself did not immerse, but his DISCIPLES;) ³ he left JUDAEA, and went again into GALILEE. ⁴ And it was necessary for him to pass through SAMARIA. ⁵ He comes, therefore, to a City of SAMARIA called † Sychar, near the FIELD which † Jacob gave * to JOSEPH his SON. ⁶ And JACOB'S Fountain was there. JESUS, therefore, having become weary from the JOURNEY, sat down over the FOUNTAIN. It was about the † sixth Hour. ⁷ There comes a Woman of SAMARIA to draw Water. JESUS says to her, "Give me to drink." ⁸ (For his DISCIPLES had gone into the CITY, that they might buy Provisions.) ⁹ The SAMARITAN WOMAN, therefore, says to him, "How dost thou, being a Jew, ask drink of me, who am a Samaritan Woman?" († For the Jews do not associate with Samaritans.) ¹⁰ Jesus answered and said to her, "If thou didst know the GIFT of GOD, and who is HE that says to thee, 'Give me to drink,' thou wouldst ask him, and he would give thee Living Water." ¹¹ * She says to him, "Sir, thou hast nothing to

* VATICAN MANUSCRIPT.—J. to JOSEPH his son.

11. She says.

† 5. Called at first Sichem, or Shechem, and afterwards Sichar. From Judges ix. 7, it seems to have been situated at the foot of Mount Gerizim, on which the Samaritan temple was built.

† 6. According to John's computation of time, this would be six o'clock in the afternoon. See Note on John i. 39. The women of the East have stated times for going to draw water—not in the heat of the day, but in the cool of either morning or evening. It was very likely in the evening that this Samaritan woman came to draw water, because it is said, Jesus had become weary with his journey; and because the Samaritans when they came to see him, invited him to remain or lodge with them.

‡ 1. John iii. 32, 36.

‡ 3. Gen. xxxiii. 19; xlviii. 22; Joshua xvi. 32.

‡ 9. 2 Kings

xvii. 26; Luke ix. 53, 55; Acts x. 28.

εχεις, και το φρεαρ εστι βαθυ· ποθεν ουν εχεις
thou hast, and the well is deep: whence then hast thou
το υδωρ το ζων. ¹² Μη συ μειζων ει του πατρος
the water the living? Not thou greater art the father
τημων Ιακωβ; δε εδωκεν ημιν το φρεαρ, και
of us Jacob? who gave to us the well, and
αυτος εξ αυτου επιε, και οι υιοι αυτου, και τα
he of it drank, and the sons of him, and the
Ορεματα αυτου. ¹³ Απεκριθη Ιησους και ειπεν
cattle of him. Answered Jesus and said

αυτη· Πας ο πινων εκ του υδατος τούτου, διψη-
to her. All the drinking of the water this, will
σει παλιν· ¹⁴ ος δ' αν πιη εκ του υδατος, ου
thirst again: who but ever may drink of the water, of which
εγω δωσω αυτη, ου μη διψηση εις τον αιωνα·
I shall give to him, not may thirst to the age;
αλλα το υδωρ, ο δωσω αυτη, γενησεται εν
but the water, which I shall give him, shall be in
αυτη πηγη υδατος αλλομενου εις ζων αιωνιον.
from a well of water springing into life age-lasting.

¹⁵ Λεγει προς αυτον η γυνη· Κυριε,δος μοι
Says to him the woman; O lord, give to me
τουτο το υδωρ, ινα μη διψω, μηδε ερχωμαι εν-
this the water, that not I may thirst, nor may come to
θαδε αρτειν. ¹⁶ Λεγει αυτη ο Ιησους· Τκαγε,
this place to draw. Says to her the Jesus;

φωτησον τον ανδρα σου, και· ελθε ενθαδε.
call the husband of thee, and come here.

¹⁷ Απεκριθη η γυνη και ειπεν· Ουκ εχω ανδρα.
Answered the woman and said; Not I have a husband.

Λεγει αυτη ο Ιησους· Καλως ειπας· 'Οτι ανδρα
Says to her the Jesus; Rightly thou didst say: That a husband
ουκ εχω. ¹⁸ Πεντε γαρ ανδρας εσχες· και νυν
not I have. Five for husbands thou hast had; and now

δν εχεις, ουκ εστι σου ανηρ· τουτο αληθες
whom thou hast, not is of thee a husband: this truly
ειρηκας. ¹⁹ Λεγει αυτη η γυνη· Κυριε, θεωρω,
thou hast said. Says to him the woman; O lord, I see,

οτι προφητης ει συ. ²⁰ Οι πατερες ημων εν τω
that a prophet art thou. The fathers of us in the
ορει τουτφ προσεκυνησαν· και υμεις λεγετε,
mountain this worshipped: and you say,

οτι εν Ιεροσολυμοις εστιν ο τοπος, οπου ζει
that in Jerusalem is the place, where it is necessary
προσκυνειν. ²¹ Λεγει αυτη ο Ιησους· Γυναι, πισ-
to worship. Says to her the Jesus; O woman, believe

τευσον μοι, οτι ερχεται ωρα, οτε ουτε εν τω ορει
thou me, that comes an hour, when neither in the mountain
τουτφ, ουτε εν Ιεροσολυμοις προσκυνησετε τω
thi, nor in Jerusalem you shall worship the
πατρι. ²² Τμεις προσκυνειτε ο ουκ οιδατε·
father. You worship what not you know;

ημεις προσκυνουμεν ο οιδαμεν· οτι η σωτηρια
we worship what we know: because the salvation
εκ των Ιουδαιων εστιν. ²³ Αλλ' ερχεται ωρα,
from the Jews is. But comes an hour,

draw with, and the WELL is deep; whence, then, hast thou the LIVING WATER.

¹² Art thou greater than our FATHER Jacob, who gave us the WELL, and drank of it himself, and his SONS, and his CATTLE?"

¹³ Jesus answered and said to her, "EVERY ONE DRINKING OF THIS WATER will thirst again;

¹⁴ but he, who may drink of the WATER which I will give him, shall not thirst to the AGE; but the WATER which I will give him, shall become in him a Fountain of Water, springing up into aionian Life."

¹⁵ ‡ The WOMAN says to him, "Sir, give me This WATER that I may not thirst, nor * come here to draw."

¹⁶ * He says to her, "Go, call thy HUSBAND, and come here."

¹⁷ The WOMAN answered and said, "I have no Husband." Jesus said to her, "Correctly thou didst say, 'I have no Husband.'"

¹⁸ For thou hast had Five Husbands, and he whom now thou hast is not Thy Husband; this thou hast truly spoken."

¹⁹ The WOMAN says to him, "Sir, ‡ I see That thou art a Prophet.

²⁰ Our FATHERS worshipped in this MOUNTAIN; and you say, That in ‡ Jerusalem is the PLACE where it is necessary to worship."

²¹ Jesus says to her, "Woman, believe me, That an Hour is coming, when neither in this MOUNTAIN, nor in Jerusalem, will you worship the FATHER."

²² You worship what you do not know; we worship what we know; because SALVATION is of the JEWS.

* VATICAN MANUSCRIPT.—13. come over here.

10. He says.

‡ 14. John vi. 35; vii. 38. ‡ 15. John xvii. 9, 8; Rom. vi. 23; ‡ 1 John v. 20. ‡ 10. Luke vii. 16; xiv. 19; John vi. 14; vii. 40. ‡ 20. Deut. xii. 5, 11; ‡ 1 Kings ix. 3; ‡ 2 Chron. vi. 4, 12

και νυν εστιν, οτε οι αληθινοι προσκυνηται
and now is, when the true worshippers
προσκυνησουσι τη πατρι εν πνευματι και αλη-
shall worship the father in spirit and truth:
θει· και γαρ ο πατηρ τοιουτους ζητει τους
even for the father such like seeks those
προσκυνοντας αυτον. ²⁴ Πνευμα ο θεος· και
worshipping him. A spirit the God: and

τους προσκυνοντας αυτον, εν πνευματι και
those worshipping him, in spirit and
αληθεια δει προσκυνειν. ²⁵ Λεγει αυτω η
truth it behoves to worship. Says to him the

γυνη· Οίδα, οτι Μεσσιας ερχεται· (ο λεγομε-
woman: I know, that Messiah comes: (he being called
νος Χριστος·) οταν ελθη εκεινος, αναγγελει
Anointed:.) when may come he, he will relate

ημιν παντα. ²⁶ Λεγει αυτη ο Ιησους· Εγω ειμι,
to us all. Says to her the Jesus: I am,
ο λαλων σοι. ²⁷ Και επι τουτω ηλθον οι μαθη-
he talking to thee. And on this came the disci-
ται αυτου, και εθαυμαζον, οτι μετα γυναικος
ples of him, and wondered, that with a woman

ελαλει. Ουδεις μεντοι ειπε· Τι ζητεις; η, τι
he talked. No one nevertheless said, What seekest thou; or, why
λαλεις μετ' αυτης; ²⁸ Αφηκεν ουν την υδριαν
talked thou with her? Left therefore the bucket

αυτης η γυνη, και απηλθεν εις την πολιν, και
of herself the woman, and went into the city, and
λεγει τοις ανθρωποις· ²⁹ Δευτε, ιδετε ανθρωπον,

says to the men: Come you, see a man,
ος ειπε μοι παντα οσα εποιησα· μητι ουτος
who told me all what I did; not this

εστιν ο Χριστος; ³⁰ Εξηλθον εκ της πολεως,
is the Anointed? They went out of the city,

και ηρχοντο προς αυτον.
and were coming to him.

³¹ Εν δε τη ματαξυ ηρωτων αυτον οι μαθηται
in and the meantime were asking him the disciples

λεγοντες· Ραββι, φαγε. ³² Ο δε ειπεν αυτοις·
saying; Rabbi, eat. He but said to them;

Εγω βρωσιν εχω φαγειν, ην υμεις ουκ οιδατε.
I food have to eat, which you not know.

³³ Ελεγον ουν οι μαθηται προς αλληλους· Μη
Said then the disciples to each other; Not

τις ηνεγκεν αυτω φαγειν; ³⁴ Λεγει αυτοις ο
any one brought to him food? Says to them the

Ιησους· Εμον βρωμα εστιν, ινα ποιω το
Jesus. My food is, that I may do the

θελημα του πεμψαντος με, και τελειωσω αυτου
will of the sending me, and may finish of him

το εργον. ³⁵ Ουχ υμεις λεγετε, οτι ετι τετρα-
the work. Not you say, that yet four

μηνος εστι, και ο θερισμος ερχεται; Ιδου, λεγω
months it is, and the harvest comes? Lo, I say

υμιν, επαρατε τους οφθαλμους υμων, και θεα-
to you, lift up the eyes of you, and see

²³ But an Hour is com-
ing, and now is, when the
true Worshippers will
worship the FATHER in
Spirit and Truth; for the
FATHER even seeks such
like as his Worshippers.

²⁴ † God is Spirit; and
those worshipping him
must worship in Spirit and
Truth."

²⁵ The woman says to
him, "I know That Mes-
siah is coming, (he being
called Christ;) when he
comes he will tell us all
things."

²⁶ Jesus says to her,
† "I, who am TALKING to
thee, am he."

²⁷ And upon this his
DISCIPLES came, and won-
dered That he was talking
with a Woman; neverthe-
less no one said, "What
dost thou seek?" or, "Why
art thou talking with her?"

²⁸ The woman, there-
fore, left her PITCHER, and
and went into the city,
and says to the men,

²⁹ "Come, see a Man,
who told me all things
which I have done! Is
this the MESSIAH?"

³⁰ They went out of the
city, and were coming to
him.

³¹ And in the MEAN-
TIME, his DISCIPLES en-
treating him, said, "Rabbi,
eat."

³² But he said to them,
"I have Food to eat, of
which you know not."

³³ Then the DISCIPLES
said to each other, "Has
any one brought him (food)
to eat?"

³⁴ Jesus says to them,
† "My Food is to do the
WILL of HIM who SENT
me, and to finish His
WORK."

³⁵ Do you not say, That
it is yet four Months, and
the HARVEST comes? Be-
hold, I say to you, Lift up
your EYES, and see the

† 23. Phil. iii. 2.

13. John vi. 25, xvii. 4; xix. 30.

† 24. 3 Cor. iii. 17.

† 26. John ix. 37.

† 34. Job xiii.

σαςθε τας χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμὸν
you the fields, that white they are to harvest
ἤδη. 36 Ὁ θερίζων μίσθον λαμβάνει, καὶ συνα-
already. He reaping harvest receives, and gathers
γεί καρπον εἰς ζωὴν αἰωνίαν· ἵνα καὶ ὁ σπείρων
fruit for life age-lasting; so that both he sowing
δοῦν χαίρῃ, καὶ ὁ θερίζων. 37 Ἐν γὰρ τούτῳ ὁ
together may rejoice, and he reaping. In for this the
λόγος ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ
word is the true, that one is he
στειρὴν, καὶ ἄλλος ὁ θερίζων. 38 Ἐγὼ ἀπεσ-
sowing, and another he reaping. I sent
τείλα ὑμᾶς θερίζειν ὁ οὐχ ὑμεῖς κεκοπιακάτε·
you to reap what not you have labored:

ἄλλοι κεκοπιακάσι, καὶ ὑμεῖς εἰς τὸν κοπὸν
others labored, and you into the labor
αὐτῶν εἰσεληλυθάτε. 39 Ἐκ δὲ τῆς πόλεως
of them are entered. Out of and the city
ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμα-
that many believed into him of the Sama-
ρείτων, διὰ τοῦ λόγου τῆς γυναῖκος, μαρτυ-
rites, through the word of the woman, testi-
ρύσης· ὅτι εἶπε μοι πάντα ὅσα ἐποίησα.
fying: That he told me all what I did.

40 * [Ὡς] οὖν ἦλθεν πρὸς αὐτοὺς οἱ Σαμαριταῖαι·
[When] therefore came to him the Samaritans,
πρωτῶν αὐτὸν μέναι παρ' αὐτοῖς· καὶ ἐμείνεν
making him to abide with them; and he abode
ἐκεῖ δύο ἡμέρας. 41 Καὶ πολλὰ πλείους ἐπίστευ-
there two days. And many more believed
σαν διὰ τοῦ λόγου αὐτοῦ. 42 Τῇ τε γυναίκι
through the word of him. To the and woman
ἐλέγον· ὅτι οὐκέτι διὰ τὴν σὴν λαλίαν
they said; That no longer through the thy saying
πιστευομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν,
we believe, ourselves for we have heard, and we know,
ὅτι οὗτος ἐστὶν ἀληθὺς ὁ σωτὴρ τοῦ κόσμου
that this is truly the savior of the world

* [ὁ Χριστός.]
[The Anointed.]

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν,
After and the two days he went out thence,

* [καὶ ἀπῆλθεν] εἰς τὴν Γαλιλαίαν. 44 Αὐτὸς
[and went out] into the Galilee. Himself

γὰρ Ἰησοῦς ἐμαρτυρήσεν, ὅτι προφῆτης ἐν τῇ
for Jesus testified, that a prophet in the
ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. 45 Ὅτε οὖν ἦλθεν
own country honor not has. When therefore he came
εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι,
into the Galilee, received him the Galileans,

FIELDS; ‡ That they are already white for Harvest.

36 ‡ The REAPER receives a Reward, and gathers Fruit for aignion Life; so that the SOWER and the REAPER may rejoice together.

37 For in this is the SAYING TRUE; 'That one is the SOWER, and another is the REAPER.'

38 I sent you to reap that on which you have not labored; others labored, and you have entered into their LABOR."

39 Now many of the SAMARITANS from that CITY believed into him, because of the WORD of the WOMAN, testifying, "He told me all things which I have done."

40 * Then came the SAMARITANS to him, and asked him to remain with them; and he remained there Two Days.

41 And many more believed on account of his WORD;

42 And said to the woman, "We no longer believe because of * THY Report; for we ourselves have heard; and we know That this is truly the SAVIOR of the WORLD."

43 Now after the two Days, he went from thence into GALILEE.†

44 For ‡ Jesus himself testified, That a Prophet has no HONOR in his OWN Country.

45 When, therefore, he came into GALILEE, the GALILEANS received him,

* VATICAN MANUSCRIPT.—40. When—omit. 40. Then came the SAMARITANS to him, and asked him. 42. thy report. 43. the ANOINTED—omit. 43. and went—omit.

† 43. Pearce thinks that some words have been lost from the end of this verse, which may be supplied thus: "Went into Galilee, but not to Nazareth; for Jesus himself had declared," etc. In Matt. xiii. 57; Mark vi. 4; and Luke iv. 24, which are the only texts where Jesus is said to have declared this, he spoke of Nazareth only, and not Galilee in general, a country where he lived for the most part, and wrought the greatest number of his miracles, and made the most converts.—Clarke. There is a probability that something to this purpose has been very early omitted in transcribing. The casual conjunction *gar*, for, which introduces the next verse, shows that it contains the reason of what had immediately preceded.—Camp.

‡ 35. Matt. ix. 37; Luke x. 2. : 36. Dan xii. 2. : 44. Matt. xii. 57; Mark vi. 4; Luke iv. 24.

παντα ἑωρακοτες ἃ ἐποίησεν ἐν Ἱερουσαλυμοῖς
all having seen what he did in Jerusalem

ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορ-
at the feast; also themselves for came to the feast.

τὴν, ⁴⁶ Ἦλθεν οὖν πάλιν εἰς τὴν Κανά τῆς
He came then again into the Cana of the

Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. Καὶ
Galilee, where he made the water wine. And

ἦν τις βασιλικός, οὗ ὁ υἱὸς ἡσθενει, ἐν Κα-
was certain courtier, of whom the son was sick, in Ca-

περναούμ. ⁴⁷ Οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει
Capernaum. This hearing that Jesus was come

ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπηλθε
out of the Judea into the Galilee, went

πρὸς αὐτὸν, καὶ πρῶτα αὐτὸν, ἵνα καταβῇ,
to him, and was asking him, that he would come down

καὶ ἰασθῇ αὐτὸν τὸν υἱόν· ἤμελλε γὰρ ἀπο-
and heal of him the son; he was about for to

θνήσκειν. ⁴⁸ Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτὸν
die. Said therefore the Jesus to him;

Ἐὰν μὴ σημεῖα καὶ τεράτα ἴδῃτε, οὐ μὴ πιστεύ-
If not signs and prodigies you may see, not not you may

σῆτε. ⁴⁹ Λέγει πρὸς αὐτὸν ὁ βασιλικός· Κυριε,
believe. Says to him the courtier: O Sir,

καταβῇ, πρὶν ἀποθάνειν τὸ παιδίον μου.
come down, before to die the child of me.

⁵⁰ Λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ υἱὸς σου
Says to him the Jesus: Go: the son of thee

ζῇ. ⁵¹ [Καὶ] ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ
lives. [And] believed the man the word

τῷ· εἶπεν αὐτῷ Ἰησοῦς, καὶ ἐπορεύετο. ⁵² Ἦδη
which said to him Jesus, and went. Already

δὲ αὐτοῦ καταβαινόντος, οἱ δούλοι αὐτοῦ ἀπῆλ-
and of him was going down, the slaves of him met

τήσαν αὐτῷ, ⁵³ [καὶ ἀπηγγείλαν,] λέγοντες·
him, [and reported,] saying:

Ὅτι ὁ παῖς σου ζῇ. ⁵⁴ Ἐκυβητο οὖν ⁵⁵ [παρ'
That the child of thee lives. He inquired then [of

αὐτῶν] τὴν ὥραν, ἐν ᾗ κομψότερον εἶχε.
them] the hour, in which better he was.

Καὶ εἶπεν αὐτῷ· Ὅτι χθες ὥραν ἐβόσθη ἀφ᾽
And they said to him; That yesterday hour seventh left

κεν αὐτὸν ὁ πυρετός. ⁵⁶ Ἐγὼ οὖν ὁ πατήρ,
him the fever. Knew then the father,

ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰη-
that in that the hour, in which said to him the Je-

σοῦς· Ὅτι ὁ υἱὸς σου ζῇ. Καὶ ἐπίστευσαν
sus: That the son of thee lives. And he believed

αὐτός, καὶ ἡ οἰκία αὐτοῦ ὅλη. ⁵⁷ Τοῦτο πάλιν
himself, and the house of him all. This again

δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ
a second sign did the Jesus, having come out of

τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.
the Judea into the Galilee.

† having seen All that he did in Jerusalem, at the FEAST, for thers also went to the FEAST.

46 * Then he came again towards Cana of GALILEE, † where he made WATER Wine. And there was a Certain Courtier, Whose son was sick in Capernaum.

47 Mr. having heard That Jesus was come out of JUDEA into GALILEE, went to him, and asked him, that he would come down and cure His son; for he was about to die.

48 Jesus, therefore, said to him, † "If you see not Signs and Prodigies, you will not believe."

49 The COURTIER says to him, "Sir, come down, before my CHILD die."

50 JESUS says to him, "Go, thy SON lives." The MAN believed the WORD which JESUS said to him, and went.

51 And now as he was going down, his SERVANTS met him, saying, * "Thy CHILD lives."

52 He then inquired * that HOUR in which he grew better. * And they said to him, "Yesterday, at the † seventh Hour, the FEVER left him."

53 The FATHER, therefore, knew That it was in That HOUR in which JESUS said to him, "Thy SON lives." And he believed and all his HOUSE.

54 * This again, a Second Sign, did JESUS, having come out of JUDIA into GALILEE.

* VATICAN MANUSCRIPT.—40. Then he came again towards Cana.

51. and reported—omit.

51. that hour.

53. Then said they to him.

54. And this again is the Second Sign.

† 52. According to John's computation of time this would be seven o'clock in the evening. Macknight thinks the Roman hour is intended, i. e. seven in the evening; and this he thinks is the reason why our Lord did not accompany the courtier: for as Cana was a day's journey from Capernaum, had our Lord gone at that hour, he must have traveled in the night, from which it might have been inferred, that he could not cure the child without being personally present. Harmony, vol. 1. p. 87.

† 45. John ii. 23; iii. 2.

‡ 40. John ii. 1, 11.

‡ 48. 1 Cor. i. 22.

ΚΕΦ. ε'. 5.

¹ Μετα ταυτα ην εορτη των Ιουδαιων, και
After these things was a feast of the Jews, and
ανεβη ο Ιησους εις Ιεροσολυμα. ² Εστι δε εν
went up the Jesus to Jerusalem. Is now in
τοις Ιεροσολυμοις, επι τη προβατικη, κολου-
the Jerusalem, by the sheep-gate, a swimming-
βηθρα, η επιλεγομενη Εβραϊστι Βηθesda, πεντε
bath, that being called in Hebrew Bethesda, five
στοας εχουσα. ³ Εν ταυταις κατεκειτο πληθος
pools having. In these were lying a multitude
⁴ [πολυ] των ασθενοντων, τυφλων, χωλων,
[great] of those being sick, blind, lame,
ξηρων * [εκδεχομενων την του υδατος κινησιν.
withered waiting the of the water moving.
⁴ Αγγελος γαρ κατα καιρον κατεβαινεν εν τη
A messenger for at a season went down in the
κολυμβηθρα, και εταρασσε το υδωρ· ο ουν πρω-
swimming-bath, and agitated the water; he then first
τος εμβας μετα την ταραχην του υδατος, υγιης
stepping in after the agitation of the water, sound
εγενετο, * ψ δηποτε κατειχετο νοσηματι.]
became, who indeed was held by disease.]
⁵ Ην δε τις ανθρωπος εκει, τριακοντα και οκτω
Was and certain man there, thirty and eight
ετη εχων εν τη ασθενεια. ⁶ Τουτον ιδων ο
years being in the feeble health. This seeing the
Ιησους κατακειμενον, και γινους οτι πολυν ηδη
Jesus lying, and knowing that long already
χρονον εχει, λεγει αυτω· Θελεις υγιης γενε-
time he had been, he says to him; Dost thou wish sound
σθαι; ⁷ Απεκριθη αυτω ο ασθενων· Κυριε, ανθρω-
come? Answered him he sick being; O sir, a man
πον ουκ εχω, ινα, οταν ταραχθη το υδωρ,
not I have, that, when may be agitated the water,
βαλη με εις την κολυμβηθραν· εν * ψ δε
he may put me into the swimming-bath; in which but
ερχομαι εγω, αλλος προ εμου καταβαινει.
am coming I, another before me goes down.
⁸ Λεγει αυτω ο Ιησους· Εγειραι, φρον τον κραβ-
Says to him the Jesus: Rise, take up the bed
βατον σου, και περιπατει. ⁹ Και ευθεως εγε-
of thee, and walk. And immediately be-
νετο υγιης ο ανθρωπος, και ηρε τον κραββατον
came sound the man, and took up the bed
αυτου, και περιεπατει. Ην δε σαββατον εν
of himself, and walked. It was and a sabbath in
εκεινη τη ημερα. ¹⁰ Ελεγον ουν οι Ιουδαιοι τω
that the day. Said then the Jews to the
τεθεραπευμενω· Σαββατον εστιν· ουκ εξεστι
having been healed: A sabbath it is: not it is lawful
σοι αραι τον κραββατον. ¹¹ Απεκριθη αυτοις·
for thee to carry the bed. He answered them:

CHAPTER V.

¹ After these things there was † a Feast of the Jews; and * Jesus went up to Jerusalem.
² Now there is in JERUSALEM; near the SHEEP-GATE, a Bath, which is CALLED in Hebrew, *† Bethesda, having Five covered Walks.
³ In these were lying a Multitude of the SICK,—Blind, Lame, Withered,—* † [waiting the MOTION of the WATER.
⁴ For a Messenger at times went down into the BATH, and agitated the WATER; the FIRST, therefore, stepping in after the AGITATION of the WATER, was cured of Whatever Disease he was held.]
⁵ Now a certain Man was there, having been Thirty-eight Years in FEEBLE HEALTH.
⁶ Jesus seeing him lying, and knowing That he had now been thus a Long Time, says to him, "Dost thou wish to become well?"
⁷ The SICK person answered him, "Sir, I have no Man, that, when the WATER is agitated, he may put me into the BATH; but while I am coming, another goes down before me."
⁸ Jesus says to him, † "Rise, take up thy COUCH, and walk."
⁹ And immediately the MAN became well, and took up his COUCH, and walked. † Now That DAY was a Sabbath.
¹⁰ THE JEWS, therefore, said to HIM who had been CURED, "It is a Sabbath; † it is not lawful for thee to carry the COUCH."

* VATICAN MANUSCRIPT.—1. Jesus.

2. Bethsaida.

3. great—omit.

3, 4—omit.

† 2. Bethesda, signifies the house of mercy. † 3, 4. This clause is without doubt the addition of some transcriber. Five of the most ancient MSS., either reject the whole or the principal part of the clause in brackets. Bloomfield says, "the whole narration savors of Jewish fancy." Meyer calls it a legendary addition. It is omitted by Mill and Tischendorf, and marked as spurious by Griesbach.

‡ 1. Lev. xiii. 2; Deut. xvi. 1; John ii. 13.

‡ 2. Neh. iii. 1; xii. 30.

‡ 3. Matt.

ix. 9; Mark ii. 11; Luke v. 24.

‡ 4. John ix. 14.

‡ 10. Exod. xx. 10; Neh. xiii.

12; Jer. xvii. 21; Matt. xii. 3; Mark ii. 24; iii. 4; Luke vi. 2; xiii. 14.

παντα ἑωρακοτες ἃ ἐποίησεν ἐν Ἱεροσολυμοῖς
all having seen what he did in Jerusalem
ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορ-
at the feast, also themselves for came to the feast.
τὴν· ὁ Ἰλθὼν οὖν πάλιν εἰς τὴν Κανά τῆς
He came then again into the Cana of the
Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. Καὶ
Galilee, where he made the water wine. And
ἦν τις βασιλικός, οὗ ὁ υἱὸς ἠσθενεῖ, ἐν Κα-
was certain courtier, of whom the son was sick, in Ca-
περναούμ. 47 Οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει
pernaum. This hearing that Jesus was come
ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπηλθε
out of the Judea into the Galilee, went
πρὸς αὐτὸν, καὶ ᾠρώτα αὐτὸν, ἵνα καταβῇ,
to him, and was asking him, that he would come down
καὶ ἰασθῇ αὐτοῦ τὸν υἱόν· ἤμελλε γὰρ ἀπο-
and heal of him the son; he was about for to
θνήσκειν. 48 Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν·
die. Said therefore the Jesus to him;
Εὰν μὴ σημεῖα καὶ τεράτα ἴδῃτε, οὐ μὴ πιστεύ-
If not signs and prodigies you may see, not not you may
σητε. 49 Λέγει πρὸς αὐτὸν ὁ βασιλικός· Κυρίε,
believe. Says to him the courtier: O Sir,
καταβῇθι, πρὶν ἀποθάνειν τὸ παιδίον μου.
come down, before to die the child of me.
50 Λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ υἱὸς σου
Says to him the Jesus: Go: the son of thee
ζῇ. * [Καὶ] ἐπιστεύσεν ὁ ἄνθρωπος τῷ λόγῳ
lives. [And] believed the man the word
ᾧ εἶπεν αὐτῷ Ἰησοῦς, καὶ ἐπορεύετο. 51 Ἡ δὲ
which said to him Jesus, and went. Already
δε αὐτοῦ καταβαίνοντος, οἱ δούλοι αὐτοῦ ἀπῆλ-
and of him was going down, the slaves of him met
τήσαν αὐτῷ, * [καὶ ἀπηγγείλαν,] λέγοντες·
him, [and reported,] saying:
᾽Ὅτι ὁ παῖς σου ζῇ. 52 Εἰκοθετο οὖν * [παρ'
That the child of thee lives. He inquired then [of
αὐτῶν] τὴν ὥραν, ἐν ᾗ κομψότερον εἴσχε.
them] the hour, in which better he was.
Καὶ εἶπεν αὐτῷ· ᾽Ὅτι χθες ὥραν ἐβδόμην ἀφῆ-
And they said to him: That yesterday hour seventh left
κεν αὐτοῦ ὁ πυρετός. 53 Ἐγνώ οὖν ὁ πατήρ,
him the fever. Knew then the father,
ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰη-
that in that the hour, in which said to him the Je-
σοῦς· ᾽Ὅτι ὁ υἱὸς σου ζῇ. Καὶ ἐπιστεύσαν
sus: That the son of thee lives. And he believed
αὐτός, καὶ ἡ οἰκία αὐτοῦ ὅλη. 54 Τοῦτο πάλιν
himself, and the house of him all. This again
δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ
a second sign did the Jesus, having come out of
τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.
the Judea into the Galilee.

having seen All that he did in Jerusalem, at the FEAST, for they also went to the FEAST.

46 * Then he came again towards Cana of GALILEE, where he made WATER Wine. And there was a Certain Courtier, Whose son was sick in Capernaum.

47 Mr., having heard That Jesus was come out of JUDEA into GALILEE, went to him, and asked him, that he would come down and cure His son; for he was about to die.

48 JESUS, therefore, said to him, * "If you see not Signs and Prodigies, you will not believe."

49 The COURTIER says to him, "Sir, come down, before my CHILD die."

50 JESUS says to him, "Go, thy son lives." The MAN believed the WORD which JESUS said to him, and went.

51 And now as he was going down, his SERVANTS met him, saying, * "Thy CHILD lives."

52 He then inquired * that HOUR in which he grew better. * And they said to him, "Yesterday, at the seventh Hour, the FEVER left him."

53 The FATHER, therefore, knew That it was in That HOUR in which JESUS said to him, "Thy SON lives." And he believed and all his HOUSE.

54 * This again, a Second Sign, did JESUS, having come out of JUDEA into GALILEE.

* VATICAN MANUSCRIPT.—46. Then he came again towards Cana. 50. And—omit. 51. and reported—omit. 52. of them—omit. 53. that hour. 54. And this again is the Second Sign. 152. According to John's computation of time this would be seven o'clock in the evening. Macknight thinks the Roman hour is intended, i. e. seven in the evening; and this he thinks is the reason why our Lord did not accompany the courtier: for as Cana was a day's journey from Capernaum, had our Lord gone at that hour, he must have traveled in the night, from which it might have been inferred, that he could not cure the child without being personally present. Harmony, vol. i. p. 82. † 45. John II. 23; III. 2. † 46. I Cor. I. 32.

ΚΕΦ. ε'. β.

¹ Μετα ταυτα ην εορτη των Ιουδαιων, και
 After these things was a feast of the Jews, and
 ανεβη ο Ιησους εις Ιερουσαλυμ. ² Εστι δε εν
 went up the Jesus to Jerusalem. Is now in
 τεις Ιερουσαλυμοις, επι τη προβατικη, κολυμ-
 the Jerusalem, by the sheep-gate, a swimming-
 βηθρα, η επιλεγομενη Έβραιστι Βηθεσδα, πεντε
 bath, that being called in Hebrew Bethesda, five
 στοας εχουσα. ³ Εν ταυταις κατεκειτο πληθος
 pools having. In these were lying a multitude
⁴ [πολυ] των ασθενουντων, τυφλων, χωλων,
 [great] of those being sick, blind, lame,
 ξηρων * [εκδεχομενων την του υδατος κινησιν].
 withered * [waiting the of the water moving].
⁵ Αγγελος γαρ κατα καιρον κατεβαινεν εν τη
 A messenger for at a season went down in the
 κολυμβηθρα, και εταρασσε το υδωρ· ο ουν πρω-
 swimming-bath, and agitated the water; he then first
 τος εμβας μετα την ταραχην του υδατος, υγιης
 stepping in after the agitation of the water, sound
 εγινετο, 'ψ δηποτε κατειχετο νοσηματι.]
 became, who indeed was held by disease.]
⁶ Ην δε τις ανθρωπος εκει, τριακοντα και οκτω
 Was and a certain man there, thirty and eight
 ετη εχων εν τη ασθενεια. ⁷ Τουτον ιδων ο
 years being in the feeble health. This seeing the
 Ιησους κατακειμενον, και γινους οτι πολυν ηδη
 Jesus lying, and knowing that long already
 χρονον εχει, λεγει αυτω· Θελεις υγιης γενεσ-
 time he had been, he says to him; Dost thou wish sound to be-
 θαι; ⁸ Απεκριθη αυτω ο ασθενων· Κυριε, ανθρω-
 come? Answered him he sick being; O sir, a man
 πον ουκ εχω, ινα, όταν ταραχθη το υδωρ,
 not I have, that, when may be agitated the water,
 βαλη με εις την κολυμβηθραν· εν 'φ δε
 he may put me into the swimming-bath; in which but
 ερχομαι εγω, αλλος προ εμου καταβαινει.
 am coming I, another before me goes down.
⁹ Λεγει αυτω ο Ιησους· Εγειραι, αρον τον κραβ-
 says to him the Jesus: Rise, take up the bed
 βατον σου, και περιεπατει. ¹⁰ Και ευθεως εγε-
 of thee, and walk. And immediately be-
 νετο υγιης ο ανθρωπος, και ηρε τον κραββατον
 came sound the man, and took up the bed
 αυτου, και περιεπατει. Ην δε σαββατον εν
 of himself, and walked. It was and a sabbath in
 εκεινη τη ημερα. ¹¹ Ελεγον ουν οι Ιουδαιοι τω
 that the day. Said then the Jews to the
 τεθεραπευμενω· Σαββατον εστιν· ουκ εξεστι
 having been healed: A sabbath it is: not it is lawful
 σοι αραι τον κραββατον. ¹² Απεκριθη αυτοις·
 for thee to carry the bed. He answered them:

CHAPTER V.

¹ After these things there was a Feast of the Jews; and * Jesus went up to Jerusalem.
² Now there is in JERUSALEM † near the SHEEP-GATE, a Bath, which is CALLED in Hebrew, * † Bethesda, having Five covered Walks.
³ In these were lying a Multitude of the sick,—Blind, Lame, Withered,—* † [waiting the MOTION of the WATER].
⁴ For a Messenger at times went down into the BATH, and agitated the WATER; the FIRST, therefore, stepping in after the AGITATION of the WATER, was cured of Whatever Disease he was held.]
⁵ Now a certain Man was there, having been Thirty-eight Years in FEEBLE HEALTH.
⁶ Jesus seeing him lying, and knowing That he had now been thus a Long Time, says to him, "Dost thou wish to become well?"
⁷ The sick person answered him, "Sir, I have no Man, that, when the WATER is agitated, he may put me into the BATH; but while I am coming, another goes down before me."
⁸ Jesus says to him, † "Rise, take up thy couch, and walk."
⁹ And immediately the MAN became well, and took up his couch, and walked. † Now That DAY was a Sabbath.
¹⁰ The Jews, therefore, said to him who had been CURED, "It is a Sabbath; † it is not lawful for thee to carry the couch."

* VATICAN MANUSCRIPT.—1. Jesus.

2. Bethesda.

3. great—omit. 4.—omit.

† 2. Bethesda, signifies the house of mercy. † 3, 4. This clause is without doubt the addition of some transcriber. Five of the most ancient MSS., either reject the whole or the principal part of the clause in brackets. Bloomfield says, "the whole narration savors of Jewish fancy." Meyer calls it a legendary addition. It is omitted by Mill and Tischendorf, and marked as spurious by Griesbach.

1: 1. Lev. xxiii. 5; Deut. xvi. 1; John ii. 13. 2. Neh. iii. 1; xii. 20. 3. Matt. ix. 9; Mark ii. 11; Luke v. 34. 4. John ix. 14. 5. Exod. xx. 10; Neh. xiii. 15; Jer. xvii. 21; Matt. xii. 2; Mark ii. 24; iii. 4; Luke vi. 2; xiii. 14.

Ἦν ποιήσας με ὑγιῖν, ἐκεῖνος μοι εἶπεν· Ἀρον τὸν
He having made me sound, he to me said; Take up the
κρᾶββατον σου, καὶ περιπατεῖ. ¹² Ἠρωτήσαν
bed of thee, and walk. They asked
* [οὖν] αὐτὸν· Τίς ἐστὶν ὁ ἀνθρώπος, ὃς εἶπεν
[then] him; Who is the man, he saying
σοι· Ἀρον τὸν κρᾶββατον σου, καὶ περιπατεῖ;
to thee; Take up the bed of thee, and walk?
¹³ Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστίν· ὃ γὰρ
He but having been cured not knew who it is; the for
Ἰησοῦς ἐξενεύπειν, ὁχλοῦ ὄντος ἐν τῷ τοπῷ.
Jesus slipped out, a crowd being in the place.
¹⁴ Μετὰ ταῦτα εὕρισκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ
After these finds him the Jesus in the
ἱερῷ, καὶ εἶπεν αὐτῷ· Ἰδε, ὑγιῖς γεγονός· μη-
temple, and said to him; See, sound thou hast become: no
κετὶ ἁμαρτάνῃς, ἵνα μὴ χειρὸν σοι τί γένηται.
linger do thou sin, that no worse to thee anything may happen.
¹⁵ Ἀπῆλθεν ὁ ἀνθρώπος, καὶ ἀγγέει τοῖς
Went away the man, and told to the
Ἰουδαίοις, ὅτι Ἰησοῦς ἐστίν, ὃ ποιήσας αὐτὸν
Jews, that Jesus it is, he having made him
ὑγιῖν. ¹⁶ Καὶ διὰ τοῦτο ἐδιώκον τὸν Ἰησοῦν οἱ
sound. And through this persecuted the Jesus the
Ἰουδαῖοι, ὅτι ταῦτα ἐποίει ἐν σαββατῷ. ¹⁷ Ὁ
Jews, because these he did in sabbath. The
δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ πατὴρ μου
and Jesus answered them; The father of me
ἕως ἄρτι ἐργάζεται, καγὼ ἐργάζομαι. ¹⁸ Διὰ
till now works, and I work. Through
τοῦτο οὖν μάλλον ἐζητοῦν αὐτὸν οἱ Ἰουδαῖοι
this therefore more sought him the Jews
ἀποκτείνειν, ὅτι οὐ μόνον ἔλυε τὸ σαββα-
to kill, because not only he was breaking the sabbath
τον, ἀλλὰ καὶ πατέρα ἰδίον ἐλέγε τὸν θεόν,
but also a father his own said the God,
ἵσον ἑαυτὸν ποιεῖν τῷ θεῷ. ¹⁹ Ἀπεκρίνατο οὖν
equal himself making to the God. Answered then
ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἀμὴν ἀμὴν λέγω
the Jesus and said to them; Indeed indeed I say
ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἅψ' ἑαυτοῦ οὐδέν,
to you, not is able the son to do of himself nothing,
εἰ μὴ τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ
if not anything he may see the father doing; what
γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως
for ever he may do, these also the son in like manner
ποιεῖ. ²⁰ Ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ παν-
does; The for father loves the son, and all
τα δείκνυσιν αὐτῷ, ἃ αὐτὸς ποιεῖ· καὶ μεῖζονα
shows to him, what he does; and greater
τούτων δείξει αὐτῷ ἐργα, ἵνα ὑμεῖς θαυμάσητε.
of these shows to him works, so that you may wonder.
²¹ Ὃσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ
As for the father raises the dead ones and

11 * But he answered them, "HE WHO MADE ME well, he said to me, Take up thy couch, and walk."

12 They asked him, "Who is the MAN THAT SAID to thee, * Take up thy couch, and walk?"

13 But HE who had been CURED knew not who it was; for JESUS withdrew, a Crowd being in the PLACE.

14 After these things, * Jesus finds him in the TEMPLE, and said to him, "Behold, thou art become well; sin no more, lest something worse may happen to thee."

15 The MAN went away, and told the Jews That JESUS WAS HE WHO MADE him well.

16 And on account of this the Jews persecuted Jesus, because he did these things on a Sabbath.

17 But * HE answered and said, † "My FATHER works till now, and I work."

18 For this, then, the Jews sought the more to kill him, because not only was he breaking the SABBATH, † but he also said, that GOD WAS HIS OWN FATHER, making himself equal with GOD."

19 Then * he answered and said, "Indeed, I assure you, The SON can do nothing of himself, except what he may see the FATHER doing, for whatever he does, these things also does the SON in like manner."

20 For † the FATHER loves the SON, and show him All what he himself does; and Greater Works than these will he show him, that you may wonder.

21 For as the FATHER raises up and makes alive the DEAD, † so also the

* VATICAN MANUSCRIPT.—11. But he.
14. Jesus.

12. Then—omit.
17. HE answered and said, My FATHER.

13. Take up, and.
19. he answered and said.

† 14. Matt. xii. 45; John viii. 11.
15. John x. 20, 33; Phil. ii. 6.
viii. 14; viii. 54; John xi. 22, 43.

† 17. John ix. 4; xiv. 10.

† 13. John vii. 19.

† 20. Matt. iii. 17; John iii. 35; 3 Pet. i. 17. † 21. Luke

ζωοποιεῖ· οὕτω καὶ ὁ υἱός, οὓς θέλει, ζωοποιεῖ.
makes alive: thus also the son, whom he will, makes alive.

22 Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδενά· ἀλλὰ τὴν
Not even for the father judges any one; but the
κρινὺν πᾶσαν δέδωκε τῷ υἱῷ· 23 ἵνα πάντες
judgment all has given to the son; so that all

τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα. Ὁ
may honor the son, even as they honor the father. He

μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα, τὸν
not honoring the son, not honors the father, that
πεμφθέντα αὐτόν. 24 Ἀμην ἀμην λέγω ὑμῖν, ὅτι
having sent him. Indeed indeed I say to you, that

ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων, τῷ
he the word of me hearing, and believing,
πεμφθέντι με εἶχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν
having sent me has life everlasting, and into judgment

οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανά-
not comes, but has passed out of the death
του εἰς τὴν ζωὴν. 25 Ἀμην ἀμην λέγω ὑμῖν,
into the life. Indeed indeed I say to you,

ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ
that comes an hour, and now is, when the dead ones
ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ· καὶ
shall hear the voice of the son of the God; and

οἱ ἀκούσαντες ζήσονται. 26 Ὅσπερ γὰρ ὁ πα-
those having heard will live. As for the fa-
τήρ εἶχει ζωὴν ἐν ἑαυτῷ· οὕτως ἔδωκε καὶ τῷ
ther has life in himself; so he gave also to the son

υἱῷ ζωὴν εἶχειν ἐν ἑαυτῷ. 27 Καὶ ἐξουσίαν ἔδω-
son life to have in himself. And authority he
κεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου
gave to him also judgment to execute, because a son of man

ἐστίν. 28 Μὴ θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα,
he is. Not wonder you this: because comes an hour,
ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκουσάνται
in which all those in the tombs shall hear

τῆς φωνῆς αὐτοῦ, 29 καὶ ἐκπορεύσονται, οἱ τὰ
the voice of him, and shall come forth, those the
ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ
good things having done, to a resurrection of life; those

2 [δε] τὰ φάυλα πράξαντες, εἰς ἀνάστασιν κρι-
[and] the evil things having done, to a resurrection of
σεως. 30 Οὐ δύναμαι ἐγὼ ποιεῖν ἅπ' ἐμαυτοῦ
judgment. Not am able I to do of myself

οὐδέν. Καθὼς ἀκούω, κρίνω, καὶ ἡ κρίσις ἡ
nothing. Even as I hear, I judge, and the judgment the
ἐμὴ δίκαια ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τοῦ
mine just is; that not seek the will the

ἐμοῦ, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.
mine, but the will of the sending me.

31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία
If I testify concerning myself, the testimony
μὲν οὐκ ἐστὶν ἀληθής. 32 Ἄλλος ἐστὶν ὁ μαρ-
of me not is true. Another is he testi-

τυρῶν περὶ ἐμοῦ· καὶ οἶδα, ὅτι ἀληθής ἐστιν
fying concerning me; and I know, that true is

son makes alive Whom he pleases.

22 For the FATHER does not even judge any one, but † has given all JUDGMENT to the SON;

23 so that all may honor the SON, even as they honor the FATHER. † He who HONORS not the SON HONORS not THAT FATHER who sent him.

24 Indeed, I truly say to you, He who HEARS my word, and believes HIM who SENT me, has eternal Life, and comes not into Judgment, but has passed out of DEATH into LIFE.

25 Indeed, I assure you, That an Hour comes, and now is, when the DEAD will hear the VOICE of the SON of GOD, and THOSE HAVING HEARD will live.

26 For as the FATHER has Life in himself, so he gave also to the SON to have Life in himself;

27 and he gave him Authority also to execute Judgment, Because he is a Son of Man.

28 Wonder not at this; Because an Hour comes in which ALL those in the TOMBS will hear his VOICE;

29 and will come forth; † THOSE HAVING DONE good things, to a Resurrection of Life; and THOSE HAVING DONE EVIL things, to a Resurrection of Judgment.

30 I am not able to do anything of myself; as I hear, I judge; and my JUDGMENT is just, Because I seek not † MY WILL, but the will of HIM SENDING me.

31 † Though I testify concerning myself, † is not my TESTIMONY true?

32 There is ANOTHER who testifies concerning me; and I know That the

* VATICAN MANUSCRIPT.—20. and—omit.

† 21. By translating this interrogatively, this passage is harmonized with John viii. 14.

† 22. Matt. xi. 27; xviii. 18; Luke x. 22; John iii. 35; xvii. 2; Acts xvii. 31; 1 Pet. iv. 6.
† 23. 1 John ii. 24. † 29. Dan. xii. 2; Matt. xxv. 32, 33, 40. † 32. Matt. xxvi. 69;
John iv. 34; vi. 25. † 31. John viii. 14; Rev. iii. 14.

ἡ μαρτυρία, ἣν μαρτυρεῖ περὶ ἐμοῦ. 33 Ὑμεῖς
the testimony, which he testifies concerning me. You
ἀπεσταλκατέ πρὸς Ἰωάννην, καὶ μεμαρτύρηκε
have sent to John, and he has testified
τῇ ἀληθείᾳ. 34 Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν
to the truth. I but not from a man the
μαρτυρίαν λαμβάνω· ἀλλὰ ταῦτα λέγω, ἵνα
testimony receive; but these things I say, that
ὑμεῖς σωθῆτε. 35 Ἐκεῖνος ἦν ὁ λύχνος ὁ καί-
you may be saved. He was the lamp the burn-
μενος καὶ φαίνων· ὑμεῖς δὲ ἠθελήσατε ἀγαλλί-
ing and shining: you and were willing to re-
σθῆναι πρὸς ὥραν ἐν τῇ φωτὶ αὐτοῦ. 36 Ἐγὼ
rejoice for an hour in the light of him. I
δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ
but have the testimony greater of the John: the
γὰρ ἔργα, ἃ ἔδωκε μοι ὁ πατήρ, ἵνα τελειώσω
for works, which gave to me the father, that I might finish
αὐτά, αὐτὰ τὰ ἔργα, ἃ ἐγὼ ποίω, μαρτυρεῖ
them, these the works, which I do, testifies
περὶ ἐμοῦ, ὅτι ὁ πατήρ με ἀπέσταλκε. 37 Καὶ
concerning me, because the father me has sent. And
ὁ πέμψας με πατήρ αὐτὸς μεμαρτύρηκε περὶ
he having sent me father himself has testified concerning
ἐμοῦ. Οὐτε φωνὴν αὐτοῦ ἀκηκοάτε πώποτε,
me. Neither a voice of him have you heard at any time,
οὐτε εἶδος αὐτοῦ ἑώρακατε. 38 Καὶ τὸν λόγον
nor form of him have you seen. And the word
αὐτοῦ οὐκ ἐχετε μένοντα ἐν ὑμῖν· ὅτι ὃν ἀπέ-
of him not you have abiding in you; because whom sent
τείλειν ἐκεῖνος, τοῦτ' ὑμεῖς οὐ πιστεύετε.
he, this you not believe.
39 Ἐρευνάτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν
you search the writings, because you think in
αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναι εἰσὶν αἱ
them life age-lasting to have; and they are those
μαρτυροῦσαι περὶ ἐμοῦ. 40 καὶ οὐ θελετε ελθεῖν
testifying concerning me; and not you are willing to come
πρὸς με, ἵνα ζωὴν ἔχητε. 41 Δόξαν παρὰ ἀνθρώ-
to me, so that life you may have. Glory from men
πων οὐ λαμβάνω. 42 ἀλλ' ἐγνώκα ὑμᾶς, ὅτι τὴν
not I receive; but I have known you, that the
ἀγαπὴν τοῦ θεοῦ οὐκ ἐχετε ἐν ἑαυτοῖς. 43 Ἐγὼ
love of the God not you have in yourselves. I
ἐληλυθα ἐν τῇ ὀνοματί τοῦ πατρὸς μου, καὶ οὐ
have come in the name of the father of me, and not
λαμβάνετε με· εἰ ἄλλος ἐλθῇ ἐν τῇ ὀνοματί
you receive me: if another should come in the name
τῇ ἰδίᾳ, ἐκεῖνον λήψετε. 44 Πῶς δύνασθε
the own, him you will receive. How are able
ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνον-
you to believe, glory from one another receiving,
τες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μονοῦ θεοῦ οὐ
and the glory that from the only God not
ζητεῖτε; 45 Μὴ δοκεῖτε, ὅτι ἐγὼ κατηγορήσω
you seek? Not think you, that I will accuse

TESTIMONY which he tes-
tifies of me is true.

33 You have sent to
John, and he has testified
to the TRUTH.

34 But I receive not
TESTIMONY from a Man
(only); but These things I
say, that you may be saved.

35 He was the BURNING
and shining LAMP; and
you were willing, for a
Time, to rejoice in his
LIGHT.

36 But I have TESTIMO-
NY greater than JOHN'S;
for the WORKS which the
FATHER gave me, that I
might finish them. These
WORKS which I do, tes-
tify concerning me, That
the FATHER has sent Me.

37 And the FATHER who
SENT me, he has testified
concerning me; (though
you have not, at any time,
either heard his Voice, or
seen his Form.)

38 And his WORD you
have not remaining in you;
Because you believe not
him whom he sent.

39 You search the SCRIP-
TURES, Because you think
by them to obtain æonian
Life; and they are those
TESTIFYING of me;

40 and yet you are not
willing to come to me that
you may obtain Life.

41 I receive not Glory
from Men;

42 But I know you, That
you have not the LOVE of
God in yourselves.

43 I have come in the
NAME of my FATHER, and
you do not receive me; if
another should come in his
OWN NAME, him you will
receive.

44 How can you be-
lieve, receiving Glory one
from another; and THAT
GLORY from the ONLY God
you do not seek.

45 Do not think That I
will accuse you to the

* VATICAN MANUSCRIPT.—30. I do.

44. the ONLY one.

† 31. John i. 15, 19, 27, 32.

; 30. John iii. 2; x. 25; xv. 24.

† 37. Matt. iii. 17;

xvii. 8; John vi. 27; viii. 18.

; 30. Deut. xviii. 13, 18; Luke xiv. 27; John i. 43.

† 41. John xii. 43.

ἐμὸν πρὸς τὸν πατέρα· ἐστὶν ὁ κατηγορῶν
you to the father: is he accusing
ἐμὸν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. 46 Εἰ
you, Moses, into whom you have hoped. If
γὰρ ἐπίστευετε Μωσῇ, ἐπίστευετε ἀν' ἐμοί·
for you believed Moses, you would believe me;
περὶ γὰρ ἐμοῦ ἐκεῖνος ἐγράψεν. 47 Εἰ δὲ τοῖς
concerning for me he wrote. If but the
ἐκείνου γραμμασίῃς οὐ πιστεύετε, πῶς τοῖς ἐμοῖς
of him writings not you believe, how the my
ῥήμασι πιστεύσετε.
words will you believe.

ΚΕΦ. 5. Γ.

1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς περὰν τῆς
After these things went the Jesus over the
θαλασσης τῆς Γαλιλαίας, τῆς Τιβεριάδος.
sea that of Galilee, of the Tiberias.
2 Καὶ ἠκολούθει αὐτῷ ὄχλος πῶλος, ὅτι ἔωρων
And was following him a crowd great, because they saw
τὰ σημεῖα, ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.
the signs, which he was doing on those being sick.
3 Ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ
Went and into the mountain the Jesus, and there
ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. 4 Ἦν δὲ
he was sitting with the disciples of himself. Was and
ἐγγὺς τοῦ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. 5 Ἐπα-
near the passover, the feast of the Jews. Lifted
ρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμούς, καὶ θεωσάμε-
up then the Jesus the eyes, and seeing
νος ὅτι πῶλος ὄχλος ἐρχεται πρὸς αὐτόν, λέγει
that great a crowd was coming to him, says
πρὸς τὸν Φίλιππον· Ποθεν ἀγορασόμεν ἄρτους,
to the Philip; Whence shall we buy loaves,
ἵνα φάγωσιν οὗτοι; 6 (Τοῦτο δὲ εἶπε πειράζων
that may eat these? (This but he said trying
αὐτόν· αὐτὸς γὰρ ᾔδει, τί ἐμελλε ποιεῖν.)
him; he for knew, what he was about to do.)
7 Ἀπεκρίθη αὐτῷ Φίλιππος· Διακοσίων δηνάρων
Answered him Philip; Two hundred denarii
ἄρτοι οὐκ ἀρκουσὶν αὐτοῖς, ἵνα ἕκαστος
of loaves not are enough for them, so that each
* [αὐτῶν] βραχὺ τι λαβῇ. 8 Λέγει αὐτῷ εἰς ἐκ
[of them] a little may take. Says to him one of
τῶν μαθητῶν αὐτοῦ, Ἀνδρέας, ὁ ἀδελφὸς Σίμων-
the disciple of him, Andrew, the brother of Si-
νος Πέτρου· 9 Ἔστι παιδάριον ἐν ᾧδε, ὁ ἐχει
mon Peter; Is little boy one here, who has
πέντε ἄρτους κριθίνους, καὶ δύο σάβρια· ἀλλὰ
five loaves barley, and two small fishes; but
ταῦτα τι ἐστὶν εἰς τοσούτους; 10 Εἶπε * [δε] ὁ
these what are for so many? Said [and] the
Ἰησοῦς· Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν.
Jesus; Make you the men to recline.
Ἦν δὲ χόρτος πῶλος ἐν τῷ τόπῳ. Ἀνεπεσον
Was and grass much in the place. Reclined

FATHER. * HE who AC-
CUSES you to the FATHER
is Moses, in whom you
have hoped.

46 For if you believed
Moses you would believe
me, † for he wrote about
me.

47 But if you do not
believe HIS Writings, how
* can you believe MY
Words?†

CHAPTER VI.

1 † After these things
JESUS went across THAT
LAKE of GALILEE, the TI-
BERIAS.

2 And a great Crowd
were following him, Be-
cause they saw the SIGNS
which he was performing
on the SICK.

3 And * Jesus went up
into the MOUNTAIN, and
was sitting there with his
DISCIPLES.

4 And the PASSOVER, the
FEAST of the Jews, was
near.

5 Then JESUS, lifting up
his EYES, and seeing that
a great Crowd was coming
to him, says to * Philip,
" Whence * may we buy
Loaves that these may eat."

6 (But this he said,
trying him; for he knew
what he was about to do.)

7 Philip answered him,
" Loaves costing † Two
Hundred Denarii are not
enough for them, that each
may take a little."

8 One of his DISCIPLES,
Andrew, the BROTHER of
Simon Peter, says to him,

9 " Here is a Little boy,
who has Five barley Loaves
and Two Small fishes; but
what are these for so
many?"

10 JESUS said, " Make
the MEN recline." And
there was much Grass in
the PLACE. The men,

* VATICAN MANUSCRIPT.—45. HE who ACCUSES you to the FATHER is Moses, in whom.
47. can you believe. 3. Jesus. 5. Philip. 5. may we buy. 7. of them—omit.

† 7. In value about thirty dollars, or about £8. 8s. sterling.

43. Gen. ii. 15; xii. 8; xviii. 13; xlii. 18; xlix. 10; Deut. xviii. 15, 18; John i. 45; Acts
xvii. 22

† 1. Math. xiv. 18; Mark vi. 35; Luke ix. 12, 13.

οὐν οἱ ἄνδρες τὸν ἀριθμὸν ὥσει πεντακίχιλιοι.
therefore the men the number about five thousand.

11 Ἐλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαρισ-
Took and the loaves the Jesus, and having given
τησας διέδωκε * [τοῖς μαθηταῖς, οἱ δὲ μαθηταῖ]
thanks distributed [to the disciples, the and disciples]

τοῖς ἀνακειμένοις ὁμοίως καὶ ἐκ τῶν ὀψαρίων
to those reclining; in like manner also of the fishes
ὅσον ἤθελον. 12 Ὡς δὲ ἐνεπλησθῆσαν, λέγει τοῖς
what they wished. When and they were filled, he says to the

μαθηταῖς αὐτοῦ· Συναγαγετε τὰ περιπεσυσαντα
disciples of himself: Collect the remaining
κλασματα, ἵνα μὴ τι ἀποληται. 13 Συνηγαγόν
fragments, so that not any may be lost. They collected

οὐν, καὶ ἐγεμίσαν δώδεκα κοφίλους κλασμάτων
therefore, and filled twelve baskets of fragments
ἐκ τῶν πεντε ἄρτων τῶν κριθίνων, ἃ ἐπερί-
out of the five loaves of the barley, which remained
σευσε τοῖς βεβρωκοσιν. 14 Οἱ οὖν ἄνθρωποι
to those having eaten. The therefore men

ἰδόντες ὃ ἐποίησε σημεῖον ὁ Ἰησοῦς, ἐλεγον·
seeing what did signify the Jesus, said:

Ὅτι οὗτος ἐστὶν ἀληθῶς ὁ προφήτης, ὃ ἐρχο-
That this is truly the prophet, he com-
μενος εἰς τὸν κόσμον.
ing into the world.

15 Ἰησοῦς οὖν γινούς ὅτι μέλλουσιν ἐρχεσθαι,
Jesus therefore knowing that they were about to come,

καὶ ἀρτᾶν αὐτὸν, ἵνα ποιήσωσιν αὐτὸν βασι-
and to seize him, that they might make him, a king,
λεα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτοῦ
retired again into the mountain himself

μόνος. 16 Ὡς δὲ ὄψια ἐγενετο, κατέβησαν οἱ
alone. As and evening it became, went down the
μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν. 17 Καὶ ἐμβαν-
disciples of him on the sea. And stepping

τες εἰς τὸ πλοῖον, ἤρχοντο περὰ τῆς θαλάσσης
into the ship, they were going over the sea

εἰς Καπερναούμ. Καὶ σκοτία ἤδη ἐγεγονεί,
to Capernaum. And dark now it had become,
καὶ οὐκ ἐληλυθεὶ πρὸς αὐτοὺς ὁ Ἰησοῦς. 18 Ἡ
and not had come to them the Jesus. The

τε θάλασσα, ἀνέμου μεγάλου πνεύματος διηγεί-
and sea, a wind great blowing was becoming
ρετο. 19 Ἐληλακότες οὖν ὡς στραδίους εἰκοσι-
agitated. Having driven therefore about furlongs twenty-

πεντε ἢ τριακοντα, θεωροῦσι τὸν Ἰησοῦν
five or thirty, they see the Jesus

περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ
walking on the sea, and near the

πλοίου γινομενον· καὶ ἐφοβήθησαν. 20 Ὁ δὲ
ship was coming; and they were afraid. He but

λέγει αὐτοῖς· Ἐγώ εἰμι, μὴ φοβείσθε. 21 Ἡ δὲ
says to them; I am, not fear you. They were

λὼν οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον· καὶ
willing therefore to receive him into the ship; and

therefore, reclined, in κλίμα-
BER about five thousand.

11 * Then JESUS took
the LOAVES, and having
given thanks, he distri-
buted to THOSE RECLIN-
ING; in like manner also
of the FISHES, as much as
they wished.

12 And when they were
filled, he says to the DIS-
CIPLES, "Collect the RE-
MAINING FRAGMENTS, so
that nothing may be lost."

13 Then they collected,
and filled Twelve Baskets
with Fragments, from the
FIVE BARLEY LOAVES,
which remained to THOSE
who had EATEN.

14 The MEN, therefore,
seeing the * Sign that JE-
SUS did, said, "This is truly
† THAT PROPHET COMING
into the WORLD."

15 Then Jesus seeing
That they were about to
come and seize him, that
they might make him a
King, retired again into
the MOUNTAIN, himself
alone.

16 ‡ And as it became
Evening, his DISCIPLES
went down to the LAKE,

17 and having entered
the BOAT, were crossing
the LAKE to Capernaum.
And it had already become
dark, and JESUS had not
* yet come to them.

18 And the LAKE was
becoming agitated by a
great Wind blowing.

19 Having, therefore,
driven about twenty-five or
thirty Furlongs, they see
JESUS walking on the
LAKE, and approaching
the BOAT; and they were
afraid.

20 But HE says to them,
"It is I; be not afraid."

21 They were willing,
therefore, to receive him
into the BOAT. And im-

* VATICAN MANUSCRIPT.—11. Then JESUS.
PLS.—omit. 14. Signs. 17. yet come.

11. to the DISCIPLES, and the DISCI-

; 14. Gen. xlix. 10; Deut. xviii. 15, 18; Matt. xi. 8; John i. 21; iv. 19, 26; vii. 40.
110. Matt. xiv. 23; Mark vi. 47.

εὐθεὺς το πλοῖον ἐγένετο ἐπὶ τῆς γῆς, εἰς ἣν
immediately the ship was at the land, to which
ἦσαν ὑπομένοντες.
they were going.

22 Τῇ ἐπαυριον ὁ ὄχλος, ὁ ἑστῆκως περὶ τῆς
The next day the crowd, that standing over the
θαλάσσης, ἰδὼν, ὅτι πλοῖον ἄλλο οὐκ ἦν
sea, seeing, that boat other not was
ἐκεῖ, εἰ μὴ ἓν, καὶ ὅτι οὐ συνεῖσθαι τοῖς
there, if not one, and that not went with the
μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον, ἀλλὰ
disciples of himself the Jesus into the boat, but
μυοὶ οἱ μαθηταὶ αὐτοῦ ἀπῆλθον. 23 (ἀλλὰ δε
as the disciples of him went away; (other but
ἦλθε πλοῖα ἐκ Τιβεριᾶδος ἐγγὺς τοῦ τοκοῦ,
came boats from Tiberias near the place,
ὅπου ἐφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ
where they ate the bread, having given thanks the
κυρίου.) 24 ὅτε οὖν εἶδεν ὁ ὄχλος, ὅτι Ἰησοῦς
Lord;) when therefore saw the crowd, that Jesus
οὐκ ἐστὶν ἐκεῖ, οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνεβήσαν
not in there, nor the disciples of him, they entered
αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καπερναοὺμ,
themselves into the boats, and came to Capernaum,
ζητοῦντες τὸν Ἰησοῦν. 25 Καὶ εὗροντες αὐτὸν
seeking the Jesus. And finding him
περὶ τῆς θαλάσσης, εἶπον αὐτῷ· Ῥαββί, ὅτε
beyond the sea, they said to him; Rabbi, when
ᾤδε γεγόνας; 26 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ
have didst thou come? Answered them the Jesus and
εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν· Ζητεῖτε με, οὐχ
said, Indeed indeed I say to you; You seek me, not
ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφαγετέ ἐκ τῶν
because you saw signs, but because you ate of the
ἄρτων, καὶ ἐχορτάσθητε. 27 Ἐργάζεσθε μὴ τὴν
loaves, and were filled. Work you not the
βρωσὶν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρωσὶν τὴν
food that perishing, but the food that
μενουσαν εἰς ζῆν ἀιωνίον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου
abiding into life age-lasting, which the son of the man
τοῦ ὕμιν δώσει· τούτου γὰρ ὁ πατὴρ ἐσφραγισ-
to you will give: him for the father sealed
κεν ὁ θεός. 28 Εἶπον οὖν πρὸς αὐτὸν· Τί
the God. Said therefore to him; What
ποιοῦμεν, ἵνα ἐργάζωμεθα τὰ ἔργα τοῦ θεοῦ;
shall we do, that we may work the works of the God?

29 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Τούτο
Answered the Jesus and said to them: This
ἐστὶ τὸ ἔργον τοῦ θεοῦ, ἵνα πιστευσῇτε εἰς ὃν
is the work of the God, that you may believe into whom
ἐπέστειλεν ἐκεῖνος. 30 Εἶπον οὖν αὐτῷ· Τί
sent he. They said therefore to him; What
οὖν ποιεῖς σύ σημεῖον, ἵνα ἴδωμεν καὶ πιστευ-
then dost thou sign, that we may see and we may be-
σῶμεν σοι; τί ἐργάζῃ; 31 Οἱ πατέρες ἡμῶν το
thee? what dost thou work? The fathers of us the
μάννα ἐφαγον ἐν τῇ ἐρημῷ, καθὼς ἐστὶ γεγραμ-
manna ate in the desert, so it is having been

mediately the BOAT was at the LAND to which they were going.

22 ON the NEXT DAY, THAT CROWD STANDING by the side of the LAKE, seeing That there was no other Boat there, except one, and That JESUS went not with his DISCIPLES into the BOAT, but his DISCIPLES went away alone;—

23 (but Other Boats came from Tiberias near the PLACE where they ate the BREAD, when the LORD had given thanks;—)

24 When, therefore, the CROWD saw That Jesus was not there, nor his DISCIPLES, they entered the BOATS, and came to Capernaum, seeking JESUS.

25 And finding him beyond the LAKE, they said to him, "Rabbi, when didst thou arrive here?"

26 JESUS answered them and said, "Indeed, truly I say to you, You do not seek me Because you saw the Signs, but Because you ate of the LOAVES, and were satisfied.

27 Labor not for THAT FOOD which PERISHES, but for THAT FOOD which abides to aonian Life, which the SON of MAN will give you; † for him, the FATHER, GOD, has sealed."

28 They said to him, therefore, "What shall we do, that we may perform the works of God?"

29 JESUS answered and said to them, † "This is the work of GOD, that you should believe into him whom he sent."

30 They said to him, therefore, † "What Sign, dost thou perform, that we may see and believe thee? What dost thou work?"

31 † OUR FATHERS ate the MANNA in the DESERT, as it has been WRITTEN,

† 27. Matt. iii. 17; xvii. 5; Mark i. 11; ix. 7; Luke iii. 22; ix. 35; John i. 33; v. 37; viii. 18; A. J. vii. 23; 2 Pet. i. 17. † 29. 1 John iii. 23. † 30. Matt. xii. 28; xvi. 1; Mark vi. 11; 1 Cor. x. 22. † 31. Exod. xvi. 15; Num. xi. 7; Neh. ix. 15; 1 Cor. x. 2.

μενον· “Αρτον εκ του ουρανου εδωκεν αυτοις
written; “Bread from the heaven gave ^{to} them
φαγειν.” ³² Ειπεν ουν αυτοις ο Ιησους· Αμην
to eat.” Said therefore to them the Jesus; Indeed

αμην λεγω υμιν, ου Μωσης δεδωκεν υμιν τον
Indeed I say to you, not Moses has given to you the
αρτον εκ του ουρανου· αλλ’ ο πατηρ μου
bread from the heaven; but the father of me
διδωσιν υμιν τον αρτον εκ του ουρανου τον
given to you the bread from the heaven the
αληθινον. ³³ Ο γαρ αρτος του θεου εστιν ο
true. The for bread of the God is he

καταβαινων εκ του ουρανου, και ζων διδων
coming down from the heaven, and life is giving
τω κοσμω. ³⁴ Ειπον ουν προς αυτον· Κυριε,
to the world. They said then to him: Our,
παντοτε δος ημιν τον αρτον τουντον. ³⁵ Ειπε
always give to us the bread this. Said

*[δε] αυτοις ο Ιησους· Εγω ειμι ο αρτος της
[but] to them the Jesus: I am the bread of the
ζωης· ο ερχομενος προς με, ου μη πεινασθ·
life: he coming to me, not not may hunger:
και ο πιστευων εις εμε, ου μη διψηση πωποτε.
and he believing into me, not not may thirst ever.

³⁶ Αλλ’ ειπον υμιν, οτι και εωρακατε με, και ου
But I said to you, that even you have seen me, and not
πιστευετε. ³⁷ Παν ο διδωσι· μοι· ο πατηρ, προς
you believe. All what gives to me the father, to

εμε ηξει· και τον ερχομενον προς με, ου μη
me will come· and the coming to me, not not
εκβαλω εξω· ³⁸ οτι καταβεβηκα εκ του ουρα-
I will cast out; because I have come down from the hea-
νου, ουχ ινα ποιω το θελημα το εμον, αλλα
ven, not that I may do the will the mine, but

το θελημα του πεμψαντος με. ³⁹ Τουτο δε εστι
the will of the having sent me, This and is
το θελημα του πεμψαντος με, ινα παν ο
the will of the having sent me, that every one which
δεδωκε μοι, μη απολεσω εξ αυτου, αλλα ανασ-
he has given to me, not I may lose out of it, but raise

τησω αυτο εν τη εσχατη ημερα. ⁴⁰ Τουτο γαρ
up it in the last day. This for

εστι το θελημα του πεμψαντος με, ινα πας ο
is the will of the having sent me, that all who
θεωρων τον υιον, και πιστευων εις αυτον, εχη
seeing the son, and believing into him, may have
ζων αιωνιον· και αναστησω αυτον· εγω τη
life age-lasting; and will raise up him I in the
εσχατη ημερα.
last day.

⁴¹ Εγογγυζον ουν οι Ιουδαιοι περ. αυτου, οτι
Were murmuring then the Jews about him, because
ειπεν· Εγω ειμι ο αρτος ο καταβας εκ του ου-
he said; I am the bread that having com. down from the hea-
ρανου· ⁴² και ελεγον· Ουχ ουτος εστιν Ιησους ο
ven; and they said, Not this is Jesus the

† He gave them Bread
from HEAVEN to eat.

³² JESUS then said to them, “ Indeed, I assure you, Moses did not give you the BREAD from HEAVEN; but my FATHER gives you the TRUE BREAD from HEAVEN.”

³³ For the BREAD of GOD is THAT which DESCENDS from HEAVEN, and is giving Life to the WORLD.”

³⁴ They, therefore, said to him, “ Sir, always give us this BREAD.”

³⁵ JESUS said to them, “ I am the BREAD of LIFE. † He who COMES to me will by no means hunger; and HE who BELIEVES into me will never thirst.

³⁶ But I said to you, That you have even seen me, and yet you do not believe.

³⁷ Whatever the FATHER gives me will come to me; and HIM, who COMES to me, I will by no means reject;

³⁸ because I have descended from HEAVEN, † not that I may do MY WILL, but the WILL of HIM who SENT me.

³⁹ And this is the WILL of HIM who SENT me, † that I may lose nothing of all that he HAS GIVEN me, but may raise it up at the LAST Day.

⁴⁰ For this is the WILL of HIM who SENT me, that EVERY ONE SEEKING the SON, † and BELIEVING into him, may have eternal life; and I will raise him up at the LAST Day.”

⁴¹ Then the JEWS murmured about him, Because he said, “ I am THAT BREAD which DESCENDED from HEAVEN.”

⁴² And they said, † “ Is not this Jesus, the SON of

* VATICAN MANUSCRIPT.—35. but—ομιλ.

† 31. Psal. lxxviii. 24, 25.
x. 2; xvii. 12, xviii. 9.
vi. 2; Luke iv. 22.

‡ 27. John iv. 14; vii. 37.
‡ 40. John vii. 16, 17; 17. 14.

‡ 28. John v. 20 ‡ 29. John
‡ 42. Matt. xiii. 33; Mark

νός Ἰωσήφ, οὐ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ
 son of Joseph, of whom we know the father and
 τὴν μητέρα: Πῶς οὖν λέγει οὗτος· Ὅτι ἐκ
 the mother? How then he says this? That from
 τοῦ οὐρανοῦ καταβέβηκα: ⁴³ Ἀν- κριθὴ δ' Ἰησοῦς
 the heaven I have come down? Answered the Jesus
 καὶ εἶπεν αὐτοῖς· Μὴ γογγυζετε μετ' ἀλλήλων.
 and said to them: Not murmur you with one another.
⁴⁴ Οὐδεὶς δύναται εἰσεῖν πρὸς με, εἰ μὴ ὁ
 No one is able to come to me, if not the
 πατὴρ, ὁ πέμψας με, ἔλκυσσιν αὐτόν, καὶ ἐγώ
 father, that having sent me, may draw him, and I
 ἀναστήσω αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ⁴⁵ Ἔστι
 will raise up him in the last day. It is
 γεγραμμένον ἐν τοῖς προφήταις· ⁴⁶ Καὶ ἐσονται
 having been written in the prophets: "And they shall be
 πάντες διδασκὰι θεοῦ." Πᾶς ὁ ἀκουσας παρὰ
 all taught of God. Every one who having heard from
 τοῦ πατρὸς καὶ μαθὼν, ἐρχεται πρὸς με. ⁴⁶ Οὐχ
 the father and having learned, comes to me. Not
 ὅτι τὸν πατέρα τις ἑώρακεν, εἰ μὴ ὁ ὢν παρὰ
 that the father any one has seen, if not he being from
 τοῦ θεοῦ οὗτος ἑώρακε τὸν πατέρα. ⁴⁷ Ἀμὴν
 the God: this has seen the father. Indeed
 ἀμὴν λέγω ὑμῖν, ὁ πιστεύων * [εἰς ἐμέ,] ἔχει
 indeed I say to you, he believing [into me,] has
 ζωὴν αἰώνιον. ⁴⁸ Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς.
 life age-lasting. I am the bread of the life.
⁴⁹ Οἱ πατέρες ὑμῶν ἐφαγον τὸ μάννα ἐν τῇ ἐρή-
 The fathers of you ate the manna in the desert:
 μῳ, καὶ ἀπέθανον. ⁵⁰ Οὗτος ἐστὶν ὁ ἄρτος, ὁ ἐκ
 and died; this is the bread, that from
 τοῦ οὐρανοῦ καταβαίνειν, ἵνα τις ἐξ αὐτοῦ
 the heaven coming down, so that any one of it
 φάγῃ, καὶ μὴ ἀποθάνῃ. ⁵¹ Ἐγώ εἰμι ὁ ἄρτος ὁ
 may eat, and not may die. I am the bread that
 ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· εἰ τις φάγῃ
 living that from the heaven having come down: if any one may eat
 ἐκ τούτου τοῦ ἁρτου, ζῆσεται εἰς τὸν αἰῶνα. Καὶ
 of this the bread, he shall live into the age. And
 ὁ ἄρτος δε, * [ὃν ἐγὼ δώσω,] ἡ σὰρξ μου ἐστίν,
 the bread also, [which I will give,] the flesh of me is,
 ἣν ἐγὼ δώσω ὑπὲρ τοῦ κόσμου ζωῆς.
 which I will give in behalf of the of the world life.
⁵² Ἐμαχόντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι,
 Were contending therefore with one another the Jews.
 λέγοντες· Πῶς δύναται οὗτος ἡμῖν δούναι τὴν
 saying: How is able him to give to give the
 σάρκα φαγεῖν; ⁵³ Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς·
 flesh to eat? Said then to them the Jesus;
 Ἀμὴν αὖτις λέγω ὑμῖν, εἰ μὴ φάγητε τὴν
 indeed indeed I say to you, if not you may eat the
 σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίνετε αὐτοῦ
 flesh of the son of the man, and you may drink of him
 τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. ⁵⁴ Ὁ
 the blood, not you have life in yourselves. He

Joseph, Whose FATHER and MOTHER we know? How, then, does he say, 'I have come down from HEAVEN?'

⁴³ JESUS answered and said to them, "Murmur not one with another.

⁴⁴ No one can come to me, unless THAT FATHER who SENT me draw him; and I will raise him up at the LAST Day.

⁴⁵ It has been written in the PROPHETS, 'And they shall all be taught of God.' Every one HAVING HEARD and HAVING LEARNED of the FATHER, comes to me.

⁴⁶ Not that any one has seen the FATHER, except HE who is from God; he has seen the FATHER.

⁴⁷ Indeed, I assure you, † HE BELIEVING into me has eternal Life.

⁴⁸ I am the BREAD of LIFE.

⁴⁹ YOUR FATHERS ate the MANNA in the DESERT, and died.

⁵⁰ THIS IS THAT BREAD DESCENDING from HEAVEN, so that any one may eat of it, and not die.

⁵¹ I am THAT LIVING BREAD who † HAS DESCENDED from HEAVEN. If any one eat of THIS BREAD, he shall live to the AGE; and the BREAD is my FLESH, which I will give in behalf of the LIFE of the WORLD."

⁵² The JEWS, therefore, † were contending with each other, saying, "How can he give us his FLESH to eat?"

⁵³ Then JESUS said to them, "Indeed, I assure you. † if you do not eat the FLESH of the SON of MAN, and drink HIS BLOOD, you have no Life in yourselves.

* VATICAN MANUSCRIPT.—42. now then.
 51. that I will give—omit.

46. God.

47. into me—omit.

† 41. Isa. liv. 13; Jer. xxii. 34; Micah iv. 2; Heb. viii. 10; x. 16. † 46. John i. 18; v. 27.
 † 47. John iii. 18, 26. † 51. John iii. 12. † 52. John vii. 43; ix. 16, x. 18.
 † 53. Gal. ii. 20.

τρῶγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα,
eating of me the flesh, and drinking of me the blood,
εἷμα ζῶντων αἰώνων· καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ
has life age-lasting; and I will raise up him in the
ἐσχάτῃ ἡμέρᾳ. ⁵⁵ Ἡ γὰρ σὰρξ μου ἀληθῶς
last day. The for flesh of me truly
ἐστὶ βρῶσις, καὶ τὸ αἷμα μου ἀληθῶς ἐστὶ
is food, and the blood of me truly is
ποσις. ⁵⁶ Ὁ τρῶγων μου τὴν σάρκα, καὶ πίνων
drink. He eating of me the flesh, and drinking;
μου τὸ αἷμα, ἐν ἐμοὶ μένει, κτῶ ἐν αὐτῷ.
of me the blood, in me abides, and I in him.
⁵⁷ Καθὼς ἀπέστειλε με ὁ ζῶν πατήρ, κτῶ ζῶ
As sent me the living father, and I live
δια τοῦ πατέρα· καὶ ὁ τρῶγων με, κακεῖνος
through the father; also he eating me, even he
ζήσεται δι' ἐμέ. ⁵⁸ Ὅτις ἐστὶν ὁ ἄρτος, ὁ ἐκ
shall live through me. This is the bread, that from
τοῦ οὐρανοῦ καταβὰς· οὐ καθὼς ἐφαγον οἱ
the heaven having come down; not as ate the
πατέρες ὑμῶν, καὶ ἀπέθανον· ὁ τρῶγων τούτου
fathers of you, and died; he eating this
τοῦ ἁρτου, ζήσεται εἰς τὸν αἰῶνα. ⁵⁹ Ταῦτα
the bread, shall live into the age. These things
εἶπεν ἐν συναγωγῇ διδασκῶν ἐν Καπερναεὺμ.
he said in a synagogue teaching in Capernaum.
⁶⁰ Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν
Many therefore having heard of the disciples
αὐτοῦ, εἶπον· Σηλήριος ἐστὶν οὗτος ὁ λόγος·
of him, said; Hard is this the saying;
τίς δύναται αὐτοῦ ἀκοῦν; ⁶¹ Εἰδὼς δὲ ὁ Ἰησοῦς
who is able it to hear? Knowing but the Jesus
ἐν ἑαυτῷ, ὅτι γογγύζουσιν περὶ τούτου οἱ μαθη-
in himself, that were murmuring about this the disci-
ται αὐτοῦ, εἶπεν αὐτοῖς· Τούτο ὑμᾶς σκανδα-
ples of him-self, he said to them; This you offend?
ζει; ⁶² Ἐὰν οὖν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου
If then you should see the son of the man
ἀναβαίνοντα, ὅπου ἦν τὸ πρότερον; ⁶³ Τί
ascending, where he was the first? The
πνεῦμα ἐστὶ τὸ ζῶντι οὖν· ἡ σὰρξ οὐκ ὠφελεῖ
spirit is that making alive; the flesh not profits
οὐδὲν. Τα ῥήματα, ἃ ἐγὼ λαλῶ ὑμῖν, πνεῦμα
nothing. The words, which I speak to you, spirit it
ἐστὶ καὶ ζωὴ ἐστίν. ⁶⁴ Ἀλλ' εἰσιν ἐξ ὑμῶν
is and life is. But are of you
τινες, οἱ οὐ πιστεύουσιν· ἤτις γὰρ ἐξ ἀρχῆς ὁ
some, who not believe; have for from beginning the
Ἰησοῦς, τινες εἰσιν οἱ μὴ πιστεύοντες, καὶ τίς
Jesus, some are who not believing, and who
ἐστὶν ὁ πειράσων αὐτοῦ. ⁶⁵ Καὶ εἶπεν· Δία
is he about betraying him. And he said, Through
τούτου εἶπα ὑμῖν ὅτι οὐδεὶς δύναται ελθεῖν
this I have said to you that no one is able to come
πρὸς με, ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ
to me, if not may behaving been given to him from the
πατρὸς μου. ⁶⁶ Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν
father of me. From this many went the

54 He who EATS My FLESH, and drinks My BLOOD, has eternal Life, and I will raise him up at the LAST Day.

55 FORMY FLESH is * the True Food, and my BLOOD is * the True Drink.

56 He who EATS My FLESH, and DRINKS My BLOOD, † abides in me, and ‡ in him.

57 As the LIVING Father sent me, and ‡ live through the FATHER; so HE who EATS me, even he shall live through me.

58 This is THAT BREAD which HAS DESCENDED from * Heaven. Not as * the FATHERS ate, and died; he who EATS This BREAD shall live to the AGE."

59 These things he said, teaching in a Synagogue, in Capernaum.

60 † Many, therefore, of his DISCIPLES, hearing, said, "Hard is THIS SAYING; who can hear it?"

61 But JESUS, knowing in himself, That his DISCIPLES were murmuring about This, he said to them, "Does this offend YOU?"

62 † What then, if you should see the SON of MAN ascending where he was BEFORE?

63 † THE SPIRIT is THAT which MAKES alive; the FLESH profits nothing; the WORDS which I have spoken to you are SPIRIT and are Life.

64 But there are some of you who do not believe." For † JESUS knew from the Beginning who these were that did not BELIEVE, and who he was that was about to BETRAY him.

65 And he said, "Because of this I have said to you, That no one can come to me, unless it may be given him from the * FATHER."

66 From this time many

* VATICAN MANUSCRIPT.—55. the True Food.
58. THE FATHERS.

53. the True Drink.

58. Heaven.

† 50. 1 John iii. 21; iv. 18, 19.
10; Acts i. 9; Eph. iv. 8.

† 60. Matt. xi. 6.
† 63. 2 Cor. iii. 6.

† 62. John iii. 13; Mark xvi.
† 64. John ii. 24, 25; xiii. 11.

μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω· καὶ οὐκέτι μετ' αὐτοῦ περιπατοῦν. ⁶⁷ Εἶπεν οὖν ὁ Ἰησοῦς τοῖς αὐτοῖς· Μὴ καὶ ὑμεῖς θελετε ὑπάγειν; ⁶⁸ Απεκρίθη αὐτῷ Σίμων Πέτρος· Κυριε, πρὸς τίνα ἀπελεύσομεθα· ῥήματα ζωῆς αἰωνίου ἔχεις; ⁶⁹ καὶ ἡμεῖς πεπιστευκαμέν· καὶ ἐγνωκαμέν, ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ. ⁷⁰ Απεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ εἰς ὑμᾶς τοὺς δωδεκά ἐξελεξαμην; καὶ ἐξ ὑμῶν εἷς διαβόλος ἐστίν. ⁷¹ Ἐλεγε δὲ τὸν Ἰουδᾶν Σιμῶνος Ἰσκαριότην· οὗτος γὰρ ἤμελλεν αὐτὸν παραδιδόναι, εἰς ὧν ἐκ τῶν δωδεκά.

ΚΕΦ. Ζ'. 7.

¹ Καὶ περιπατεῖ ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ᾔθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζητοῦν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν. ² Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων, ἡ σκηνοπηγία. ³ Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· Μεταβῆθι ἐντευθεν, καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρῶσιν τὰ ἔργα σου, ἃ ποιεῖς. ⁴ Οὐδεὶς γὰρ ἐν κρυπτῷ τὶ ποιεῖ, καὶ ζητεῖ αὐτοῦ ἐν παρρησίᾳ εἶναι. ⁵ Εἰ ταῦτα ποιεῖς, φανερώσω σε αὐτὸν τῷ κόσμῳ. ⁶ Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπιστεῦον εἰς αὐτόν. ⁷ Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς

of his DISCIPLES withdrew, and walked no longer with him.

⁶⁷ JESUS, therefore, said to the TWELVE, "Do you also wish to go away?"

⁶⁸ Simon Peter answered him, "Master, to whom shall we go? Thou hast the Words of aionian Life;

⁶⁹ and we have believed and known, that thou art the HOLY one of God."

⁷⁰ JESUS answered them, "Did I not choose you, the TWELVE, and of you one is an Accuser?"

⁷¹ Now he spoke of JUDAS, the son of Simon Iscariot; for he, being one of the TWELVE, was about to betray him.

CHAPTER VII.

¹ And after these things Jesus walked about in GALILEE; for he did not wish to walk in JUDEA, because the JEWS were seeking to kill him.

² And the FEAST of the JEWS was near,—the FEAST of TABERNACLES.

³ His BROTHERS, therefore, said to him, "Remove hence, and go into JUDEA, so that thy DISCIPLES also may see thy WORKS which thou doest.

⁴ For no one does Anything in secret, and seeks himself to be in public. If thou doest These things, manifest thyself to the WORLD."

⁵ (For not even his BROTHERS believed into him.)

⁶ JESUS then said to them, "MY TIME is not

* VATICAN MANUSCRIPT.—1. JESUS.

4. seeks that the same be known.

+2. The Feast of Tabernacles continued for a week, and was to commemorate the dwelling of the Israelites in tents. It is sometimes called the feast of ingathering. Ex. xxiii. 16, and xxiv. 18. The following are the principal ceremonies. (1.) During the entire week of its continuance, the people dwell in booths or tents, erected in the fields or streets, or on the flat, terrace-like roofs of their houses. (2.) Extraordinary offerings were made. See Num. xxi. (1.) During the feast, branches of palm, olive, citron, myrtle, and willow, were carried in the hands, singing "Hosanna," that is, Save now; or, Hail, I beseech thee. Ps. cxviii. 25. It was meant as a prayer for the coming of the Messiah. Thus was Jesus conducted into Jerusalem, by the multitude, who believed him to be the promised Savior. (4.) The libation of water upon and around the altar, which was an emblem of the effusion of the Holy Spirit. To this Christ alluded, when, in the last day of the feast, he cried, "If any man thirst, let him come unto me and drink." During the whole festival, music, feasting, rejoicings, and illuminations, gladdened the city.—Malcom.

: 67. Acts v. 20.

: 68. Matt xvi. 16; Mark viii. 29; Luke ix. 30; John i. 40; xi. 27.

: 70. Luke vi. 12.

: 1. John v. 10, 18.

: 2. Lev. xxiii. 34.

: 3. Matt. xii. 40;

Mark iii. 31; Acts i. 14.

: 5. Mark iii. 21.

οὐκ᾽ παρῆστιν· ὁ δὲ καιρὸς ὁ ὑμετέρος πάντοτε
not yet is present; the and season the yours always

ἐστὶν ἑτοιμός. ⁷ Οὐ δύναται ὁ κόσμος μισεῖν
is ready. Not is able the world to hate

ὑμᾶς· ἐμεῖ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ
you; me but it hates, because I testify concerning

αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστὶν. ⁸ Ὑμεῖς
it, that the works of it evil is. You

ἀναβητέ εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὐκ ἀνα-
go up to the feast this; I not go

βαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ
up to the feast this, because the season the

ἐμὸς οὐκ ὡς πληρῶται. ⁹ Ταῦτα εἰπὼν αὐτοῖς,
mine not yet has fully come. These things saying to them,

ἐμείνεν ἐν τῇ Γαλιλαίᾳ.
he remained in the Galilee.

¹⁰ Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε
When but had gone up the brothers of him, then

καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερός,
also he went up to the feast, not openly,

ἀλλ' ὡς ἐν κρυπτῷ. ¹¹ Οἱ οὖν Ἰουδαῖοι ἐζητοῦν
but as in secret. The then Jews sought

αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἐλέγον· Πού ἐστιν
him in the feast, and said; Where is

ἐκεῖνος; ¹² Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν
he? And murmuring much about him was

ἐν τοῖς ὄχλοις. Οἱ μὲν ἐλέγον· Ὅτι ἀγαθὸς
among the crowd. The some said; That good

ἐστὶν· ἄλλοι ἐλέγον· Οὐ· ἀλλὰ πλάνα τὸν
he is; others said; No; but he deceives the

ὄχλον. ¹³ Οὐδεὶς μὲντοι παρρησίᾳ ἐλάλει περὶ
crowd. No one however with freedom spoke about

αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.
him, because of the fear of the Jews.

¹⁴ Ἡδὴ δὲ τῆς ἑορτῆς μεσοῦσης, ἀνέβη ὁ
Now and of the feast being half over, went up the

Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδίδασκε. ¹⁵ Καὶ ἐθαύ-
Jesus into the temple, and taught. And won-
μαζον οἱ Ἰουδαῖοι, λέγοντες· Πῶς οὗτος γραμ-
dered the Jews, saying; How this let-
ματα οἶδε, μὴ μεμαθηκώς; ¹⁶ Ἀπεκρίθη αὐτοῖς ὁ
ters knows, not having learned? Answered them the

Ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ διδασχὴ οὐκ ἐστὶν
Jesus and said; The my teaching not is

ἐμῇ, ἀλλὰ τοῦ πέμψαντός με. ¹⁷ Ἐὰν τις θελή-
mine, but of the sending me. If any one may wish

τὸ θελημα αὐτοῦ ποιεῖν, γινώσκειται περὶ τῆς
the will of him to do, he shall know concerning the

διδασχῆς, ποτέρου ἐκ τοῦ θεοῦ ἐστὶν, ἢ ἐγὼ ἀπ'
teaching, whether from the God it is, or I from

ἐμαυτοῦ λαλῶ. ¹⁸ Ὁ ἀπ' ἐαυτοῦ λαλῶν, τὴν
myself speak. He from himself speaking, the

δοξάν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν
glory the own seeks; he but seeking the glory

τοῦ πέμψαντός αὐτόν, οὗτος ἀληθὴς ἐστὶ, καὶ
of the sending him, this true is, and

yet arrived; but YOUR TIME is always ready.

⁷ † THE WORLD cannot hate you; but it hates ME, † because I testify concerning it, That its WORKS are evil.

⁸ Go you up to * the FEAST; I am not going up to this FEAST, because * MY Time has not yet fully arrived."

⁹ And saying These Things to them he remained in GALILEE.

¹⁰ But when his BROTHERS, had gone up, then he also went up to the FEAST, not openly, but rather in a private manner.

¹¹ † The JEWS therefore, kept seeking him during the FEAST, and said, "Where is he?"

¹² † And there was much murmuring about him among the CROWDS; SOME said, "He is good;" OTHERS said, "No, but he is misleading the PEOPLE."

¹³ No one, however, spoke with freedom concerning him, † because of the FEAR of the JEWS.

¹⁴ And now, the FEAST being advanced midway, Jesus went up into this TEMPLE, and taught.

¹⁵ † * Then the JEWS were astonished, saying, "How does this person know Letters, not having learned?"

¹⁶ * Jesus then answered them, and said, † "MY Teaching is not mine, but HIS who SENT me.

¹⁷ † If any one wish to perform his WILL, he shall know of the TEACHING, whether it is from God, or I am speaking from myself.

¹⁸ † HE who SPEAKS from himself seeks his OWN GLORY; but HE who SEEKS the GLORY of HIM who SENT him, he is true, and

* VATICAN MANUSCRIPT.—8. the FEAST. the JEWS.

16. Jesus then.
† 7. John xv. 19. † 7. John iii. 19.
x. 10. † John ix. 22; xii. 42; xix. 88.
Acts ii. 7. † 10. John iii. 11; viii. 28; xii. 42; xiv. 10, 24.
† 12. John v. 41; viii. 80.

8. MY Time.

14. Jesus.

15. Then

† 11. John xi. 60.

† 13. Matt. xiii. 54; Mark vi. 2; Luke iv. 22.
† 17. John viii. 42.

ἀδικία ἐν αὐτῷ οὐκ ἐστίν. ¹⁹ Οὐ Μωσῆς
unrighteousness in him not is. Not Moses
 ἔδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν
has given do you the law? and no one of you
 ποιεῖ τὸν νόμον· τί με ζητεῖτε ἀποκτείνειν;
do the law; why me do you seek to kill?
²⁰ Ἀπεκριθὼς ὁ ὄχλος * [καὶ εἶπε·] Δαίμονιον
Answered the crowd [and said:] A demon
 ἔχεις· τίς σε ζητεῖ ἀποκτείνειν; ²¹ Ἀπεκριθὼς δὲ
thou hast; who thee seeks to kill? Answered the
 Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἐν ἔργῳ ἐποίησα,
Jesus and said to them; One work I did,
 καὶ πάντες θαυμάζετε διὰ τοῦτο. ²² Μωσῆς
and all you wonder because of this. Moses
 ἔδωκεν ὑμῖν τὴν περιτομήν· (οὐχ ὅτι ἐκ τοῦ
has given to you the circumcision; (not that of the
 Μωσῆος ἐστίν, ἀλλ' ἐκ τῶν πατέρων,) καὶ ἐν
Moses it is, but of the fathers,) and in
 σαββάτῳ περτεμνετε ἄνθρωπον. ²³ Εἰ περι-
a sabbath you circumcise a man. If circum-
 τομῇ λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ
circum receive a man in a sabbath, that not
 ἀπὸ τοῦ νόμου Μωσῆος, ἐμοὶ χολάτε, ὅτι
may be broken the law of Moses, with me are you angry, because
 ὅλον ἄνθρωπον ἔγρη ἐποίησα ἐν σαββάτῳ;
whole a man round I made in a sabbath?
²⁴ Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν
Not judge you according to appearance, but the righteous
 κρίσιν κρίνατε. ²⁵ Ἐλέγον οὖν τινες ἐκ τῶν
judgment judge you. Said then some of the
 Ἱεροσολυμίων· Οὐχ οὗτος ἐστίν, ὃν ζητοῦσιν
Jerusalemites; Not this is he, whom they seek
 ἀποκτείνειν; ²⁶ καὶ ἰδε, παρρησια λαλεῖ, καὶ
to kill? and lo, boldly he is talking, and
 οὐδὲν αὐτῷ λίσσονται· μήποτε ἀληθῶς ἐγνώσαν
nothing to him they say; not truly did know
 οἱ ἀρχόντες, ὅτι οὗτος ἐστίν ὁ Χριστός; ²⁷ Ἀλλὰ
the rulers, that this is the Anointed? But
 τοῦτον οἴδαμεν, ποθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν
thou we know, whence he is; that but Anointed when
 ἐρχεται, οὐδεὶς γινώσκει, ποθεν ἐστίν. ²⁸ Ἐκρα-
he comes, no one knows, whence he is. Cried
 ξεν οὖν ἐν τῷ ἱερῷ διδασκῶν ὁ Ἰησοῦς, καὶ
then in the temple teaching the Jesus, and
 λέγων· Κάμε οἰδάτε, καὶ οἰδάτε ποθεν εἰμι· καὶ
saying; And me you know, and you know whence I am; and
 ἀπ' ἐμαυτοῦ οὐκ ἐληλυθα, ἀλλ' ἐστίν ἀληθινός
of myself not I have come, but in true
 ὁ πεμφθας με, ὃν ὑμεῖς οὐκ οἰδάτε. ²⁹ Ἐγὼ οἶδα
he having sent me, whom you not know. know
 αὐτόν, ὅτι παρ' αὐτοῦ εἰμι, καὶ κεῖνος με ἀπέσ-
him, because from him I am, and he me sent.
 τέλλει. ³⁰ Ἐζήτουν οὖν αὐτὸν πιάσαι· καὶ
They sought therefore him to seize; and
 οὐδεὶς ἐπέβαλεν ἐκ' αὐτοῦ τὴν χεῖρα, ὅτι οὐκ
no one yet on him the hands, because not yet
 ἐληλυθεῖ ἡ ὥρα αὐτοῦ.
had come the hour of him.

there is no Unrighteousness in him.

¹⁹ Has not Moses given you the LAW, and not one of you performs the LAW? Why are you seeking to kill me?"

²⁰ The crowd answered, "Thou hast a Demon; who is seeking to kill thee?"

²¹ * Jesus answered and said to them, "I have done One Work, and you are all astonished because of this.

²² † Moses has given you CIRCUMCISION; (not that it is of MOSES, but of † the FATHERS;) and you circumcise a Man on a Sabbath.

²³ If a * Man on a Sabbath receive Circumcision, so that the LAW of Moses may not be violated, are you angry with me † Because I made a Man entirely well on a Sabbath?

²⁴ ‡ Judge not according to Appearance, but judge RIGHTLY our Judgment."

²⁵ Then some inhabitants of Jerusalem said, "Is not this he whom they are seeking to kill?"

²⁶ And, behold, he is talking boldly, and they say nothing to him. Do the RULERS really acknowledge that this is the MESSIAH?

²⁷ † But we know Him, whence he is; but when the MESSIAH comes, no one knows whence he is."

²⁸ Jesus, therefore, exclaimed, teaching in the TEMPLE, and saying, "You both know Me, and you know whence I am, and I have not come of myself, but HE who SENT me is true, whom you know not.

²⁹ † I know him Because I am from him, and HE sent Me."

³⁰ Then they sought to take him; and no one laid HANDS on him, Because his HOUR had not yet arrived.

* VATICAN MANUSCRIPT.—30. and said—omit.

21. Jesus.

22. MAN.

† 20. John viii. 45, 52; x. 20.

‡ 22. Lev. xii. 3.

‡ 22. Gen. xvii. 10.

‡ 22. John

v. 8, 9, 16.

‡ 24. Deut. i. 16, 17;

Prov. xxiv. 23;

viii. 15; James ii. 1.

‡ 27. Mat

xiii. 55; Mark vi. 3; Luke iv. 33.

‡ 30. Matt. xi. 27; John x. 15.

³¹ Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον· Ὅτι ὁ Χριστὸς ὅταν ἔλθῃ, ἡμεῖς πλεονα σημεῖα * [τούτων] ποιήσει, ὧν οὐδὲς ἐποίησεν; ³² Ἰκούςαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγυζόντος περὶ αὐτοῦ ταῦτα· καὶ ἀπεστείλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρε-
Many and out of the crowd believed into him, and said; That the Anointed when he comes, will he do more signs * [of these] will do, which he did? Heard the Pharisees of the crowd murmuring about him these things; and sent the Pharisees and the high-priests officers,
 τας, ἵνα πιάσωσιν αὐτόν. ³³ Εἶπεν οὖν ὁ Ἰησοῦς· Ἐτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. ³⁴ Ζητήσετε με, καὶ οὐχ εὑρήσετε· καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ελθεῖν. ³⁵ Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς· Πού οὗτος μέλλει κορευεσθαι, ὅτι ἡμεῖς οὐχ εὐρίσκομεν αὐτόν; μὴ εἰς τὴν διασποράν τῶν Ἑλλήνων μέλλει κορευεσθαι, καὶ διδάσκειν τοὺς Ἑλλήνας; ³⁶ Τίς ἐστὶν οὗτος ὁ λόγος, ὃν εἶπε· Ζητήσετε με, καὶ οὐχ εὑρήσετε· καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ελθεῖν;
that they might seize him. Said then the Jesus: Yet a little time with you I am, and I go to the sending me. You will seek me, and will not find; and where am I you not will find; Said therefore the Jews to themselves; Where this he is about to go, that we not shall find him? not into the dispersion of the Greeks is about to go, and to teach the Greeks? What is this word, which he said; You will seek me, and not you will find, and where I am you cannot come?

³⁷ Ἦν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορ-
la and the last day the great of the feast
 τῆς εἰστήκει ὁ Ἰησοῦς, καὶ ἐκράζε, λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με, καὶ πινέτω.
any one may thirst, let him come to me, and let him drink.
³⁸ Ὁ πιστεύων εἰς ἐμε, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥευσουσιν ὕδατος ζώντος. ³⁹ Τοῦτο δὲ εἶπε περὶ τοῦ πνεύματος,
He believing into me, as said the scripture, rivers out of the belly of him shall flow of water living. This but said concerning the spirit,

³¹ But many of the crowd believed into him, and said, "When the MESSIAH comes, will he do more signs than what this person did?"

³² The PHARISEES heard the crowd murmuring these things about him; and the * HIGH-PRIESTS and the PHARISEES sent Officers that they might seize him.

³³ Jesus therefore said, † "Yet a Little Time am I with you; then I am going to HIM who SENT me."

³⁴ † You will seek me, and will not find * me; and where I am, * there you cannot come."

³⁵ The Jews then said among themselves, "Where is he about to go, that we shall not find him? Is he about to go to † the DISPERSION of † the GREEKS, and to teach the GREEKS?"

³⁶ What is This WORD that he said, "You will seek me, and will not find * me; and where I am you cannot come?"

³⁷ † Now is † the LAST, the GREAT Day of the FEAST, JESUS stood and cried, saying, † "If any one thirst, let him come to me and drink."

³⁸ HE BELIEVING into me, as the SCRIPTURE says, † out of HIM shall flow Rivers of living Water."

³⁹ † But this he said concerning the SPIRIT,

* VATICAN MANUSCRIPT.—31. of these—omit. 32. me; and. 34. there.

33. HIGH-PRIESTS and the PHARISEES sent. 34. me; and. 36. me; and.

† 31. Probably the Hellenists, or Grecian Jews, are here intended. These spoke the Greek language, and are thus distinguished from the Hebrews, who spoke the Hebrew language at that time. † 37. The last day grew into high esteem with the Jews, because on the preceding seven days they held that sacrifices were offered, not so much for themselves, as for the whole world. They offered, in the course of them, seventy bullocks, for the seventy nations of the world; but the eighth was wholly on their own behalf. They had then this solemn offering of water, the reason of which is this:—At the passover the Jews offered an offering to obtain from God his blessing on their harvest; at Pentecost, their first-fruits, to request his blessing on the fruits of the trees; and in the feast of tabernacles they offered water to God, partly referring to the water from the rock in the wilderness, (1 Cor. x. 4.) but chiefly to solicit the blessing of rain on the approaching seedtime.—Lightfoot. At the feast of tabernacles the Jews drew water from Siloam, with the sound of trumpets and of songs, to derive a blessing on the rains of the year; this season or September being the beginning of the year. There was therefore a pertinency in the images of thirsting, drinking, and rivers of water.—Newcome.

1 31. Matt. xii. 23; John iii. 2; viii. 30. † 33. John xiii. 33; xvi. 16. † 34. Hosea v. 6; John viii. 21. † 35. James i. 1; 1 Pet. i. 1. † 37. Lev. xxiii. 30. † 37. Isa. lv. 1; John vi. 25; Rev. xxi. 17. 38. Isa. xlii. 3; John iv. 14. † 39. John xvi. 7.

οὐ ἀμελλόν λαμβανεῖν οἱ πιστεύοντες ^{cis}
 of which was about to receive the believing into
 αὐτοῦ οὐκ ἔτι γὰρ ἦν πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς
 him; not yet for was spirit holy, because the Jesus
 οὐδέτις ἐδοξασθῇ. ⁴⁰ Πολλοὶ οὖν ἐκ τοῦ ὄχλου
 not yet was glorified. Many therefore out of the crowd
 ἀκούσαντες τὸν λόγον, ἐλέγον· Οὗτος ἐστὶν
 having heard the word, said; This is
 ἀληθῶς ὁ προφήτης. ⁴¹ Ἄλλοι ἐλέγον· Οὗτος
 truly the prophet. Others said; This
 ἐστὶν ὁ Χριστός. Ἄλλοι δὲ ἐλέγον· Μὴ γὰρ
 is the Anointed. Others but said, Not for
 ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἐρχεται; ⁴² Οὐχὶ ἡ
 out of the Galilee the Anointed comes? Not the
 γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ
 writing said, that of the seed of David, and
 ἀπὸ Βηθλεὲμ τῆς κωμῆς, ὅπου ἦν Δαυὶδ, ὁ
 from Bethlehem the village, where was David, the
 Χριστὸς ἐρχεται; ⁴³ Σχίσμα οὖν ἐν τῷ ὄχλῳ
 Anointed comes? A division then in the crowd
 ἐγενετο δι' αὐτοῦ. ⁴⁴ Τινες δὲ ἠθέλον ἐξ αὐτῶν
 occurred through him. Some and wished of them
 πιάσαι αὐτόν· ἀλλ' οὐδεὶς ἐπεβάλεν ἐπ' αὐτόν
 to seize him; but no one put on him
 τὰς χεῖρας.
 the hands.

⁴⁵ Ἄλλοι οὖν οἱ ὑπηρετοὶ πρὸς τοὺς ἀρχιερεῖς
 Came therefore the officers to the high-priests
 καὶ Φαρισαίους. Καὶ εἶπον αὐτοῖς ἐκεῖνοι·
 and Pharisees. And said to them these,
 Διὰ τί οὐκ ἠγάγετε αὐτόν; ⁴⁶ Ἀπεκριθῆσαν οἱ
 Why not δι' αὐτοῦ ἠγάγετε αὐτόν; Answered the
 ὑπηρετοὶ· Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος,
 officers; Never thus spoke a man,
 * [ὥς οὗτος ὁ ἄνθρωπος.] ⁴⁷ Ἀπεκριθῆσαν οὖν
 [as thus the man.] Answered then
 * [αὐτοῖς] οἱ Φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλαν-
 [them] the Pharisees; Not also you have been
 ᾗθε; ⁴⁸ μὴ τις ἐκ τῶν ἀρχόντων ἐπιστεύσεν
 deceived? not any one of the rulers believed
 εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων; ⁴⁹ ἀλλ' ὁ ὄχλος
 into him, or of the Pharisees? but the crowd
 οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπικαταράτοι
 this the not knowing the law, accursed
 εἰσι. ⁵⁰ Λέγει Νικοδήμους πρὸς αὐτοὺς, ὁ ἐλθὼν
 are. Says Nicodemus to them, he coming
 νυκτὸς πρὸς αὐτόν, εἰς ὧν ἐξ αὐτῶν· ⁵¹ Μὴ ὁ
 of night to him, one being of them; Not the
 νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, εἰ μὴ ἀκου-
 law of us judges the man, if not it may
 σῇ παρ' αὐτοῦ προτερον, καὶ γινῇ τι ποιεῖ;
 hear from him first, and may know what he does?
⁵² Ἀπεκριθῆσαν καὶ εἶπον αὐτῷ· Μὴ καὶ σὺ ἐκ
 They answered and said to him; Not also thou of

which THOSE BELIEVING
 into him were about to
 receive; for the Holy Spirit
 * had not yet been given,
 because JESUS was not yet
 glorified.

⁴⁰ Many, therefore, of
 the CROWD, having heard
 * these WORDS, said, "This
 is truly ; the PROPHET."

⁴¹ * SOME said, "This is
 the MESSIAH." But others
 said, "Does the MESSIAH,
 then, come from GALILEE?"

⁴² † Does not the SCRIP-
 TURE say, That of the SEED
 of David, and from Bethle-
 hem, ‡ the VILLAGE where
 David was, the MESSIAH
 comes?"

⁴³ A Division then oc-
 curred, among the CROWD
 because of him;

⁴⁴ and some of them
 wished to seize him, but no
 one laid HANDS on him.

⁴⁵ The OFFICERS then
 came to the HIGH-PRIESTS
 and Pharisees, and they said
 to them, "Why did you not
 bring him?"

⁴⁶ The OFFICERS an-
 swered, † "A Man never
 spoke thus."

⁴⁷ Then the PHARISEES
 answered, † "Have you also
 been deceived?"

⁴⁸ † Did any of the RU-
 LERS believe into him, or of
 the PHARISEES?

⁴⁹ But † THIS CROWD,
 who do not KNOW the LAW,
 are accursed."

⁵⁰ Nicodemus says to
 them, († HE who CAME * to
 him before, being one of
 them,)

⁵¹ "Does our LAW judge
 the MAN, unless it first
 hear from him, and know
 what he does?"

⁵² They answered and
 said to him, "Art thou also

* VATICAN MANUSCRIPT.—39. had not yet been given.
 †. SOME said.

40. as this the MAN—omit.

40. these WORDS, said.
 47. them—omit.

50. to him before.

† 42. The common people were treated by the Pharisees with the most sovereign contempt. They were termed *am ha-aretz* people of the earth; and were not thought worthy to have a resurrection to eternal life.—Clarke.

‡ 40. Deut. xviii. 15, 18; John i. 21; vi. 14.
 v. 2; Matt. ii. 5; Luke ii. 4.
 xii. 42; Acts vi. 7; 1 Cor. i. 20, 25; ii. 3.

‡ 42. Ps. cxxxii. 11; Jer. xxiii. 6; Micah
 i. 42. 1 Sam. xvi. 1, 4.
 ‡ 40. Matt. vii. 20. ‡ 43. John
 iii. 42; Acts vi. 7; 1 Cor. i. 20, 25; ii. 3.

της Γαλιλαίας ἐῖ: ἐρευνήσων καὶ ἰδε, ὅτι προ-
the Galilee art? search and see, that a pro-
φήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγνηγέρται.
phet out of the Galilee not has been raised.

53 * [Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον
{And went every one into the house
αὐτοῦ. ΚΕΦ. ῆ'. 8. Ἰησοῦς δὲ ἐπορεύθη εἰς
of himself. Jesus but went into

τὸ ὄρος τῶν ἐλαιῶν. Ὁρθρου δὲ πάλιν παρε-
the mountain of the olive-trees. early morn and again he
γενέτο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς
came into the temple, and all the people came to
αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. Ἀγούσι
him; and having sat down he taught them. Bring

δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτόν
and the scribes and the Pharisees to him
γυναικὰ ἐν μοιχείᾳ κατεῖλημμένην, καὶ στη-
a woman in adultery having been taken, and plac-
σαντες αὐτὴν ἐν μέσῳ, ἔλεγουσιν αὐτῇ·
ing her in middle, they say to him;

Διδασκαλε, αὕτη ἡ γυνὴ κατεῖληφθῆ ἐκ αὐτοφω-
O teacher, this the woman was taken in the very act

ρᾷ μοιχεύουμένη. Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν
committing adultery. In now the law Moses to us

ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ
commanded the such like to be stoned? thou

οὐν τι λέγεις; Ὁτοῦτο δὲ ἐλεγον πειράζον-
therefore what sayest thou? This but they said tempting

τες αὐτόν, ἵνα ἐχῶσι κατηγορεῖν αὐτοῦ. Ὁ δὲ
him, that they might have to accuse him. The-but

Ἰησοῦς κατὰ κυψας, τῷ δακτυλῷ ἐγράφεν εἰς
Jesus down stooping, with the finger wrote on

τὴν γῆν. Ὡς δὲ ἐπεμενον ἐρωτῶντες αὐτόν,
the ground. When but they continued asking him,

ἀνακυψας εἶπε πρὸς αὐτούς· Ὁ ἀναμαρτήτος
having raised up he said to them; He without sin

ὑμῶν, πρῶτος τὸν λίθον ἐπ' αὐτὴν βαλετω.
of you, first the stone on her let him cast.

8 Καὶ πάλιν κατὰ κυψας, ἐγράφεν εἰς τὴν γῆν.
And again down stooping, wrote on the ground.

9 Οἱ δὲ ἀκουσάντες, καὶ ὅκο τῆς συνειδήσεως
They and having heard, and by the conscience

ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἰς, ἀρξάμενοι
being convinced, went out one by one, beginning

ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ
from the elders even to the last ones; and

κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ
left alone the Jesus, and the woman in middle

from GALILEE? Search, and see, that no Prophet has been raised † out of GALILEE."

53 * [[And every one went to his own house;

CHAPTER VIII.

1 but Jesus went to the MOUNT OF OLIVES.

2 And in the Morning he came again to the TEMPLE, and All the PEOPLE came to him, and having sat down, he taught them.

3 And the SCRIBES and the PHARISEES bring to him a Woman having been taken in Adultery; and placing her in the Mide,

4 they say to him, "Teacher, This WOMAN was taken in the very act, committing adultery.

5 † Now, in the LAW, Moses commanded us to stone SUCH LIKE women; therefore, what dost thou say?"

6 But this they said, try- ing him, that they might have something of which to accuse him. But JESUS stooping down, wrote on the GROUND with his FINGER.

7 And when they con- tinued asking him, rising up, he said to them, "HE who is WITHOUT SIN of you, † let him first cast the STONE at her."

8 And again, stooping down, he wrote on the GROUND.

9 And THEY, HAVING HEARD, and being convicted by their CONSCIENCES, went out, one by one, be- ginning from the ELDERS, even to the LAST; and JESUS was left alone, and the WOMAN standing in the MIDST.

* VATICAN MANUSCRIPT.—63. to viii. 11—omit.

† 53. This conclusion, according to Calmut, was incorrect. *Jonah* was of *Gathheper*, in *Galilee*; see 2 Kings xiv. 25, compared with Josh. xix. 12. *Nahum* was a *Galilean*, for he was of the tribe of *Manasse*, and some suppose *Malachi* was of the same place. † 53. This paragraph concerning the woman taken in adultery is wanting in the Alexandrian (see *Westcott's Preface*), Vatican, Ephrem, and other manuscripts of great authority, and in the oldest copies of the Syriac version; and is not cited by Origen, Chrysostom, and other ancient ecclesiastical writers. It is found in the Cambridge manuscript, though with some variations from the received text. Griesbach keeps it in his text; but with great hesitation. *Improved Version*.

‡ 5. Lev. xx. 10; Deut. xxii. 22.

‡ 7. Deut. xvii. 7; Rom. ii. 1.

ἵστασα. ¹⁰ Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μὴδενα
standing Having raised up and the Jesus, and no one
θεασάμενος πλὴν τῆς γυναίκος, εἶπεν αὐτῇ· Ἡ
seeing but the woman, said to her; The
γυνὴ, ποὺ εἰσὶν ἐκεῖνοι οἱ κατηγοροὶ σου;
woman, where are those the accusers of thee?
οὐδεὶς σε κατακρίνει; ¹¹ Ἡ δὲ εἶπεν· Οὐδεὶς,
to one thee condemneth? She and said; No one,
κυρία. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγὼ σε
O lord. Said and to her the Jesus; Neither thee
κατακρίνω· πορεύου, καὶ μηκέτι ἁμαρτανε.]
condemn; go, and no longer do thou sin.]

¹² Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε, λέγων·
Again therefore the Jesus to them spoke, saying;
Εγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν μοι,
I am the light of the world; he following me,
οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ
not shall walk in the darkness, but shall have the
φῶς τῆς ζωῆς. ¹³ Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι·
light of the life. Said therefore to him the Pharisees;

Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου
Thou concerning thyself dost testify; thy testi-
οὐκ ἐστὶν ἀληθής. ¹⁴ Ἀπεκρίθη Ἰησοῦς καὶ
not is true. Answered Jesus and

εἶπεν αὐτοῖς· Καὶ ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ,
said to them; Even if I testify concerning myself,
ἀληθὴς ἐστὶν ἡ μαρτυρία μου· ὅτι οἶδα, πόθεν
true is the testimony of me; because I know, whence
ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἰδατε,
I came, and where I go; you but not know,
πόθεν ἐρχομαι, ἢ ποῦ ὑπάγω. ¹⁵ Ὑμεῖς κατὰ
whence I come, or where I go. You according to

τὴν σὰρκα κρινετε, ἐγὼ οὐ κρίνω οὐδενα. ¹⁶ Καὶ
the flesh judge, I not judge no one. Even
εἰς κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἐστὶν·
if judge but I, the judgment the my true is;

ὅτι μόνος οὐκ εἰμι, ἀλλ' ἐγὼ καὶ ὁ πέμψας με
because alone not I am, but I and the having sent me
πατὴρ. ¹⁷ Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμειτέρῳ γεγ-
father. Also in the law and the your it has
ρατται· “Ὅτι δύο ἀνθρώπων ἡ μαρτυρία
been written; “That two of men the testimony

ἀληθὴς ἐστίν.” ¹⁸ Εγὼ εἰμι ὁ μαρτυρῶν περὶ
true is.” I am he testifying concerning
ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με
myself, and testifies concerning me the having sent me
πατὴρ. ¹⁹ Ἐλεγον οὖν αὐτῷ· ποῦ ἐστὶν ὁ πατὴρ
father. They said then to him; where is the father

10 And Jesus raising up and seeing no one but the woman, said to her, “WOMAN, where are those, thine ACCUSERS? Did no one condemn Thee?”

11 And she said, “No one, sir.” And Jesus said to her, “Neither do I condemn Thee; go, and sin no more.”]

12 Again, therefore, Jesus spoke to them, saying, “I am the LIGHT of the world; HE who FOLLOWS me shall not walk in the DARKNESS, but shall have the LIGHT of LIFE.”

13 Then the PHARISEES said to him, “Thou dost testify of thyself; thy TESTIMONY is not true.”

14 Jesus answered and said to them, “Even if I testify concerning myself, my TESTIMONY is true; Because I know whence I came and where I go; but you know not whence I came, or where I go.

15 “You judge according to the FLESH; I judge no one.

16 But even if I judge, MY JUDGMENT is true; Because I am not alone, but I and the FATHER who SENT me.

17 And it has also been written in YOUR LAW, “That the TESTIMONY of Two Men is true.

18 I am ONE who TESTIFIES concerning myself, and the FATHER who SENT me testifies concerning me.”

19 Then they said to him, “Where is thy FA-

† 12. The Rabbins denominated the Supreme Being the *light of the world*, and this title being assumed by our Lord was a cause of offence to the Jews. The Messiah was a so frequently spoken of by the prophets under the emblem of *light*. See Isa. ix. 1; xlix. 6; ix. 2. Therefore, by applying this symbol to himself, the Pharisees must at once have perceived that he claimed the Messiahship. Buxtorf in Synag. Jud. c. xlii. tells us, that the 9th day, or day after the expiration of the 8th, which belonged to “the feast of the tabernacles,” is a solemn day likewise, and is called “the feast of joy for the law;” because on that day (says he,) the last section of the law was read, the rest having been read weekly in the course of the preceding sabbaths. He adds, that on this 9th day the custom of the Jews is to take all the books of the law out of the chest and to put a candle into it, in allusion to Prov. vi. 23, or rather Ps. cxix. 105. But perhaps, after all, it was to the *light* which their understanding received from the reading of the law, that Jesus here alluded to, when he said, “I am the light of the world.”

† 11. Luke ix. 55; xii. 14; John iii. 17.

† 10. ix. 5; xii. 25, 26, 27.

† 17. Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xii. 1; Heb. x. 24.

† 11. John v. 14.

† 15. John vii. 24.

† 12. John i. 4, 5, 9.

† 13. John vii. 24.

† 15. John vii. 24.

† 17. Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xii. 1; Heb. x. 24.

σου· Απεκριθη Ιησους· Ουτε εμε οιδατε, ουτε
of thee? Answered Jesus; Neither me you know, nor
τον πατερα μου. Ει εμε ηδετε, και τον πατερα
the father of me. If me you knew, also the father
μου ηδειτε αν. 20 Ταυτα τα ρηματα ελαλησεν
of me you would know. These the words he spoke
εν τῷ θησαυρου, διδασκων εν τῷ ιερῷ· και
in the treasury, teaching in the temple; and
ουδεις επιασεν αυτον, οτι ουπω εληλυθει ἡ ὥρα
no one seized him, because not yet had come the hour
αυτου.
of him.

21 Ειπεν ουν πάλιν αυτοις ὁ Ιησους· Εγω
Said therefore again to them the Jesus;
ὀπαγω, και ζητησετε με· και εν τη ἁμαρτιᾳ
go away, and you will seek me, and in the sin
ὑμων αποθαινεσθε· οπου εγω ὀπαγω, ὑμεις ου
of you you will die; where I go, you not
δυνασθε ελθειν. 22 Ελεγον ουν οἱ Ιουδαιοι·
are able to come. Said then the Jews;
Μητι αποκτενει ἑαυτον, οτι λεγει· Ὅπου εγω
Not will he kill himself, because he says; Where I
ὀπαγω, ὑμεις ου δυνασθε ελθειν; 23 Και ειπεν
go, you not are able to come? And he said
αυτοις· Ὑμεις εκ των κατω εστε, εγω εκ των
to them; You from the beneath are, from the
ανω ειμι· ὑμεις εκ του κοσμου τουτου εστε,
above am; you from the world this are,
εγω ουκ ειμι εκ του κοσμου τουτου. 24 Ειπον
I not am from the world this. I said
ουν ὑμιν, οτι αποθαινεσθε εν ταις ἁμαρτιαῖς
therefore to you, that you will die in the sins
ὑμων· εαν γαρ μη πιστευσητε, οτι εγω ειμι,
if for not you may believe, that am,
αποθαινεσθε εν ταις ἁμαρτιαῖς ὑμων. 25 Ελεγον
you will die in the sins of you. They said
ουν αὐτῷ· Σὺ τις εἰ; Και ειπεν αυτοις ὁ
therefore to him; Thou who art? And said to them the
Ιησους· Την αρχην ὁ, τι και λαλω ὑμιν.
Jesus; The beginning what, what even I say to you.
26 Πολλα εχω περι ὑμων λαλειν, και κρινειν·
Many things I have about you to say, and to judge;
αλλ' ὁ πεμφας με αληθης εστι· καγω ἡ κηκουσα
but he having sent me true is; and I what I heard
παρ' αυτου, ταυτα λεγω εις τον κοσμον. 27 Ουκ
from him, these things I say to the world. Not
εγνωσαν, οτι τον πατερα αυτοις ελεγεν. 28 Ειπεν
they knew, that the father to them he spoke. Said
ουν * [αυτοις] ὁ Ιησους· Ὅταν ὑψωσῃτε τον υιον
then [to them] the Jesus; When you may lift up the son
του ανθρωπου, τοτε γνωσεσθε οτι εγω ειμι· και
of the man, then you will know that I am; and
α' εμαυτου ποιω ουδεν, αλλα καθως εδιδαξε με
from myself I do nothing, but as taught me
ὁ πατηρ μου ταυτα λαλω. 29 και ὁ πεμφας με,
the father of me these things I say; and he having sent me,
μετ' εμου εστιν· ουκ ἄφηκε με μονον ὁ πατηρ,
with me is; not left me alone the father,

THIR?" Jesus answered, "You neither know Me, nor my FATHER; if you knew Me, you would also know my FATHER."

20 † These WORDS he spoke in the TREASURY, teaching in the TEMPLE; and no one seized him, Because his HOUR had not yet come.

21 Then * he said to them again, † I am going away, and you will seek me, and will die in your SIN; where I go, you cannot come."

22 The JEWS therefore said, "Will he kill himself, that he says, Where I go, you cannot come?"

23 And he said to them. "You are from BELOW; I am from ABOVE. † You are of * THIS WORLD; I am not of this WORLD.

24 Therefore I said to you, That you will die in your SINS; for if you believe not That I am he, you will die in your SINS."

25 Then they said to him, "Who art thou?" * JESUS says to them, Even what I said to you at the BEGINNING

26 I have many things to say and to judge concerning you; but HE who SENT me is true; † and what I heard from him, These things I say to the WORLD."

27 They knew not That he spoke to them of the FATHER.

28 Jesus therefore said, † "When you shall lift up the SON of MAN, then you will know That I am he; and I do nothing of myself; but as my FATHER taught me, I say These things.

29 And HE who SENT me is with me; * he has not left me alone; † Because I

* VATICAN MANUSCRIPT.—21. he said.
23. to them—omit.

29. he has not left me.

23. of This WORLD.

25. Jesus says.

† 20. Mark xii. 41.

† 21. John vii. 34; xiii. 33.

† 23. John xv. 19; xvii. 13.

1 John iv. 6.

† 20. John iii. 32; xv. 15.

† 23. John xii. 31.

† 29. John i.

34; v. 30; vi. 53.

ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποίω παντοτε.
I because the things pleasing to him do always.

20 Ταῦτα αὐτοῦ λαλοῦντος, πολλοὶ ἐπίστευσαν
These of him speaking, many believed

εἰς αὐτόν.
into him.

31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευ-
Said then the Jesus to those having believed
 κotas αὐτῷ Ἰουδαίους· Ἐὰν ὑμεῖς μείνητε ἐν τῷ
him Jews; If you may abide in the

λογῷ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ, 32 καὶ
word the my, truly disciples of me you are, and

γινώσκειτε τὴν ἀληθειαν, καὶ ἡ ἀληθεια ἐλευθε-
you shall know the truth, and the truth shall make

ρῶσει ὑμᾶς. 33 Ἀπεκριθῆσαν αὐτῷ· Σπέρμα
free you. They answered him; Seed

Ἀβραὰμ ἐσμεν, καὶ οὐδενὶ δεδουλευκαμεν πώ-
of Abraham we are, and to no one have we been slaves at

ποτε· πῶς σὺ λέγεις· Ὅτι ἐλευθεροὶ γενήσεσθε·
any time, how thou sayest; That free you shall become·

34 Ἀπεκριθὲν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω
Answered them the Jesus; Indeed indeed I say

ὑμῖν, ὅτι πᾶς ὁ πο-ὼν τὴν ἁμαρτίαν, δούλος
to you, that every one who is doing the sin, a slave

ἐστὶ τῆς ἁμαρτίας. 35 Ὁ δὲ δούλος οὐ μένει ἐν
is of the sin. The but slave not abides in

τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.
the house to the age; the son abides to the age

36 Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθέρωσῃ, οὕτως ἐλευ-
If then the son you may make free, really free

θεροὶ ἐσεσθε. 37 Οἶδα, ὅτι σπέρμα Ἀβραὰμ ἐπε-
you shall be. I know, that seed of Abraham you are,

ἀλλὰ ζητεῖτε με ἀποκτείνειν, ὅτι ὁ λόγος ὁ ἐμός
but you seek me to kill, because the word the mine

οὐ χωρεῖ ἐν ὑμῖν. 38 Ἐγὼ δὲ ἑώρακα παρὰ τῷ
not has place in you. I what have seen from the

πτερῶν μου, λαλῶ καὶ ὑμεῖς οὖν δὲ ἐώρακατε
feather of me I speak; and you therefore what you have seen

παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε. 39 Ἀπεκριθῆσαν
from the father of you, do. They answered

καὶ εἶπον αὐτῷ· Ὁ πατὴρ ἡμῶν Ἀβραὰμ ἐστὶ.
and said to him; The father of us Abraham is.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραὰμ
Says to them the Jesus; If children of the Abraham

ἐστέ, τὰ ἔργα, τοῦ Ἀβραὰμ ἐποιεῖτε· 40 Νῦν δὲ
you are, the works of the Abraham you would do; Now but

ζητεῖτε με ἀποκτείνειν, ἄνθρωπον, ὃς τὴν ἀλη-
you seek me to kill, a man, who the truth

θειαν ὑμῖν λελάληκα, ἣν ἠκούσα παρὰ τοῦ θεοῦ·
to you has spoken, which I have heard from the God,

τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. 41 Τίτις ποιεῖτε τὰ
this Abraham not did. You do the

ἔργα τοῦ πατρὸς ὑμῶν. 42 Εἶπον οὖν αὐτῷ·
works of the father of you. They said then to him.

always do the things pleas-
 ing to him."

30 As he was speaking
 These things, many believed
 into him.

31 Jesus therefore said
 to the Jews who had be-
 lieved him, "If you abide
 in MY WORD, you are cer-
 tainly my Disciples.

32 And you shall know
 the TRUTH, and the
 TRUTH shall make you
 free."

33 They answered him,
 "We are Abraham's Off-
 spring, and have never
 been in slavery to any one.
 How dost thou say, 'You
 shall become free?'"

34 Jesus answered
 them, "Indeed, I assure
 you, that EVERY ONE
 DOING SIN is a Slave of
 SIN

35 But the SLAVE does
 not abide in the HOUSE to
 the AGE: the son abides to
 the AGE

36 If, therefore, the son
 make you free, you will in-
 deed be free.

37 I know That you are
 ABRAHAM'S Offspring; but
 you are seeking to kill Me,
 Because MY WORD has no
 place in you.

38 I speak what I
 have seen with my FA-
 THER: and you, therefore,
 do what you have heard
 from your FATHER."

39 They answered and
 said to him, "Our FATHER
 is Abraham." Jesus says
 to them, "If you were
 Children of ABRAHAM, you
 would do the WORKS of
 ABRAHAM.

40 But now you are
 seeking to kill Me, a Man
 who has spoken to you the
 TRUTH, which I heard from
 God; This Abraham did
 not.

41 You do the WORKS
 of your FATHER." * They
 said to him, "We have not

* VATICAN MANUSCRIPT.—34. Jesus
 said to him

38. heard from your FATHER.

41. They

† 35 Rom. vi 14, 18 23; viii. 2, Gal v. 1; James i. 25: ii 12.

‡ 36 Gal iv. 30.

§ 38. John iii. 22; v. 19, 30; xiv. 10, 24.

|| 39 Rom. ix. 26. ix 7: Gal iii. 7, 29.

Ἡμεῖς ἐκ πορνείας οὐ γεγεννημεθα· ἓνα πατέρα
We from fornication not have been born: one father
ρα ἔχομεν, τὸν θεόν. 42 Εἶπεν αὐτοῖς ὁ Ἰησοῦς·
we have, the God. Said to them the Jesus;
Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἀν' ἐμε· ἐγὼ
If the God a father of you was, you would love me;
γὰρ ἐκ τοῦ θεοῦ ἐξηλθὼν καὶ ἦκω· οὐδὲ γὰρ ἀπ'
for from the God came out and am come; not even for of
ἐμαυτοῦ ἐληλυθα, ἀλλ' ἐκεῖνος με ἀπέστειλε.
myself I have come, but he me sent.
43 Διὰ τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε;
Why the speech the mine not know you?
'Ὅτι οὐ δύνασθε ἀκοῦειν τὸν λόγον τοῦ ἐμοῦ.
Because not you are able to hear the word the mine.
44 Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβολοῦ ἐστε, καὶ
You from the father the accuser are, and
τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θελετε ποιεῖν·
the lusts of the father of you you wish to do;
Ἐκεῖνος ἀνθρωποκτονος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ
He a man-slayer was from a beginning, and in the
ἀληθείᾳ οὐχ ἔστηκεν· ὅτι οὐκ ἐστὶν ἀλήθεια ἐν
truth not has stood; because not is truth in
αὐτῷ. Ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων
him. When may speak the falsehood, from the own
λαλεῖ· ὅτι ψεῦστος ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ.
he speaks; because a liar is, also the father of him.
45 Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε
I but because the truth I speak, not you believe
μοί. 46 Τίς ἐξ ὑμῶν ἐλεγχεῖ με περὶ ἁμαρτίας;
me. Who of you convicts me concerning sin?
εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοί;
if truth I speak, why you not believe me?
47 Ὁ ὢν ἐκ τοῦ θεοῦ, τὰ ῥήματα τοῦ θεοῦ ἀκούει·
He being from the God, the words of the God hears;
διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ
through this you not hear, because from the God
οὐκ ἐστε. 48 Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπον
not you are. Answered the Jews and said
αὐτῷ· Οὐ καλῶς λεγόμεν ἡμεῖς, ὅτι Σαμαριτῆς
to him; Not well say we, that a Samaritan
εἰ σύ, καὶ δαιμονιον εἶ; 49 Ἀπεκρίθη Ἰησοῦς·
art thou, and a demon thou hast? Answered Jesus;
Ἐγὼ δαιμονιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα
I a demon not have, but I honor the father
μου, καὶ ὑμεῖς ἀτιμάζετε με. 50 Ἐγὼ δὲ οὐ ζητῶ
of me, and you dishonor me. I but not seek
τὴν δόξαν μου· ἐστὶν ὁ ζήτων καὶ κρίνων.
the glory of me; it is he seeking and judging.
51 Ἀμὴν ἀμὴν λέγω ὑμῖν, εἰς τὸν λόγον τοῦ
indeed indeed I say to you, if anyone the word the
ἐμῶν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν
mine may keep, death not not he may see to the
αἰῶνα. 52 Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν
age. Said then to him the Jews; Now
ἐγνώκαμεν, ὅτι δαιμονιον εἶ· Ἀβραὰμ ἀπέ-
we know, that a demon thou hast; Abraham died

been born of Fornication; we have One Father, God.
42 * Jesus said to them, † "If God were your * FATHER, you would love me; for I came forth from God, and am come; for I am not even come of myself, but he sent Me.
43 Why do you not know MY SPEECH? Because you can not hear MY WORD.
44 † Thou art from the FATHER, the ACCUSER, and the LUSTS of your FATHER you wish to do. He was a Man-slayer from the Beginning, and has not stood in the TRUTH, Because there is no Truth in him. When [any one] speaks a FALSEHOOD, he speaks from his OWN; Because his FATHER also is a LIAR.
45 But because I speak the TRUTH, you do not believe me.
46 Who of you convicts me of Sin? If I speak the Truth, why do you not believe me?
47 † He who is from God hears the WORDS of God; on this account you hear not, because you are not from God."
48 The Jews answered and said to him, "Do we not say well That thou art a Samaritan, and † hast a Demon?"
49 Jesus answered, "I have not a Demon; but I honor my FATHER, and you dishonor me.
50 But † I seek not my GLORY; there is ONE who SEEKS it, and judges.
51 Indeed, I assure you, † If any one keep * MY Word, he will by no means see Death to the AGE."
52 * The JEWS said to him, "Now we know That thou hast a Demon. † Abra-

* VATICAN MANUSCRIPT.—43. Jesus. Jews said.

42. FATHER.

51. MY Word.

52. The

† 42. John v. 43; vii. 28, 29. † 41. 1 John i. 8. † 47. John x. 20, 27; 1 John
† 43. John vii. 20; x. 20. † 50. John v. 41; vii. 13. † 51. John v. 24
† 52. Zech. i. 8; Heb. xi. 12.

θαυε και οι προφηται, και συ λεγεις· Εαν τις
and the prophets, and thou sayest, If anyone

τον λογον μου τηρηση, ου μη γευσεται θανατον
the word of me may keep, not not may taste of death

εις τον αιωνα. ⁵³ Μη συ μειζων ει του πατρος
to the age. Not thou greater art of the father

ημων Αβρααμ, οστις απεθανε· και οι προφηται
of us Abraham, who died? and the prophets

απεθανον τινα σεαυτον ποιεis· ⁵⁴ Απεκριθη
died, whom thyself makest thou? Answered

Ιησους· Εαν εγω δοξαζω εμαυτον, η δοξα μου
Jesus, If I glorify myself, the glory of me

ουθεν εστιν. Εστιν ο πατηρ μου ο δοξαζων με,
nothing is. He is the father of me who glorifying me,

ον υμεις λεγετε, οτι θεος υμων εστι, ⁵⁵ και ουκ
whom you say, that a God of you he is, and not

γνωκατε αυτον· εγω δε οίδα αυτον. Και εαν
you know him. I but know him. And if

ειπω, οτι ουκ οίδα αυτον, εσομαι ομοιος υμων,
I say, that not I know him, I shall be like you,

ψευστης. Αλλα οίδα αυτον, και τον λογον
a liar. But I know him, and the word

αυτου τηρω. ⁵⁶ Αβρααμ ο πατηρ υμων ηγαλλi-
of him I keep. Abraham the father of you ardently

ασατο, ινα ιδη την ημεραν την εμην· και ειδε,
desired, that he might see the day the my; and he saw,

και εχαρη. ⁵⁷ Εικον ουν οι Ιουδαιοι προς
and was glad. Said then the Jews to

αυτον· Πεντηκοντα ετη ουπω εχεις, και Αβρααμ
him· Fifty years not yet thou art, and Abraham

ισχυακας· ⁵⁸ Ειπεν αυτοis ο Ιησους· Αμην αμην
of thou art? Said to them the Jesus, Indeed indeed

λεγω υμιν, πριν Αβρααμ γενεσθαι, εγω εμι.
I say to you, before Abraham to have been born, I am.

⁵⁹ Ηραν ουν λιθους, ινα βαλυσιν επ' αυτον·
They took up therefore stones, that they might cast on him:

Ιησους· [δε] εκρυβη, και εξηλθεν εκ του ιερου.
Jesus [but] hid himself, and went out of the temple.

ΚΕΦ. Θ'. 9.

¹ Και παραγων, ειδεν ανθρωπον τυφλον εκ
And passing by, he saw a man blind from

γενετης. ² Και πρωτησαν αυτον οι μαθηται
birth. And asked him the disciples

αυτου, λεγοντες· Ραββι, τις ημαρτεν· ουτος,
of him, saying: Rabbi, who sinned? this,

η οι γονεις αυτου, ινα τυφλος γεννηθη; ³ Απεκ-
or the parents of him, that blind he should be born? An-

κριθη Ιησους· Ουτε ουτος ημαρτεν, ουτε οι
swered Jesus; Neither this sinned, nor the

γονεις αυτου· αλλα ινα φανερωθη τα εργα του
parents of him; but that may be manifested the works of the

θεου εν αυτω. ⁴ Εμε δει εργαζεσθαι τα εργα
God in him. Me it behoveth to work the works

ham died, and the PRO-
PHETS; and thou sayest, If
any one keep my WORD, he
will by no means *see
Death to the AGE.

⁵³ Art thou greater than
our FATHER Abraham, who
died, and the PROPHETS
died? Whom dost *thou
make thyself?

⁵⁴ I said answered, "If
*I should glorify myself,
my glory is nothing; †he
who glorifies me is my
FATHER, of whom you say,
That he is your God.

⁵⁵ And you have not
known him, but I know
him; and if I say, that I
do not know him, I shall
be like you a Liar; but I
know him, and keep his
WORD.

⁵⁶ Abraham, your FA-
THER, ardently desired
that he might see MY DAY;
and †he saw, and was
glad."

⁵⁷ Then the Jews said
to him, "Thou art not yet
Fifty Years old, and hast
thou seen Abraham?"

⁵⁸ *Jesus said to them,
"Indeed, I assure you, Be-
fore Abraham was born, I
am he."

⁵⁹ †Then they took up
Stones that they might cast
at him; but Jesus hid him-
self, and went forth out of
the TEMPLE.

CHAPTER IX.

1 And passing along, he
saw a Man blind from
Birth.

2 And his DISCIPLES
asked him, saying, "Rabbi,
‡ who sinned, he, or his
PARENTS, so that he was
born blind?"

3 Jesus answered, " Nei-
ther did he sin, nor his
PARENTS, but that the
WORKS of God might be
displayed in him.

4 †† I must perform the

* VATICAN MANUSCRIPT.—52. see Death to the Age. 54. I should glorify. 58. Jesus.
52. but—omit. 4. We must.

† 54. John v. 41; xvi. 14; xvii 1; Acts iii. 13; 2 Pet. 1. 17. † 50. Heb. xi. 13.
; 52. John x. 31, 30; 21. 8. † 2. ver. 34. † 4. John iv. 34; v. 13, 30; xi. 9; xii. 43,
xvii 4.

του πεμψαιςτος με, ἕως ἡμέρα ἐστίν· ἐρχεται
of the sending me, while day it is; comes
νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ⁵ Ὅταν ἐν
night, when no one is able to work. While in
τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου. ⁶ Ταῦτα
the world I may be, light I am of the world. These things
εἰπὼν, ἐκτύπε χάμαι, καὶ ἐποίησε πηλον ἐκ τοῦ
saying, he spit on the ground, and made clay of the
πτύσματος, καὶ ἐπεχρίσε τὸν πηλον ἐπὶ τοὺς
spittle, and rubbed the clay on the
ὀφθαλμοὺς τοῦ τυφλοῦ, ⁷ καὶ εἶπεν αὐτῷ·
eyes of the blind, and said to him;
Ἵταγε, νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ;
Go, wash thyself in the pool of the Siloam;
(ὃ ἐρμηνεύεται, ἀπεσταλμένος.) Ἀπηλθὼν
(which is interpreted, having been sent.) He went away
* [οὖν, καὶ ἐνίψατο, καὶ ἦλθε] βλέπων. ⁸ Οἱ
(therefore, and washed himself, and came) seeing. The
οὖν γείτονες, καὶ οἱ θεωροῦντες αὐτὸν τὸ προ-
then neighbors, and those seeing him the be-
τερον, ὅτι προσαίτης ἦν, ἐλέγον· Οὐχ οὗτος
fore, because a beggar he was, said; Not this
ἐστίν· ὁ καθήμενος καὶ προσαίτων· ⁹ Ἄλλοι
is he sitting and begging? Others
ἐλέγον· Ὅτι οὗτος ἐστίν. Ἄλλοι δὲ· Ὅτι
said; That this is, Others but
ὁμοίος αὐτῷ ἐστίν· Ἐκεῖνος ἐλεγεν· Ὅτι ἐγὼ
like him it is; He said; That
εἰμι. ¹⁰ Ἐλέγον οὖν αὐτῷ πῶς ἀνεῴχθησαν
am. They said then to him· How were opened
σου οἱ ὀφθαλμοί· ¹¹ Ἀπεκρίθη ἐκεῖνος· * [καὶ
of thee the eyes? Answered he [and
εἶπεν] Ἄνθρωπος, λεγόμενος Ἰησοῦς, πηλον
said; A man, being named Jesus, clay
ἐποίησε, καὶ ἐπεχρίσε μου τοὺς ὀφθαλμούς, καὶ
made, and rubbed of me the eyes, and
εἶπε μοι· Ἵταγε εἰς τὸν Σιλωάμ, καὶ νίψαι·
said to me; Go into the Siloam, and wash thyself.
Ἀπελθὼν δὲ καὶ νίψαμενος, ἀνεβλεψα. ¹² Εἰπόν·
Going and and washing myself, I obtained sight. They said
οὖν αὐτῷ· Πού ἐστιν ἐκεῖνος; Λέγει· Οὐκ οἶδα.
then to him; Where is he; He says; Not I know.
¹³ Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν
They bring him to the Pharisees. that
ποτε τυφλόν. ¹⁴ Ἦν δὲ σαββατόν, ὅτε τὸν
once blind. It was and a sabbath, when the
πηλον ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέφξεν αὐτὸν
clay made the Jesus, and opened of him
τοὺς ὀφθαλμούς. ¹⁵ Πάλιν οὖν ἠρώτων αὐτὸν
the eyes. Again therefore asked him
καὶ οἱ Φαρισαῖοι, πῶς ἀνεβλεψεν. Ὁ δὲ εἶπεν
also the Pharisees, how he obtained sight. He and said
αὐτοῖς· Πηλον ἐπέθηκε μου ἐπὶ τοὺς ὀφθαλμούς,
to them; Clay he put of me on the eyes,

WORKS OF HIM WHO SENT me while it is Day; Night comes, when no one can work.

⁵ While I am in the world, I am the Light of the world."

⁶ Saying these things. He spit on the Ground, and made Clay of the SPITTLE, and he put the CLAY on his EYES.

⁷ and said to him, "Go wash thyself in the POOL of SILOAM," (which signifies, Sent) He went away, therefore, and washed himself, and came seeing.

⁸ Then the NEIGHBORS, and those who had PREVIOUSLY seen him, because he was a Beggar, said, "Is not this HE who was SITTING and begging?"

⁹ Some said, "This is he;" others said, "No; but he is like him," he said, "I am &c."

¹⁰ They then said to him, "How were Thine EYES opened?"

¹¹ He answered, "The MAN called Jesus made Clay, and rubbed me EYES, and said to me, "Go to the SILOAM, and wash thyself;" I went, therefore, and washed myself, and obtained sight.

¹² And they said to him, "Where is he?" He says, "I do not know."

¹³ They bring him that was formerly BLIND to the PHARISEES.

¹⁴ And it was a * Sabbath when JESUS made the CLAY, and opened His EYES.

¹⁵ Then the PHARISEES also asked him again how he obtained his sight. And he said to them, "He put Clay on Mine EYES, and I washed myself, and see."

* VATICAN MANUSCRIPT.—6. He put the CLAY thereof on his eyes, and said. 7. therefore, and washed, and came—omit. 9 said; "No; but he is." 11. and said—omit. 11. The MAN called. 11. I went therefore and. 12. And they said to him. 14. a Sabbath, on which Day JESUS.

† 7. The Pool of Siloam is described by recent travellers to have been "a well built oblong tank, some fifty feet long, nearly twenty deep, and somewhat less than this wide." It has now only about two feet of water in it. It is supplied from an upper fountain through a well-cut conduit more than a quarter of a mile long.

‡ 5. John i. 8, 9, iii 19; viii. 12; xii. 35, 46

§ 6. Mark vii 33, viii. 23

καὶ ἐνέστη, καὶ βλέπω. ¹⁶ Ἐλεγον οὖν ἐκ
 and I was ¹⁶ said therefore of
 τῶν Φαρισαίων τινες· ὅτι οὗτος ὁ ἄνθρωπος οὐκ
 the Pharisees some, This the man not
 ἐστὶ παρὰ τοῦ θεοῦ, ὅτι τὸ σαββατὸν οὐ τηρεῖ.
 is from the God, because the sabbath not he keeps.
 Ἄλλοι ἐλέγον· Πῶς δύναται ἄνθρωπος ἁμαρ-
 Others said; How is able a man a
 τῶλος τοιαῦτα σημεῖα ποιεῖν; Καὶ σχίσμα ἦν
 maner such signs to do? And a division was
 ἐν αὐτοῖς. ¹⁷ Λέγουσι τὸ τυφλῷ παλιν· Σὺ τι
 among them. They say to the blind again; Thou what
 λέγεις περὶ αὐτοῦ, ὅτι ἠνοιξε σου τοὺς ὀφθαλ-
 sayest concerning him, seeing that he opened of thee the eyes?
 μους· Ὁ δὲ εἶπεν· Ὅτι προφήτης ἐστίν. ¹⁸ Οὐκ
 he said; That a prophet he is. Not
 ἐπιστάμεθα οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφ-
 know therefore the Jews concerning him, that blind
 λος ἦν, καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν
 he was, and obtained sight, till when they called
 τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος. ¹⁹ Καὶ
 the parents of him the having obtained sight. And
 ἤρτησαν αὐτοὺς, λέγοντες· Οὗτος ἐστὶν ὁ υἱὸς
 they asked them, saying. This is the son
 ὁμοῦ, ὃν ὑμεῖς λέγετε, ὅτι τυφλὸς ἐγεννήθη;
 of you, whom you say, that blind he was born?
 πῶς οὖν ἄρτι βλέπει; ²⁰ Ἀπεκρίθησαν· [αὐτοῖς]
 how then now he sees? Answered [them]
 οἱ γονεῖς αὐτοῦ καὶ εἶπον· Οἶδαμεν, ὅτι οὗτος
 the parents of him and said; We know, that this
 ἐστὶν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη;
 is the son of us, and that blind he was born;
²¹ πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν· ἢ τις ἠνοιξεν
 how but now he sees, we not know; or who opened
 αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν,
 of him the eyes, we not know.
 αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε· αὐτὸς
 he full age has, him ask you; he
 περὶ αὐτοῦ λαλήσει. ²² Ταῦτα εἶπον οἱ
 concerning himself shall speak. These things said the
 γονεῖς αὐτοῦ, ὅτι ἐφοβούντο τοὺς Ἰουδαίους.
 parents of him, because they feared the Jews.
 Ἡ δὲ γὰρ συνέτιθειντο οἱ Ἰουδαῖοι, ἵνα εἰαν τις
 Already for haltinged the Jews, that if any one
 αὐτοῦ ὁμολογήσῃ Χρῆστον, ἀποσυναγωγὸς
 him should confess Anointed, from a synagogue
 γίνηται. ²³ Διὰ τούτου οἱ γονεῖς αὐτοῦ εἶπον·
 should be. Through this the parents of him said;
 Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε. ²⁴ Εἶψ-
 That full age he has, him ask you. They
 ησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον, ὃς ἦν
 were therefore a second time the man, who was
 τυφλός, καὶ εἶπον αὐτῷ· Δός ὃξάν τῷ θεῷ·
 blind, and said to him; Give glory to the God;
 ἡμεῖς οἶδαμεν, ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλὸς
 we know, that the man this a sinner

16 Then some of the
 PHARISEES said, "This
 MAN is not from * God,
 Because he keeps not the
 SABBATH." Others said,
 ‡ "How can a sinful Man
 perform such Signs?" And
 there was ‡ a Division
 among them.

17 * They say to the
 BLIND man again, "What
 dost thou say concerning
 him, Seeing that he opened
 Thine EYES?" And he said,
 ‡ "He is a Prophet."

18 The JEWS, therefore,
 did not believe of him,
 That he was blind and ob-
 tained sight, till they called
 the PARENTS of HIM who
 RECEIVED SIGHT.

19 And they asked them,
 saying, "Is this your SON,
 of whom you say, 'That he
 was born blind?' How then
 does he now see?"

20 * Then his PARENTS
 answered and said, "We
 know That this is our SON,
 and That he was born blind;

21 but how he now sees,
 we know not; or who
 opened His EYES, we know
 not; * ask Him, he is of
 mature Age; he will speak
 concerning himself."

23 His PARENTS said
 this, ‡ Because they were
 afraid of the JEWS; for the
 JEWS had already deter-
 mined, that if any one
 should acknowledge him
 to be the Messiah, ‡ he
 should be expelled from the
 synagogue.

23 On this account his
 PARENTS said, "He is of
 mature Age, ask him."

24 They called, therefore,
 a second time, the MAN
 who had been blind, and
 said to him, "Give Glory to
 God; we know * That
 This Man is a Sinner."

* VATICAN MANUSCRIPT.—16. God.
 22. them—said.
 Man is.

17. Then they say.

20. Then his PARENTS.

21. ask Him; he is of mature Age; he will.

24. That This

‡ 16. ver. 25; John III. 2.

‡ 16. John VII. 12, 43; x. 10.

‡ 17. John IV. 19; VI. 14.

‡ 22. John VII. 13; xii. 43; xix. 26; Acts V. 12.

‡ 22. ver. 24; John xvi. 2.

εστιν. ²⁵ Απεκρίθη ουν εκείνος * [και ειπεν] ^{is.} Answered them he and said.

Ει αμαρτωλος εστιν, ουκ οίδα· ἐν οίδα, ὅτι ^{is.} If a sinner he is, not I know; one I know, that
τυφλος ὢν, ἀρτι βλεπω. ²⁶ Εἶπον δὲ αὐτῷ ^{blind being, now I see.} They said and to him

* [παλιν]· Τι ἐποίησε σοι· πῶς ἠνοιξε σοὺ ^[again:] What did he do to thee? how opened of thee
τοὺς ὀφθαλμοὺς· Απεκρίθη αὐτοῖς· Εἶπον ὑμῖν ^{the eyes;} He answered them; I said to you

ἤδη, καὶ οὐκ ἤκουσατε· τί παλιν θέλετε ^{already, and not you did hear; why again do you wish}
ἀκοῦειν· μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ ^{to hear? not also you wish of him disciples}
γενεσθαι· ²⁸ Ελοιδόρησαν αὐτὸν, καὶ εἶπον· Σὺ ^{to be? They reviled him, and said; Thou}

εἰ μαθητὴς ἐκεῖνου· ἡμεῖς δὲ τοῦ Μωσῆς ἐσμεν ^{art a disciple of him; we but of the Moses are}
μαθηταί. ²⁹ ἡμεῖς οἰδαμεν, ὅτι Μωσὴ λέλα- ^{disciples.} We know, that to Moses has

λῆκεν ὁ θεός· τούτου δὲ οὐκ οἰδαμεν πόθεν ^{spoken the God; this but not we know whence}
ἐστιν. ³⁰ Απεκρίθη ὁ ἀνθρώπος καὶ εἶπεν ^{is.} Answered the man and said

αὐτοῖς· Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ^{to them; is for this a wonder is, that}
ὑμεῖς οὐκ οἰδατε πόθεν ἐστὶ, καὶ ἀνεῴξε μου ^{you not know whence he is, and he has opened of me}
τοὺς ὀφθαλμοὺς. ³¹ Οἰδαμεν * [δε,] ὅτι ἄμαρ- ^{the eyes.} We know [but,] that sin-

τωλῶν ὁ θεὸς οὐκ ἀκούει· ἀλλ' ἐὰν τις θεοσε- ^{ners the God not hears, but if any one a worshipper}
βῇς ἢ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ^{of God may be, and the will of him may do, this}
ἀκούει. ³² Ἐκ τῆς αἰωνῆς οὐκ ἤκουσθη, ὅτι ^{he hears. From the age not it was heard, that}

ἠνοιξε τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου. ^{οὐκ ἐν ἑνὶ ἑνὶ ὅτι οὐκ ἔστιν ὁφθαλμοῦ γεγεννημένου.} answered any one eyes of blind having been born.

³³ Εἰμὶ γὰρ οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν ^{If not was this from God, not were able to do}
οὐδέν. ³⁴ Απεκρίθησαν καὶ εἶπον αὐτῷ· Ἐν ^{nothing.} They answered and said to him; In

ἁμαρτίαις συ ἐγεννηθης ὅλος· καὶ συ διδάσκεις ^{mas thou wast born wholly; and thou teachest}
ἡμᾶς· Καὶ ἐξέβαλον αὐτὸν ἐξω. ³⁵ ἤκουσεν ὁ ^{us? And they cast him out.} Heard the

Ἰησοῦς, ὅτι ἐξέβαλον αὐτὸν ἐξω· καὶ εὗρων ^{Jesus, that they cast him out; and having found}
αὐτόν, εἶπεν * [αὐτῷ]· Σὺ πιστεύεις εἰς τὸν ^{him, said [to him:]} Thou believest into the

υἱὸν τοῦ θεοῦ· ³⁶ Απεκρίθη ἐκεῖνος καὶ εἶπε· ^{son of the God? Answered he and said;}

Καὶ τίς ἐστι, κύριε, ἵνα πιστεύσω εἰς αὐτόν· ^{And who is he, O sir, that I may believe into him?}

³⁷ Εἶπε * [δε] αὐτῷ ὁ Ἰησοῦς· Καὶ ἑώρακας ^{Said [and] to him the Jesus; Even thou hast seen}

²⁵ Then he answered. "If he is a Sinner, I know not. One thing I do know. That having been blind, now I see."

²⁶ And they said to him, "What did he do to thee? How did he open Thine eyes?"

²⁷ He answered them. "I told you just now, and did you not hear? Why then do you wish to hear again? are you also willing to become His Disciples?"

²⁸ * And they reviled him, and said, "Thou art his Disciple; but we are Disciples of Moses."

²⁹ We know That God has spoken to Moses; but This person.—we † know not whence he is."

³⁰ The MAN answered and said to them, "Why, in this is a wonder, That you know not whence he is, and he opened My eyes!"

³¹ We know † That God does not hear Sinners; but if any one be a Worshipper of God, and performs his WILL, him he hears.

³² From the (earliest) AGE it was not heard, that any one opened the Eyes of one having been born blind.

³³ If he were not from God, he could do nothing."

³⁴ They answered and said to him, "Thou wast entirely born in Sin, and dost thou teach us?" And they cast him out.

³⁵ Jesus heard That they had cast him out; and having found him, he said to him, "Dost thou believe into † the "son of God?"

³⁶ He answered and said, "Who is he, Sir, that I may believe into him?"

³⁷ Jesus said to him. "Thou hast even seen him,

* VATICAN MANUSCRIPT.—25. and said—omit.

26. again—omit.

27. Why then

do you wish. 28. and they reviled.

31. But—omit.

35. to him—omit.

35. SON OF MAN? and he said, Who.

37. and—omit.

† 29. John viii. 14. xv. 8, 29; xxviii. 9.

† 30. John iii. 10. † 35. Matt. xvi. 16; John x. 36; 1 John v. 12.

† 31. Joh xxvii. 9; Psa. lxxvi. 18; Prov.

αὐτον, καὶ ὁ λαλῶν μετὰ σου, ἐκεῖνος ἐστίν.
him, and he talking with thee, he is.

38 Ὁ δὲ εἶπεν· Πιστεύω, κύριε· καὶ προσεκύνησεν
He and said; I believe, O sir; and he prostrated
αὐτῷ. 39 Καὶ εἶπεν ὁ Ἰησοῦς· Εἰς κρίμα ἐγὼ εἰς
to him. And said the Jesus; For judgment I into

τοὺς κόσμους τούτους ἔλθω, ἵνα οἱ μὴ βλέποντες
the world this came, that those not seeing
βλέψωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται.
might see, and those seeing blind might become.

40 [Καὶ] ἤκουσαν ἐκ τῶν φαρισαίων ταῦτα οἱ
[And] heard of the Pharisees these things those
οὗτοι μετ' αὐτον, καὶ εἶπον αὐτῷ· Μὴ καὶ ἡμεῖς
these with him, and said to him; Not also we

τυφλοὶ ἐσμεν; 41 Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ
blind are? Said to them the Jesus; If

τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ
blind you were, not you would have sin; now but

λεγετέ· Ὅτι βλέπομεν· ἡ * [οὖν] ἁμαρτία
you say; That we see; the [therefore] sin

ὑμῶν μένει.
of you remains.

ΚΕΦ. Θ'. 10.

1 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος
Indeed indeed I say to you, he not entering

διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων,
through the door into the fold of the sheep,

ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλεπτής
but going up another way, he a thief

ἐστὶ καὶ ληστής· 2 ὁ δὲ εἰσερχόμενος διὰ τῆς
is and a robber; he but entering through the

θύρας, ποιμὴν ἐστὶ τῶν προβάτων. 3 Τούτῳ δὲ
door, a shepherd is of the sheep. To him the

θύρῳρος ἀνοίγει· καὶ τὰ πρόβατα τῆς φωνῆς
door-keeper opens; and the sheep the voice

αὐτοῦ ἀκούει· καὶ τὰ ἴδια πρόβατα καλεῖ κατ'
of him hears; and the own sheep he calls by

ὄνομα, καὶ ἐξάγει αὐτὰ. 4 * [Καὶ] ὅταν τὰ ἴδια
name, and he leads out them. [And] when the own

πρόβατα ἐκβάλῃ, ἐμπροσθεν αὐτῶν πορεύεται·
sheep he puts forth, before them he goes;

καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἰδασὶ τὴν
and the sheep him follows, because they know the

φωνὴν αὐτοῦ. 5 Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολου-
voice of him. A stranger but not they may

θῇσιν, ἀλλὰ φεύγουνται ἀπ' αὐτοῦ· ὅτι οὐκ
follow, but will flee from him; because not

οἰδασὶ τῶν ἀλλοτρίων τὴν φωνήν. 6 Ταύτην
they know of the strangers the voice. This

and HE who is TALKING
with thee is HE."

38 And HE said, "Lord,
I believe;" and he threw
himself prostrate before
him.

39 And JESUS said,
: "For Judgment came I
into this world; : so that
THOSE NOT SEEING may
see, and THOSE SEEING
may become blind."

40 THOSE OF THE PHARI-
SEES BEING with him
heard these things, and
said to him, "Are we blind
also?"

41 * Jesus said to them,
: "If you were blind, you
would not have Sin; but
now you say, 'We see;'
your sin remains.

CHAPTER X.

1 Indeed, I truly say to
you, HE who ENTERS not
by the DOOR into the FOLD
of the SHEEP, but climbs
up another way, HE is a
Thief and a Robber;

2 but HE who COMES
IN by the DOOR, is the
Shepherd of the SHEEP.

3 The DOOR-KEEPER
opens to him; and the
SHEEP hear his voice;
and he calls his OWN Sheep
by Name, and leads them
out.

4 When he puts forth *all
his own, †he goes before
them, and the SHEEP fol-
low him, Because they
know his voice.

5 But a Stranger they
will not follow, but will flee
from him; Because they
know not the VOICE of
STRANGERS."

* VATICAN MANUSCRIPT.—40. And—omit.
4. And—omit. 4. all his own, he goes.

41. Jesus.

41. therefore—omit.

† 4. ~ We see a flock of perhaps three-score black and white sheep returning from the hillside where they have been grazing, or from the caves in which they have been sheltered from the noon-heat. Before them slowly walks the shepherd, staff in hand, not once looking behind him. The flock follows quietly, not scattering nor needing the rod or the angry shout. He and they seem to know each other well, and to have mutual confidence. He who wrote the twenty-third Psalm must have known scenes like this; and still more He who said, "when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice."—H. Danner.

: 32. John v. 22-27. See John iii. 17; xii. 47. : 30. Matt. xiii. 12. : 40. Rom. ii. 19.
: 41. John xv. 22-24.

την παροιμιαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι
the parable said to them the Jesus; they
δε οὐκ ἐγνώσαν, τίνα ἦν, ἃ ἐλάλε αὐτοῖς.
but not knew, what was, which he spoke to them.

† Εἶπεν οὖν πάλιν * [αὐτοῖς] ὁ Ἰησοῦς· Ἀμην
said them again [to them] the Jesus; indeed

ἀμην λέγω ὑμῖν, ὅτι ἐγὼ εἰμὶ ἡ θύρα τῶν προ-
indeed I say to you, that I am the door of the sheep-
βατῶν. † Πάντες ὅσοι ἤλθον πρό μου, κλεπταὶ
All as many as came before me, thieves

εἰσι καὶ λησται· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ
are and robbers; but not heard them the
προβάτα. † Εγὼ εἰμὶ ἡ θύρα· δι' ἐμοῦ εἰς τις
sheep. I am the door; through me if any one

εἰσελθῇ, σωθήσεται, καὶ εἰσελεύσεται καὶ
may come in, he shall be saved, and shall come in and
ἐξελεύσεται, καὶ νομὴν εὕρησιν. † Ὁ κλεπτὴς
go out and pasture shall find. The thief

οὐκ ἐρχεται, εἰ μὴ ἵνα κλέψῃ, καὶ θύσῃ, καὶ
not comes, if not that he may steal, and may kill, and
ἀπολέσῃ· ἐγὼ ἤλθον, ἵνα ζωὴν ἐχῶσι, καὶ
may destroy; I came, that life they may have, and
περισσοὺς ἐχῶσιν. † Εγὼ εἰμὶ ὁ ποιμὴν ὁ καλὸς
abundance may have. I am the shepherd the good

ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τιθήσιν ὕπερ
the shepherd the good the life of himself lays down in behalf
τῶν προβάτων. † Ὁ μισθωτὸς δέ, καὶ οὐκ ὢν
of the sheep. The hireling but, and not being;

ποιμὴν, οὐ οὐκ εἰσι τὰ πρόβατα ἴδια, θεωρεῖ
a shepherd, of whom not are the sheep own, sees
τὸν λύκον ἐρχόμενον, καὶ ἀρήσιν τὰ πρόβατα,
the wolf coming, and leaves the sheep,
καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ, καὶ
and flees, and the wolf seizes them, and
σκορπίζει τὰ πρόβατα. † Ὁ δὲ μισθωτὸς
scatters the sheep. The but hireling

φεύγει, ὅτι μισθωτὸς ἐστὶ, καὶ οὐ μελεῖ αὐτῷ
flees, because an hireling he is, and not it concerns him
περὶ τῶν προβάτων.
about the sheep.

† Εγὼ εἰμὶ ὁ ποιμὴν ὁ καλὸς· καὶ γινώσκω
I am the shepherd the good; and know

τὸ ἐμὸν, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν, † καθὼς
the mine, and am known by the mine, as

γινώσκει με ὁ πατήρ, καὶ γὰρ γινώσκω τὸν
knows me the father, and I know the
πάτερα· καὶ τὴν ψυχὴν μου τιθήμι ὕπερ τῶν
father; and the life of me I lay down in behalf of the

προβάτων. † Καὶ ἄλλα πρόβατα ἐχῶ, ἃ οὐκ
sheep. And other sheep I have, which not

ἐστὶν ἐκ τῆς αὐλῆς ταύτης· κακεῖνα με δεῖ
is of the fold this; also them me it behooves

6 This PARABLE spoke
JESUS to them; but they
knew not what things they
were which he spoke to them.

7 Then said * Jesus
again, "Indeed, I truly say
to you, I am the DOOR of
the SHEEP.

8 † All who came before
me are Thieves and Killa-
ders; but the SHEEP heard
them not.

9 † I am the DOOR; if
any one come in by me, he
shall be saved, and shall
come in, and go out, and
find Pasture.

10 The THIEF comes not,
except that he may steal,
and kill, and destroy; I
came, that they may have
Life, and may have abun-
dant.

11 † I am the GOOD
SHEPHERD; the GOOD
SHEPHERD lays down his
LIFE in behalf of the
SHEEP.

12 But the HIRED SER-
VANT, not being a Shepherd,
whose own the SHEEP are
not, sees the WOLF coming,
and leaves the SHEEP, and
flees; and the WOLF seizes
and scatters them;

13 Because he is a Hired
Servant, and cares not for
the SHEEP.

14 I am the GOOD
SHEPHERD; † and I know
* MINE, and MINE know
me;

15 even as the FATHER
knows me, and I know the
FATHER; † and I lay down
my LIFE in behalf of the
SHEEP.

16 And Other Sheep I
have, which are not of this
FOLD; them also I must

* VATICAN MANUSCRIPT.—7. Jesus.
he is a Hireling, and.

14. mine, and mine know me; even as.

15. them; Because

† 8. *Panta, all*, may be taken in the sense of *polloi, many*; thus, "Many who came before me," &c. Our Savior cannot here mean Moses and the prophets, who were commissioned to speak in the name of Jehovah; but rather those religious leaders who "shut up the kingdom of the heavens against men," by taking away the "key of knowledge." See Matt. xiii. 13; Luke xi. 52. Such were the priests, scribes, and Pharisees.

9. John xiv. 6; Eph. ii. 13.

11. Isa. xl. 11; Ezek. xxxiv. 12, 13; xxxvii. 23; Heb.

xlii. 20; 1 Pet. ii. 25; v. 4.

14. 2 Tim. ii. 12.

15. John xv. 12.

ἀγαγὲν καὶ τῆς φωνῆς μου ἀκούσουσι, καὶ
 to lead, and the voice of me they will hear, and
 γυνεσθαι μία ποιμήν, εἰς μίσην. ¹⁷ ΔΙΑ ΤΟΥΤΟΥ
 there will be one flock, one shepherd. Through this
 ὁ πατήρ με ἀγάπα, ὅτι ἐγὼ τίθωμι τὴν ψυχὴν
 the father me loves, because I lay down the life
 μου, ἵνα πάλιν λαβῶ αὐτήν. Ὅτι οὐδεὶς αἶρει αὐτήν
 of me, that again I may receive her; no one takes her
 ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθωμι αὐτήν ἀπ' ἐμαυτοῦ
 from me, but I lay down her of myself;
 ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω
 authority I have to lay down her, and authority I have
 πάλιν λαβεῖν αὐτήν. Ἐγὼ τὴν ἐντολὴν ἔλα-
 again to receive her. I have the command I re-
 βον παρὰ τοῦ πατρὸς μου. ¹⁹ Σχίσμα * [ῥων
 I have from the father of me. A division * [men]
 ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τὰς λέξεις
 was occurred among the Jews through the words
 τούτους. ²⁰ Ἐλέγον ἔτι πολλοὶ ἐξ αὐτῶν. Δαι-
 these. Said and many of them; A
 μόνιον ἔχει, καὶ μαινέται· τί αὐτοῦ ἀκούετε;
 demon he has, and is mad; why him hear you?
²¹ Ἄλλοι ἐλέγον· Ταῦτα τὰ ῥήματα οὐκ ἐστὶ
 Others said; These the words not are
 δαιμονισμοῦ· μὴ δαίμονιον δύναται τυφλῶν
 of one being demonized; not a demon is able blind
 ὀφθαλμοὺς ανοίγειν;
 eyes to open?

²² Ἐγένετο δὲ τὰ ἐγκαίνια ἐν τοῖς Ἱερουσα-
 Occurred now the feast of dedication in the Jerusalem
 λμοῖς, καὶ χειμὼν ἦν. ²³ καὶ περιεπατεῖ ὁ Ἰησοῦς
 and winter it was; and was walking the Jesus
 ἐν τῇ ἱερῇ, ἐν τῇ στοίᾳ Σολομῶνος. ²⁴ Ἐκυκ-
 in the temple, in the porch of Solomon. Sur-
 λωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἐλέγον αὐτῷ·
 rounded therefore him the Jews, and said to him;
 Ἔως ποτε τὴν ψυχὴν ἡμῶν αἶρεις; Εἰ σὺ εἶ ὁ
 Till when the life of us doest thou take? If thou art the
 Χριστὸς, εἰπε ἡμῖν παρῆρσι. ²⁵ Ἀπεκρίθη αὐτοῖς
 Anointed, tell us plainly. Answered them
 ὁ Ἰησοῦς· Εἶπον ὑμῖν, καὶ οὐ πιστεύετε. Τὴ
 the Jesus; I told you, and not you believe. The
 ἔργα, ἃ ἐγὼ ποίω ἐν τῇ ὀνοματί τοῦ πατρὸς μου,
 works, which I do in the name of the father of me,
 ταῦτα μαρτυρεῖ περὶ ἐμοῦ. ²⁶ Ἀλλ' ὑμεῖς οὐ πισ-
 these testify concerning me. But you not be-
 τέστε· οὐ γὰρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν.
 have; not for you are of the sheep the mine.
 * [Καθὼς εἶπον ὑμῖν,] ²⁷ τὰ πρόβατα τὰ ἐμὰ
 As I said to you, the sheep the mine
 τῆς φωνῆς μου ἀκούει, καὶ γινώσκω αὐτὰ, καὶ
 the voice of me hears, and I know them, and
 ἀκολουθοῦσιν μοι. ²⁸ Καθὼς ζωὴν αἰώνιον δίδωμι
 they follow me; and I life eternal give
 αὐτοῖς, καὶ οὐ μὴ ἀπολωνταὶ εἰς τὸ αἶωνον, καὶ
 to them, and not that they will perish into the a e, and

lead, and they will hear my voice, and there shall be one flock, One Shepherd.

¹⁷ On account of this the FATHER loves me, because I lay down my LIFE, that I may receive it again.

¹⁸ No one takes it from me, but I lay it down of myself. I have Authority to lay it down, and I have Authority to receive it again. This COMMANDMENT I received from my FATHER.

¹⁹ There was a Division again among the Jews because of these words.

²⁰ And many of them said, He has a Demon, and is mad, why do you hear him?

²¹ Others said, These are not the words of a Demoniac; can a Demon open the Eyes of the blind?

²² * It was then the FEAST OF DEDICATION at JERUSALEM; it was Winter;

²³ and * Jesus was walking in the TEMPLE, in SOLOMON'S PORCH.

²⁴ The Jews, therefore, surrounded him, and said to him, How long dost thou hold us in suspense? If thou art the MESSIAH, tell us plainly.

²⁵ Jesus answered them, I told you, and you did not believe; and the WORKS which I do in my FATHER'S NAME, they testify of me.

²⁶ But you believe not, because you are not of MY SHEEP.

²⁷ MY SHEEP hear my voice, and I know them, and they follow me;

²⁸ and I give them eternal Life; and they shall by no means perish to the

* VATICAN MANUSCRIPT.—19. then—omit. cation at JERUSALEM; it was Winter.

22. It was then the FEAST OF DEDICATION. 23. Jesus. 26. As I said to you—omit.

13. Ezek. xxviii. 22; Eph. ii. 14. 17. Isa. lili. 7, 8, 12; Heb. ii. 9. 18. John vi. 27; xv. 19; Acts ii. 24, 32. 19. John vii. 43; ix. 16. 20. John vii. 29; xlii. 45, 52. 21. Acts iii. 11; v. 12. 22. John vii. 47; 1 John iv. 6. 23. John vi. 27; xvii. 11, 12

οὐχ ἀρτᾶσαι τις αὐτὰ ἐκ τῆς χειρὸς μου. ²⁹ Ο
not will wrest any one them out of the hand of me. The

πατὴρ μου, ὃς δέδωκε μοι, μείζων πάντων ἐστίν·
father of me, who has given to me, greater of all is:

καὶ οὐδεὶς δυνάται ἀρτᾶσαι ἐκ τῆς χειρὸς
and no one is able to wrest out of the hand

τοῦ πατρὸς μου. ³⁰ Ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν.
of the father of me; I and the father one are.

³¹ Ἐβαστάσαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα
Took up then again stones the Jews that

λίθασωσιν αὐτόν. ³² Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς·
they might stone him. Answered them the Jesus;

Πολλὰ καλὰ ἔργα ἐδείξα ὑμῖν ἐκ τοῦ πατρὸς
Many good works I showed you from the father

μου· διὰ ποῖον αὐτῶν ἔργον λίθαζετε με·
of me, because of which of them work do you stone me?

³³ Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι * [λέγοντες·]
Answered him the Jews [saying:]

Περὶ καλοῦ ἔργου οὐ λίθαζομεν σε, ἀλλὰ
Concerning a good work not we stone thee, but

περὶ βλασφημίας, καὶ ὅτι συ, ἀνθρώπος ἐν.
concerning blasphemy, and that thou, a man being,

ποιεῖς, σεαυτοῦ Θεόν. ³⁴ Ἀπεκρίθη αὐτοῖς ὁ
makest thyself a god. Answered them the

Ἰησοῦς· Οὐκ ἐστὶ γεγραμμένον ἐν τῷ νόμῳ
Jesus. Not is it having been written in the law

ὑμῶν· “Ἐγὼ εἶπα, θεοὶ ἐστε.” ³⁵ Εἰ ἐκείνους
of you. “I said, gods you are?” If them

εἶπε θεούς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγενέτο,
he called gods, in whom the word of the God came,

καὶ οὐ δύναται λυθῆναι ἡ γραφή· ³⁶ ὃν δὲ πατὴρ
and not is able to be broken the writing; whom the father

ἡγίασε, καὶ ἀπεστείλεν εἰς τὸν κόσμον, ὑμεῖς
set apart, and sent into the world, you

λέγετε· Ὅτι βλασφημεῖς, ὅτι εἶπον, υἱὸς τοῦ
say That thou blasphemest, because I said, a son of the

Θεοῦ εἰμι; ³⁷ Εἰ οὐ ποίω τὰ ἔργα τοῦ πατρὸς
God I am? If not I do the works of the father

μου, μὴ πιστεύετε μοι. ³⁸ Εἰ δὲ ποίω, καὶ ἐμοὶ
of me, not you believe me. If but I do, and if me

μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα
not you believe, the works believe you; that

γινώτε καὶ πιστεύητε, ὅτι ἐν ἐμοὶ ὁ πατὴρ,
you may know and you may believe, that in me the father,

κτλῶ ἐν αὐτῷ. ³⁹ Ἐζητοῦν οὖν πάλιν αὐτόν
and I in him They sought therefore again him

πιάσαι· καὶ ἐξηλθεν ἐκ τῆς χειρὸς αὐτῶν.
to seize. and he went forth out of the hand of them.

⁴⁰ Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν
And he went again beyond the Jordan. to the

AGE, and no one shall wrest them out of my HAND.

²⁹ † My FATHER, who has given them to me, is greater than all; and no one is able to wrest them out of the FATHER'S HAND.

³⁰ † I and the FATHER are One.”

³¹ Then the JEWS took up Stones again, that they might stone him.

³² JEWS said to them, “Many good Works did I show you from the FATHER; on account of which of these Works do you stone me?”

³³ The JEWS answered him, “We do not stone thee for a Good Work, but for Blasphemy; and Because thou, being a Man, makest thyself God.”

³⁴ Jesus answered them, † “Is it not written in your LAW, ‘I said, You are Gods?’”

³⁵ If he called them Gods, to whom the WORD of GOD came, and the SCRIPTURE cannot be broken.

³⁶ of him whom the FATHER set apart and sent into the WORLD, do you say, ‘Thou blasphemest!’ Because I said, ‘I am a Son of God!’

³⁷ If I do not the WORKS of my FATHER, believe me not.

³⁸ But if I do, and if you believe not me, believe the WORKS, so that you may know and believe, † That the FATHER is in me, and I am in the FATHER.”

³⁹ Therefore, they were seeking again to seize Him; but he went forth out of their HAND.

⁴⁰ And he went away again beyond the JORDAN, into the PLACE where

* VATICAN MANUSCRIPT.—† the FATHER'S HAND.

† I am in the FATHER

† I am in the FATHER

† 30 John xvii. 11, 12

32. good Works.

34. Jesus

34. Psal xxxii. 6.

33. the

33. understand, That.

38. John

τοπος, όπου ἦν Ἰωάννης το πρῶτον βαπτίζων·
place where was John the first dipping;
καὶ ἐμεῖνεν ἐκεῖ. ⁴¹ Καὶ πολλοὶ ἦλθον πρὸς
and he abode there. And many came to
αὐτον, καὶ ἐλεγον· Ὅτι Ἰωάννης μὲν σημεῖον
him, and said: That John indeed a sign
ἐποίησεν οὐδὲν· πάντα δὲ ὅσα εἶπεν Ἰωάννης
did not one, all but what things said John
περὶ τούτου, ἀληθὴ ἦν. ⁴² Καὶ ἐπίστευσαν
concerning this, true was. And believed
πολλοὶ ἐκεῖ εἰς αὐτον.
many there into him.

ΚΕΦ. ια'. 11.

¹ Ἦν δὲ τις ἀσθενὸν, Λαζαρος, ἀπὸ Βηθανίας,
Was and certain sick one, Lazarus, from Bethany,
ἐκ τῆς κωμῆς Μαρίας καὶ Μαρθας τῆς ἀδελφῆς
out of the village of Mary and Martha the sister
αὐτῆς. ² (Ἦν δὲ Μαρία ἡ ἀλειψασα τοῦ κυρίου
of her. (Was and Mary the having anointed the lord
μυρρῷ, καὶ ἐκμάζασα τοὺς πόδας αὐτοῦ τὰς
with balsam, and wiped the feet of him with (the)
θρίβιν αὐτῆς· ἧς ὁ ἀδελφὸς Λαζαρος ἦσθε
beard of herself, of whom the brother Lazarus was
ραι.) ³ Ἀπεστείλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτον,
sent therefore the sisters to him,
λεγουσαι· Κυριε, ἰδε, ὃν φιλεῖς, ἀσθενεῖ.
saying: O Lord, lo, whom thou lovest, is sick.
⁴ Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· Αὕτη ἡ ἀσθενεία
Having heard and the Jesus said. This the sickness
οὐκ ἐστὶ πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δοξῆς
not is to death, but on account of the glory
τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς.
of the God, that may be glorified the son of the God through her.
⁵ Ἦγατα δὲ ὁ Ἰησοῦς τὴν Μαρθάν, καὶ τὴν
Loved now the Jesus the Martha, and the
ἀδελφὴν αὐτῆς, καὶ τὸν Λαζαρον. ⁶ Ὡς οὖν
sister of her, and the Lazarus. When then
ἤκουσεν, ὅτι ἀσθενεῖ, τότε μὲν ἐμείνεν ἐν ᾧ
he heard, that he was sick, then indeed he abode in which
ἦν τὸ πῶς δύο ἡμέρας. ⁷ Ἐπειτα μετὰ τούτου
he was place two days. Then after this
λέγει τοῖς μαθηταῖς· Ἀγόμεν εἰς τὴν Ἰουδαίαν
he says to the disciples: Let us go into the Judea
παλιν. ⁸ Λέγουσιν αὐτῷ οἱ μαθηταί· Ῥαββί,
again. Say to him the disciples; Rabbi,
νυν ἐζητοῦν σε λιθασαί οἱ Ἰουδαῖοι, καὶ παλιν
now sought thee to stone the Jews, and again
ὑπάγεις ἐκεῖ; ⁹ Ἀπεκρίθη Ἰησοῦς· Οὐχὶ δώδεκα
goest thou there? Answered Jesus: Not twelve
ὥραις ἐστὶν τῆς ἡμέρας; εἰς τίς περιπατῇ ἐν τῇ
are hours of the day? if any one may walk in the
ἡμέρᾳ, οὐ προσκοπτεῖ, ὅτι τὸ φῶς τοῦ κόσμου
day, not he stumbles, because the light of the world
τούτου βλέπει. ¹⁰ εἰς δὲ τίς περιπατῇ ἐν τῇ
this he sees? if but any one may walk in the
νυκτὶ, προσκοπτεῖ, ὅτι τὸ φῶς οὐκ ἐστὶν ἐν
night, he stumbles, because the light not is in

John was immersing at the first; and he abode there.

⁴¹ And many came to him, and said, "John, indeed, performed no Sign; † but Whatever John said concerning him was true."

⁴² And many believed into him there.

CHAPTER XI.

¹ Now there was a certain sick man, Lazarus of Bethany, from the village of † Mary, and Martha, her sister.

² († It was THAT Mary who ANOINTED the LORD, and wiped his FEET with her HAIR, whose BROTHER Lazarus was sick.)

³ The SISTERS, therefore, sent to him, saying, "Lord, behold, he whom thou lovest is sick."

⁴ But JESUS, having heard, said, "THIS SICKNESS is not to Death, † but for the GLORY of GOD, that the SON of GOD may be glorified by it."

⁵ Now JESUS loved MARTHA, and her SISTER, and LAZARUS.

⁶ When, therefore, he heard THAT he was sick, then, indeed, † he abode in the Place where he was Two Days.

⁷ Then, after this, he says to the DISCIPLES, "Let us go into JUDEA again."

⁸ The DISCIPLES say to him, "Rabbi, † the Jews recently sought to stone thee; and art thou going there again?"

⁹ Jesus answered, "Are there not Twelve Hours of the DAY? † If any one walk in the DAY, he stumbles not, Because he sees the LIGHT of this world."

¹⁰ But if any one walk in the NIGHT, he stumbles: Because the LIGHT is not in him."

† 41 John iii. 2.

† 1. Luke x. 35, 36.

† 2. Matt. xxvi. 7; Mark xiv. 3; John

iii. 5.

† 4. John ix. 3; ver. 60.

† 6. John x. 20.

† 3. John x. 31.

† 2. John ix. 4.

αὐτῶν. 11 Ταῦτα εἶπε· καὶ μετὰ τοῦτο λέγει
him. Those things he said; and after this he says
αὐτοῖς· Λαζάρους ὁ φίλος ἡμῶν κεκοιμήται·
to them; Lazarus the friend of us is fallen asleep;
ἀλλὰ πορευομαι, ἵνα ἐξυπνίσω αὐτόν. 12 Εἶπον
but I go, that I may awake him. Said

οὖν οἱ μαθηταὶ αὐτοῦ· Κυριε, εἰ κεκοιμήται,
then the disciples of him; O lord, if he is fallen asleep,
σωθήσεται. 13 Εἰρηκεῖ δὲ ὁ Ἰησοῦς περὶ τοῦ
he shall be saved. Had spoken but the Jesus about the
θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἐδοξάν, ὅτι περὶ τῆς
death of him; they but thought, that concerning the
κοιμήσεως τοῦ ὕπνου λέγει. 14 Τότε οὖν εἶπεν
repose of the sleep he speaks. Then therefore said

αὐτοῖς ὁ Ἰησοῦς παρήσια· Λαζάρους ἀπέθανε·
to them the Jesus plainly; Lazarus died;
καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ
and I rejoice because of you, that you may believe, that not
ἦμην ἐκεῖ· ἀλλ' αἰώμεν πρὸς αὐτόν. 16 Εἶπεν
I was there; but we may go to him. Said

οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθη-
then Thomas, that being called a twin, to the fellow-disci-
ταις· Αἰώμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ'
ples; May go also we, that we may die with
αὐτοῦ. 17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τεσσ-
him. Coming therefore the Jesus found him four

σάρας ἡμέρας ἤδη ἐχόντα ἐν τῇ μνημείῳ. 18 Ἦν
days already having within the tomb. Was

δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπο-
how the Bethany near the Jerusalem, about from
στραδίων δεκαπέντε.
furlongs fifteen.

19 Καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλυθέ-
And many of the Jews had come
πρὸς τὰς περὶ Μαρθᾶν καὶ Μαρίας, ἵνα παρη-
to those about Martha and Mary, that they might
θῇσονται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. 20 Ἦ
comfort them concerning the brother of them. The

οὖν Μαρθα ὡς ἤκουσεν, ὅτι Ἰησοῦς ἐρχεται,
then Martha when she heard, that Jesus was coming,
ὑπηντήσεν αὐτῷ· Μαρία δὲ ἐν τῇ οἰκῇ ἐκαθε-
met him; Mary but in the house was sit-

ζeto. 21 Εἶπεν οὖν ἡ Μαρθα πρὸς τὸν Ἰησοῦν·
ting. Said then the Martha to the Jesus,

Κυριε, εἰ ἡς ὧδε, ὁ ἀδελφός μου οὐκ ἀν-
O lord, if thou hadst been here, the brother of me not would
ετέθηκε· 22 ἀλλὰ καὶ νῦν οἶδα, ὅτι ὅσα
have died; But and now I know, that whatever things

ἀναιτήσῃ τὸν θεόν, δώσει σοὶ ὁ θεός. 23 Λέγει
thou mayst ask the God, will give to thee the God. Says

αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφός σου.
to her the Jesus; Will rise again the brother of thee.

24 Λέγει αὐτῇ Μαρθα· Οἶδα, ὅτι ἀναστήσεται,
Says to him Martha; I know, that he will rise again,

· 11 These things he said; and after this he says to them, † "Lazarus, our friend, has fallen asleep; but I am going, that I may awake him."

12 * The DISCIPLES, therefore, said to him, "Lord, if he has fallen asleep, he will recover."

13 But JESUS had spoken concerning his DEATH; but they thought That he was speaking of the REPOSE of SLEEP.

14 Then, therefore, JESUS said plainly, "Lazarus is dead;

15 and I rejoice, on your account, That I was not there, so that you may believe; but let us go to him."

16 Then THAT THOMAS, who is CALLED Didymus, said to the FELLOW-DISCIPLES, "Let us also go, that we may die with him."

17 JESUS, therefore, coming, found that he had been already Four Days in the tomb.

18 Now BETHANY was near JERUSALEM, about fifteen Furlongs distant.

19 And many of the Jews had come to those with Martha and Mary, that they might comfort them in concerning their BROTHER.

20 MARTHA, therefore, when she heard That * JESUS was coming, went to meet him; but MARY was sitting in the house.

21 Then MARTHA said to * JESUS, "Lord, if thou hadst been here, my BROTHER would not have died.

22 * And even now I know, † That whatever things thou wilt ask of GOD, GOD will give thee."

23 JESUS said to her, "Thy BROTHER will rise again."

24 * MARTHA said to him, † "I know that he will

* VATICAN MANUSCRIPT.—13. The DISCIPLES, therefore, said to him.

21. Jesus.

22. And.

24. MARTHA.

20. Jesus.

† 11. Deut. xxxi. 16; Dan. xii. 2; Matt. ix. 24; Acts vii. 60; 1 Cor. xv. 18, 51. ; 22. John

ix. 31.

† 24. Luke xiv. 14; John v. 27.

ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ²⁵ Εἶπεν
 in the resurrection in the last day. Said
 αὐτῇ ὁ Ἰησοῦς· Εγὼ εἰμι ἡ ἀνάστασις καὶ ἡ
 to her the Jesus; I am the resurrection and the
 ζωὴ· ὁ πιστεύων εἰς ἐμέ, καὶ ἀποθάνῃ, ζήσεται·
 he believing into me, even if he may die, he shall live:
²⁶ καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμέ, οὐ μὴ
 and all the living and believing into me, not not
 ἀποθάνῃ εἰς τὸν αἰῶνα. Πιστεύεις τούτου;
 may die into the age. Believest thou this?
²⁷ Ἀποκρίθη αὐτῇ· Ναί, κὺριε· ἐγὼ πεπίστευκα, ὅτι
 She says to him; Yea, O Lord; I have believed, that
 σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ θεοῦ, ὁ εἰς τὸν κόσ-
 thou art the Anointed, the son of the God, he into the world
 μόν ἐρχομένης. ²⁸ Καὶ ταῦτα εἰπούσα, ἀπηλθὲ,
 coming. And these things saying, she went,
 καὶ ἐφώνησε Μαριὰν τὴν ἀδελφὴν αὐτῆς Λαζάρου,
 and called Mary the sister of her privately
 εἰπούσα· Ὁ διδάσκαλος παρῆστι, καὶ φωνεῖ σε.
 saying; The teacher is present, and calls thee.
²⁹ Ἐκείνη ὡς ἤκουσεν, ἐγείρεται ταχὺ, καὶ ἐρχο-
 She when she heard, rises up quickly, and comes
 ται πρὸς αὐτόν. ³⁰ (Οὐκ ἔτι νῦν ἐληλυθεὶ ὁ Ἰη-
 to him. (Not yet now had come the Je-
 σους εἰς τὴν κώμην· ἀλλ' ἦν ἐν τῷ τόπῳ, ὅπου
 sus into the village; but was in the place, where
 ὑπῆρχεν αὐτῷ ἡ Μαρία.) ³¹ Οἱ οὖν Ἰουδαῖοι,
 met him the Martha.) Therefore Jews,
 οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθου-
 those being with her in the house and were comfort-
 μνοι αὐτὴν, ἰδόντες τὴν Μαριὰν, ὅτι ταχέως
 ing her, seeing the Mary, that quickly
 ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησάν αὐτῇ, λεγόν-
 she rose up and went out, followed her, saying:
 τες· Ὅτι ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ
 That she goes into the tomb, that she may weep
 ἐκεῖ. ³² Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰη-
 there. Therefore Mary when came where was the Je-
 σους, ἰδούσα αὐτόν, ἐπεσεν αὐτὸν εἰς τοὺς
 sus, seeing him, she fell of him to the
 πόδας, λέγουσα αὐτῷ· Κυριε, εἰ ἢς ὦδε,
 feet, saying to him; O Lord, if thou hadst been here,
 οὐκ ἂν ἀπέθανε μὲν ὁ ἀδελφός. ³³ Ἰησοῦς οὖν
 not would have died of me the brother. Jesus therefore
 ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόν-
 when he saw her weeping, and those having come
 τας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ
 with her Jews weeping, he was agitated in the
 πνεύματι, καὶ ἐταράξεν ἑαυτὸν, ³⁴ καὶ εἶπε·
 spirit, and troubled himself, and said;
 Πού τοθεῖκατε αὐτόν· Λέγουσιν αὐτῷ· Κυριε,
 Where have you laid him? They say to him; O Lord,
 ἐρχόν, καὶ ἴδε. ³⁵ Ἐδάκρυσεν ὁ Ἰησοῦς.
 come, and see. Wept the Jesus.

rise again, in the RESUR-
 RECTION, in the LAST DAY."

²⁵ JESUS said to her, "I
 am † the RESURRECTION,
 and † the LIFE; HE BE-
 LIEVING into me, even
 though he die, shall live;
²⁶ and no one LIVING
 and believing into me, shall
 die to the AGE. Dost thou
 believe this?"

²⁷ She says to him, "Yes,
 Lord; † I have believed that
 thou art the MESSIAH,
 THAT SON OF GOD COMING
 into the WORLD."

²⁸ And saying these
 things, she went and called
 Mary, her SISTER, pri-
 vately, saying, "The TEA-
 CHER is come, and calls
 thee."

²⁹ And she, when she
 heard, rose up quickly, and
 came to him.

³⁰ Now JESUS had not
 yet come into the VIL-
 LAGE, but was *still in the
 PLACE where Martha met
 him.

³¹ THOSE JEWS, there-
 fore, who WERE with her
 in the HOUSE, and were
 consoling her, seeing MA-
 RY, That she rose up sud-
 denly and went out, fol-
 lowed her, * saying, "She
 is going to the TOMB, that
 she may weep there."

³² MARY, therefore, when
 she came where * Jesus
 was, seeing him, fell at his
 FEET, saying to him, "Lord,
 if thou hadst been here,
 My BROTHER would not
 have died."

³³ When JESUS, there-
 fore, saw her weeping, and
 the JEWS having come with
 her weeping, he was greatly
 agitated in his SPIRIT, and
 affected,

³⁴ and said, "Where
 have you laid him?" They
 say to him, "Lord, come
 and see"

³⁵ † JESUS wept.

* VATICAN MANUSCRIPT.—22. And she, when she heard, rose up.
 PLACE. 31. thinking. 32. still in the

30. still in the

† 23. John v. 21: vi. 38, 40, 41.

‡ 23. John i. 4: vi. 35: xiv. 0; Col. iii. 4; 1 John i.

1, 3: v. 11.

127. Matt. xvi. 16; John i. 43; iv. 42; vi. 14, 60.

‡ 23. Luke xix. 41.

36 **Ελεγον ουν οι Ιουδαιοι·** **Ιδε, πως εφιλει αυτον.**

Said then the Jews; See, how he loved him.

37 **Τινες δε εξ αυτων ειπον·** **Ουκ ηδυνατο ουτος,**

δ ανοιξας τους οφθαλμους του τυφλου ποιησαι,
he having opened the eyes of the blind to have caused,
ινα και ουτος μη αποθνηη; 38 **Ιησους ουν παλιν**
that even this not should die? Jesus therefore again

εμβριωμενος εν εαυτω, ερχεται εις το μνη-
being agitated in himself, comes to the tomb.

μειον. **Ην δε σπηλαιον, και λιθος επεκειτο επ'**

It was now a cave, and a stone was lying on

αυτω. 39 **Λεγει ο Ιησους·** **Αρατε τον λιθον.**

it. Says the Jesus; Take away the stone.

Λεγει αυτω η αδελφη του τεθνηκτος, Μαρθα·

Says to him the sister of the having died, Martha·

Κυριε, ηδη οζει τεταρταιος γαρ εστι. 40 **Λεγει**

O lord, now he smells; fourth day for it is. Says

αυτη ο Ιησους· **Ουκ ειπον σοι, οτι εαν πιστευ-**

to her the Jesus; Not I said to thee, that if thou wouldst.

σης, οφει την δοξαν του θεου; 41 **Ηραν ουν**

believe, thou shalt see the glory of the God? They took away then

τον λιθον. **Ο δε Ιησους ηρε τους οφθαλμους**

the stone. The but Jesus lifted up the eyes

ανω, και ειπε· **Πατερ, ευχαριστω σοι, οτι**

above, and said; O father, I give thanks to thee, that

ηκουσας μου. 42 **Εγω δε ηδειν, οτι παντοτε μου**

thou didst hear me. I and knew, that always me

ακουεις· **αλλα δια τον οχλον τον περισστωτα**

thou hearest; but on account of the crowd that standing-by

ειπον, ινα πιστευσωσιν, οτι συ με απεπειλεις.

I spoke, so that they may believe, that thou me hast sent.

43 **Και ταυτα ειπων, φωνη μεγαλη εκραυγασε.**

And these things saying, with a voice loud he cried out.

Λαζαρε, δευρο εξω. 44 **Εξηλθεν ο τεθνηκws.**

O Lazarus, come out. Came out he having been dead,

δεδεμενος τους ποδας και τας χειρας κειριαις,

having been bound the feet and the hands with bandages,

και η οψις αυτου σουδαριw περιεδεδετο. **Λεγει**

and the face of him with a napkin bound about. Says

αυτοις ο Ιησους· **Λυσατε αυτον, και αφετε ινα**

to them the Jesus; Loose you him, and allow to

γειν. 45 **Πολλοι ουν εκ των Ιουδαιων, οι**

go. Many therefore of the Jews, those

ελθοντες προς την Μαριαν, και θασασαμενοι α

having come to the Mary, and having gazed upon what

εποιησεν, επιστευσαν εις αυτον. 46 **Τινες δε**

he did, believed into him. Some but

εξ αυτων απηλθον προς τους Φαρισαιους, και

of them went to the Pharisees, and

ειπεν αυτοις α εποιησεν ο Ιησους.

told them what did the Jesus.

47 **Συνηγαγον ουν οι αρχιερεις και οι Φαρι-**

Assembled then the high-priests and the Phari-

36 The Jews, therefore, said, "Behold, how he loved him!"

37 But some of them said, "Could not he, who OPENED the EYES of the BLIND man, have even prevented this man's death?"

38 JESUS, therefore, again being agitated within himself, comes to the TOMBS. Now it was a CAVE, and a Stone was lying upon it.

39 JESUS said, "Take away the STONE." Martha, the SISTER of HIM who had died, says to him, "Lord, he smells now; for it is the fourth day."

40 JESUS says to her, "Did I not tell thee, That if thou wouldst believe, thou shalt see the GLORY of GOD?"

41 Then they took away the stone. AND JESUS lifted his EYES above, and said, "I father, I give thanks to thee That thou didst hear me."

42 AND I knew That thou hearest Me always; but on account of THAT CROWD STANDING BY I spoke, so that they may believe That thou didst send Me."

43 AND having said these words, he cried out with a loud Voice, "Lazarus, come forth!"

44 HE who that been DEAD came forth, having his HANDS and FEET bound with Bandages, and his FACE bound about with a Napkin. * JESUS says to them, "Loose him, and let him go."

45 MANY, therefore, of the JEWS who CAME to MARY, † and beheld * that which he had done, believed into him.

46 But some of them went to the PHARISEES, and told them what things JESUS did.

47 Then the HIGH-PRIESTS and the PHARI-

* VATICAN MANUSCRIPT.—30. had died, says. had done, believed.

44 Jesus.

45. that which he

† 37 John ix. 6.

‡ 40. ver. 4, 23.

‡ 42. John xii. 30.

‡ 44. John xx. 7.

‡ 46. John ii. 23; x. 43; xii. 11, 13.

σαισι συνεδριον, και ελεγον· Τι ποιουμεν; ^{οτι} ^{one} ^{a high council, and} ^{said:} ^{What are we doing? because} ^{οτις} ^{the man} ^{many signs does.} ⁴³ ^{Εαν} ^{if} ^{αφ-} ^{we}
σμεν αυτον ουτω, παντες πιστευουσιν εις αυτον·

και ελευσονται οι Ρωμαιοι, και αρουσιν ημων και ^{and} ^{will come} ^{the Romans,} ^{and will take away of us} ^{both} ^{του τοπον} ^{the place} ^{και το εθνος.} ⁴⁴ ^{Εις} ^{one} ^{δε} ^{and} ^{τις} ^{certain} ^{αυτων,} ^{of them}

Καιαφας, αρχιερευς ων του ενιαυτου εκεινου, ^{Caiaphas, high-priest being of the year that,} ^{ειπεν} ^{said} ^{αυτοις;} ^{Τμεις} ^{you} ^{ουκ} ^{not} ^{οιδατε} ^{know} ^{ουθεν.} ⁴⁵ ^{Ουδε} ^{neither} ^{αυτοις;} ^{You} ^{ουκ} ^{know} ^{nothing.}

διαλογιζεσθε, ^{do you consider,} ^{οτι} ^{that} ^{συμφερει} ^{it is better} ^{ημιν,} ^{for us,} ^{ινα} ^{that} ^{εις} ^{one} ^{ανθρω-} ^{man}
πος ^{should die} ^{επι} ^{in behalf} ^{του λαου,} ^{and} ^{μη} ^{not} ^{ολον} ^{the} ^{το} ^{εθνος} ^{should perish.} ⁴⁶ ^{Τουτο} ^{this} ^{δε} ^{but} ^{αφ'} ^{from} ^{εαυτου} ^{himself} ^{ουκ} ^{not}

ειπεν ^{said,} ^{αλλα} ^{but} ^{αρχιερευς} ^{high-priest} ^{ων} ^{being} ^{του} ^{of the} ^{ενιαυτου} ^{year} ^{εκεινου,} ^{that,} ^{προεφητευσεν,} ^{he prophesied,} ^{οτι} ^{that} ^{εμελλεν} ^{was about} ^{Ιησους} ^{to die} ^{αποθνησκειν} ^{to die}

υπερ ^{in behalf} ^{του} ^{of the} ^{εθνους;} ⁴⁷ ^{και} ^{and} ^{ουχ} ^{not} ^{υπερ} ^{in behalf} ^{του} ^{of the} ^{εθνους} ^{alone,} ^{αλλ'} ^{but} ^{ινα} ^{that} ^{και} ^{and} ^{τα} ^{the} ^{τεκνα} ^{children} ^{του} ^{of the} ^{θεου} ^{those} ^{τα} ^{those}

δισκορπισμενα συναγαγη εις εν. ^{having been scattered he should gather into one.} ⁴⁸ ^{Αν'} ^{from} ^{εκεινης} ^{that} ^{ουν} ^{therefore} ^{της} ^{the} ^{ημερας} ^{day} ^{συμβουλευ-} ^{they took counsel}
σαντο, ^{together,} ^{ινα} ^{that} ^{αποκτεινωσιν} ^{they might kill} ^{αυτον.} ⁴⁹ ^{Ιησους} ^{Jesus} ^{ουν} ^{therefore}

ουκετι ^{no longer} ^{παρρησια} ^{publicly} ^{περιεπατει} ^{walked} ^{εν} ^{among} ^{τοις} ^{the} ^{Ιουδαιοις,} ^{the Jews,} ^{αλλα} ^{but} ^{απηλθεν} ^{went away} ^{εκειθεν} ^{thence} ^{εις} ^{into} ^{την} ^{the} ^{χωραν} ^{country} ^{εγγυς} ^{near} ^{της} ^{the}

ερημου, ^{desert,} ^{εις} ^{into} ^{Εφραιμ} ^{Ephraim} ^{λεγομενην} ^{being called} ^{πολιν} ^{a city;} ^{και} ^{and} ^{εκει} ^{there} ^{διετριβε} ^{remained} ^{μετα} ^{with} ^{των} ^{the} ^{μαθητων} ^{disciples} ^{αυτου.} ⁵⁰ ^{Ην} ^{was} ^{δε} ^{and}

εγγυς ^{near} ^{το} ^{the} ^{πασχα} ^{passover} ^{των} ^{of the} ^{Ιουδαιων} ^{Jews;} ^{και} ^{and} ^{ανεβησαν} ^{went up} ^{πολλοι} ^{many} ^{εις} ^{into} ^{Ιεροσολυμα} ^{Jerusalem} ^{εκ} ^{out} ^{της} ^{of the} ^{χωρας} ^{country} ^{προ} ^{before} ^{του} ^{the}

πασχα, ^{passover,} ^{ινα} ^{that} ^{αγνισωσιν} ^{they might purify} ^{εαυτους.} ⁵¹ ^{Εζητουν} ^{they sought} ^{ουν} ^{then}

αυτον· ^{they sought for him.}

SEES convened the Sanhedrim, and said, † "What are we doing? Because This MAN performs Many Signs.

48 If we suffer him thus, all will believe into him; and the ROMANS will come and take away both our PLACE and NATION."

49 And a certain one of them, † Caiaphas, † being High-priest that YEAR, said to them, "You know nothing;

50 † neither do you consider That it is expedient for us that One Man should die in behalf of the PEOPLE, than that the WHOLE NATION should perish."

51 But he said this not from himself; but being High-priest that YEAR, he predicted That Jesus was about to die in behalf of the NATION;

52 and not only in behalf of the NATION, † but that he should also assemble into one, THOSE CHILDREN of GOD who have been SCATTERED ABROAD.

53 Therefore from That DAY, * they took counsel that they might kill him.

54 * Jesus, † therefore, walked no longer publicly among the Jews, but went away thence into the COUNTRY near the DESERT, into a City called † Ephraim, and there * abode with the DISCIPLES.

55 † And the PASSOVER of the Jews was near; and many went up to Jerusalem out of the COUNTRY, before the PASSOVER, that they might purify themselves.

56 Then they sought for

* VATICAN MANUSCRIPT.—48. they took counsel. 54. JESUS. 55. abode with the DISCIPLES.

† 47. By the law of MOSES, Exod. xl. 15, the office of high-priest was for life, and the son of Aaron's race always succeeded his father. But at this time the high-priesthood was almost annual; the Romans and Herod put down and raised up whom they pleased, and when they pleased, without alluding to any other rule than merely that the person put in this office should be of the sacerdotal race. Caiaphas held this office eight or nine years.—Clarke. † 51. A little village in the neighborhood of Bethel. Eusebius and Jerome say it was about twenty miles north of Jerusalem.

‡ 47. John xii. 19; Acts iv. 16. ‡ 49. Luke iii. 8; John xviii. 14; Acts iv. 6. 288. John xviii. 14. ‡ 52. Isa. xlix. 6; John x. 16. Eph. i. 10; II. 14—17. ‡ 54. John vi. 1, 8; viii. 1. ‡ 55. John ii. 13; v. 1; vi. 4.

τον Ἰησοῦν, καὶ εἶπον μετ' ἀλλήλων ἐν τῷ
the Jesus, and said with each other in the
ἱερῷ ἑστῆκοτες· Τι δοκεῖ ὑμῖν· ὅτι οὐ μὴ
temple standing; What think you? that not
ἔλθῃ εἰς τὴν ἑορτὴν; ⁵⁷ Δεδώκεισαν δὲ
he may come to the feast? Had given now
* [καὶ] οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὴν,
[both] the high-priests and the Pharisees a commandment,
ἵνα εἰάν τις γινῶσκει πού ἐστι, μὴνύσῃ, ὥπως
that if any one should know where he is, he should show, how
πιάσωσιν αὐτόν.
they might seize him.

ΚΕΦ. ΙΒ'. 12.

¹ Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα
The therefore Jesus before six days the passover
ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λαζάρους * [ὁ τε θ-
came into Bethany, where was Lazarus [he having
νήκως,] ὃν ἡγείρεν ἐκ νεκρῶν. ² Ἐποίησαν οὖν
been dead,] whom he raised out of dead ones. They made therefore
αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκονεῖ· ὁ δὲ
him a supper there, and the Martha served; the but
Λαζάρους εἰς τὴν ἀνακείμενων σὺν αὐτῷ.
Lazarus one was of those reclining with him.
³ Ἡ οὖν Μαρία λαβούσα λίτραν μυρου ναρδου
The then Mary having taken a pound of balsam of spikenard
πιστικῆς πολυτιμοῦ, ᾗλειψε τοὺς πόδας τοῦ
genuine of great price, anointed the feet of the
Ἰησοῦ, καὶ ἐξεμαξε τὰς θρ-ξιν αὐτῆς τοὺς πόδας
Jesus, and wiped with the hairs of herself the feet
αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς οσμῆς τοῦ
of him; the and house was filled with the odor of the
μυρου. ⁴ Λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ,
balsam. Says therefore one of the disciples of him,
Ἰούδας Σιμωνος Ἰσκαριώτης, ὁ μελλῶν αὐτὸν
Judas of Simon Iscariot, he being about him
παράδοῦναι· ⁵ Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη
to deliver up. Why this the balsam not sold
τριάκοντα δηνάρων, καὶ ἐδόθη πτωχοῖς; ⁶ Εἶπε
three hundred denarii, and given to poor ones? He said
δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἐμελεῖ
now this, not because about the poor it concerned
αὐτῷ, ἀλλ' ὅτι κλεπτής ἦν, καὶ τὸ γλωσσοκο-
him, but because a thief he was, and the box
μαγ εἶχε, καὶ τὰ βαλλόμενα ἐβαστάζειν.
he had, and the things being put in he carried off.
⁷ Εἶπεν οὖν ὁ Ἰησοῦς· Ἀφες αὐτὴν· εἰς τὴν
Said therefore the Jesus; Let alone her, for the
ἡμέραν τοῦ ἐνταφιασμοῦ μου τητήρηκεν αὐτό.
day of the embalming of me she has kept it.
⁸ Τοὺς πτωχοὺς γὰρ παντοτε εἴχετε μεθ' ἑαυ-
The poor for always you have with your-
τῶν, ἐμε δὲ οὐ παντοτε εἴχετε. ⁹ Ἐγὼ οὖν
selves, me but not always you have. Knew therefore
ὁχλος πολὺς ἐκ τῶν Ἰουδαίων, ὅτι ἐκεῖ ἐστὶ·
a crowd great of the Jews, that there he is,

JESUS, and said to one another, standing in the TEMPLE, "What think you? Will he not come to the FEAST?"

⁵⁷ Now the HIGH-PRIESTS and the PHARISEES had given * a Commandment, that if any one knew where he was, he should show how they might apprehend him.

CHAPTER XII.

¹ Then JESUS Six Days before the PASSOVER came to Bethany, † where THAT LAZARUS was whom * JESUS raised from the Dead.

² † They made him, therefore, a Supper there, and MARTHA served; but LAZARUS was one of those RECLINING with him.

³ Then † MARY having taken a Pound of Balsam of genuine Spikenard, very costly, anointed the FEET of * JESUS, and wiped his FEET with her HAIR; and the house was filled with the ODOR of the BALSAM.

⁴ * And one of his DISCIPLES, THAT ISCARIOT who was ABOUT to betray him, says,

⁵ "Why was not This BALSAM sold for Thrice hundred Denarii, and given to the Poor?"

⁶ Now he said this, not Because he cared for the poor; but because he was a Thief, and had the BOX, and stole what THINGS were DEPOSITED in it.

⁷ JESUS, therefore, said, * "Suffer her, that she may keep it for the DAY of my EMBALMING.

⁸ For † the POOR you have always with yourselves; but Me you have not always."

⁹ A great Crowd of the Jews, therefore, knew That he was there; and they

* VATICAN MANUSCRIPT.—57. Commandments that. having been dead.—omit. 1. Jesus raised. 2. Jesus. that ISCARIOT who was ABOUT to betray him, says.

57. both.—omit. 1. he 4. And one of his DISCIPLES, 7. Suffer her, that she may keep

† 1. John xi. 1, 43. 1. 2. Matt. xxvi. 6; Mark xiv. 3. 3. Matt. xxvi. 11; Mark xiv 7.

† 2. John xi. 2. 3

και ηλθον ου δια τον Ιησουν μονον, αλλ' ινα
 and they came not on account of the Jesus alone, but that
 και τον Λαζαρον ιδωσιν, ον ηγειρεν εκ νεκρων.
 also the Lazarus they might see, whom he raised out of dead ones.
 10 Εβουλευσαντο δε οι αρχιερεις, ινα και τον
 Took counsel but the high-priests, that also the
 Λαζαρον αποκτεινωσιν· 11 οτι πολλοι δι' αυτον
 Lazarus they might kill; because many on account of him
 υπηγον των Ιουδαιων, και επιστευον εις τον Ιη-
 went away of the Jews, and believed into the Je-
 σουν.
 sus.

12 Τη επαυριον οχλος πολυς, ο ελθων εις την
 On the morrow a crowd great, who having come to the
 ιερτην, ακουσαντες, οτι ερχεται Ιησους εις
 feast, having heard that was coming Jesus into
 'Ιεροσολυμα, 13 ελαβον τα βαια των φοινικων,
 Jerusalem, they took the branches of the palm-trees,
 και εξηλθον εις υπαντησιν αυτω, και εκραζον·
 and went out to a meeting with him, and cried out;
 'Ωσαννα, ευλογημενος ο ερχομενος εν ονοματι
 Hosanna, worthy of blessing he coming in name
 κυριου, ο βασιλευς του Ισραηλ. 14 Εύρων δε ο
 of Lord, the king of the Israel. Finding and the
 Ιησους οναριον, εκαθισεν επ' αυτω, καθως εστι
 Jesus a young ass, he sat on it, as it is
 γεγραμμενον· 15 "Μη φοβου, θυγατερ Σιων·
 having been written: "Not fear, O daughter of Zion;
 ιδου, ο βασιλευς σου ερχεται καυημενος επι
 lo, the king of thee comes sitting on
 πωλον ονου." 16 Ταυτα δε ουκ εγνωσαν οι
 a foal of an ass." These things now not knew the
 μαθηται αυτου το πρωτον· αλλ' οτε εδοξασθη
 disciples of him the first; but when was glorified
 ο Ιησους, τότε εμνησθησαν, οτι ταυτα ην επ'
 the Jesus, then they remembered, that these things were about
 αυτω γεγραμμενα, και ταυτα εποιησαν αυτω·
 him having been written, and these things they did to him.
 17 Εμαρτυρει ουν ο οχλος, ο ον μετ' αυτου, οτι
 Testified then the crowd, that being with him, that
 τον Λαζαρον εφωνησεν εκ του μνημειου, και
 the Lazarus he called out of the tomb, and
 ηγειρεν αυτον εκ νεκρων. 18 Δια τουτο και
 raised him out of dead ones. On account of this also
 υπηκτισεν αυτω ο οχλος, οτι ηκουσαν τουτο
 met him the crowd, because they heard this
 αυτου πεποιθηκαι το σημειον. 19 Οι ουν Φαρι-
 him to have done the sign. The then Phari-
 σαιοι ειπον προς ιαυτους· Θεωρειτε οτι ουκ
 sees and to themselves; You see that not
 ωφελειτε ουδεν· ιδε, ο κοσμος οπισω αυτου
 you gain nothing; see, the world after him
 απηλθεν.
 is going away.

20 Ηταν δε τινες 'Ελληνες εκ των αναβαινον-
 Were and some Greeks of those going
 των, ινα προσκυνησωσιν εν τη ιερτη. 21 Ουτοι
 up, that they might worship in the feast. These

came, not on account of Jesus only, but also that they might see LAZARUS, whom he raised from the DEAD.

10 † * And even the HIGH-PRIESTS took counsel, that they might kill LAZARUS also;

11 † Because, on account of him, many of the Jews went away, and believed into Jesus.

12 † THE NEXT DAY, a great CROWD HAVING COME to the FEAST, having heard That Jesus was coming to Jerusalem,

13 TOOK BRANCHES of PALM-TREES, and went out to meet him, and cried out, † "Hosanna, Blessed is HE who comes in the Name of Jehovah, the KING of ISRAEL!"

14 And JESUS having found a Young ass, sat on it, as it has been written,

15 † "Fear not, * daughter of Zion; behold, thy KING comes, sitting on "the Colt of an Ass."

16 Now these things his DISCIPLES knew not at FIRST; but when JESUS was glorified, † then they remembered That These things had been written about him, and they did these things to him.

17 THEN THAT CROWD which was with him, testified that he called LAZARUS out of the TOMB, and raised him from the dead.

18 On this account also the CROWD met him, Because they heard that he had done This SIGN.

19 Therefore the PHARISES, said among themselves, † "You see that you are gaining nothing; behold, the world is gone away after him."

20 And there were † some Greeks of THOSE HAVING GONE UP, that they might worship during the FEAST.

* VATICAN MANUSCRIPT.—10. But even the HIGH-PRIESTS.

13. DAUGHTER of ZION.

† 10. Luke xvi. 31. † 11. John xi. 45. † 12. Matt. xxi. 8; Mark xi. 8; Luke xix. 28, &c. † 13. Ps. cxviii. 24, 26. † 14. Zech. ix. 9. † 15. John xiv. 24.

† 16. John xiv. 24.

οὐν προσήλθον Φίλιππ, τῷ ἀπο Βηθσαϊδα τῆς
therefore came to Philip, that from Bethsaida of the
Γαλιλαίας, καὶ πρῶτων αὐτοῦ, λεγόντες· Κυριε,
Galilee, and were asking him, saying; O Sir,
θελομεν τὸν Ἰησοῦν ἰδεῖν. * Ἐρχεται Φίλιπ-
we wish the Jesus to see. Comes Philip,
πος, καὶ λέγει τῷ Ἀνδρεᾷ· * [καὶ παλιν] Ἀν-
and says to the Andrew; [and again] An-
δρεᾷ καὶ Φίλιππος λεγούσι τῷ Ἰησοῦ. * Ὁ δὲ
drew and Philip say to the Jesus. The but
Ἰησοῦς ἀπεκρίνατο αὐτοῖς, λέγων· Ἐληλυθεν ἡ
Jesus answered them, saying; Has come the
ώρα, ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. * Ἀμην
hour, that may be glorified the son of the man. Indeed
ἀγὴν λέγω ὑμῖν, εἰ μὴ ὁ κόκκος τοῦ σίτου
Indeed I say to you, If not the grain of the wheat
πέσῃ εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει·
falling into the ground should die, he alone abide;
εἰ δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. * Ὁ
If but it may die, much fruit it bears. He
φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολεσεῖ αὐτὴν· καὶ
loving the life of himself, shall lose her; and
ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ,
he hating the life of himself in the world this,
εἰς ζωὴν αἰωνίον φυλάξει αὐτὴν.
into life age-lasting shall keep her.

* Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθεῖτω·
If me may serve any one, me let him follow;
καὶ ὅπου ἐμὶ ἐγώ, ἐκεῖ καὶ ὁ διακὸνος ὁ ἐμός
and where am I, there also the servant the mine
ἔσται· εἰ μὴ τις ἐμοὶ διακονῇ, τιμῆσει αὐτὸν ὁ
shall be; if any one me may serve, will serve him the
πατήρ. * Νυν ἡ ψυχὴ μου τεταρακταῖ· καὶ τί
father. Now the soul of me is troubled; and what
εἰπῶ· Πατήρ, σῶσω με ἐκ τῆς ὥρας ταύτης·
shall I say? O father, save me from the hour this?
Ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.
But on account of this I came to the hour this.

* Πατήρ, δοξάσον σου τὸ ὄνομα. Ἠλθεν οὖν
O father, glorify of thee the name. Came then
φῶν ἐκ τοῦ οὐρανοῦ· * Καὶ ἐδόξασα, καὶ
a voice out of the heaven; * Both I glorified, and
παλιν δοξάσω. * Ὁ * [οὖν] ὄχλος ὁ ἑστὼς
again will glorify. * The [therefore] crowd that standing
καὶ ἀκουσας, εἶπε βροντὴν γεγενεῖναι. Ἄλλοι
and hearing, said thunder to have been. Others
εἶπον· Ἀγγελὸς αὐτοῦ λελάληκεν. * Ἀπεκρίθη
said; A messenger to him has spoken. Answered
ὁ Ἰησοῦς καὶ εἶπεν· Οὐ δὲ ἐμε αὐτὴ ἡ φωνὴ
the Jesus and said; Not on account of me this the voice
γεγονεν, ἀλλὰ δι' ὑμᾶς. * Νυν κρίσις ἐστὶ
has come, but on account of you. Now a judgment is
τοῦ κόσμου τούτου· νυν ὁ ἀρχὼν τοῦ κόσμου
the world this; now the ruler of the world
τοῦτου· νυν ὁ ἀρχὼν τοῦ κόσμου τούτου ἐκβλη-
this. now the ruler of the world this will be

21 These, therefore, came to THAT Philip who was of Bethsaida of GALILEE, and asked him, saying, "Sir, we wish to see JESUS."

22 * PHILIP comes and tells ANDREW; ANDREW and Philip * come and tell JESUS.

23 AND JESUS * answers them, saying, "The HOUR has come that the SON of MAN may be glorified."

24 Indeed, I assure you, If the GRAIN of WHEAT falling into the GROUND should not die, it remains alone; but if it should die, it bears MUCH FRUIT.

25 † HE LOVING his LIFE shall lose it, and HE HATING his LIFE in this WORLD shall preserve it to aionian LIFE.

26 If any one serve me, let him follow me; and where I am, there also shall MY SERVANT be. If any one serve me, him will the FATHER honor.

27 † Now is my SOUL troubled; and what shall I say? Father, save me from this HOUR? But on this account I came to this HOUR.

28 Father, glorify * Thy NAME." † Then a Voice came from HEAVEN, "I both glorified and will glorify again."

29 THAT CROWD STAND-ING and hearing, said, "It was THUNDER;" others said, "An Angel has spoken to him."

30 * Jesus answered and said, "This VOICE has not come on account of me, but on your account."

31 There is now a Judgment of this WORLD; † the RULER of this WORLD shall now be cast out.

* VATICAN MANUSCRIPT.—22. PHILIP. 23. answered.

23. My name.

22. and again—omit.

23. therefore—omit.

23. come and tell.

30. Jesus.

† 23. John xiii. 32; xvii. 1.

† 24. 1 Cor. xv. 36.

† 25. Matt. x. 39; xvi. 25; Mark

viii. 25; Luke ix. 31; xvii. 31.

† 26. John xiv. 2; xvii. 34; 1 Thess. iv. 17.

† 27.

Matt. xxvi. 38, 39; Luke xii. 50; John xiii. 31.

† 28. Matt. xiii. 17.

† 31. John xiv.

30. xvi. 11.

θησεται εξω. ³² Καγω εαν υψωθω εκ της
out And I if I should be lifted up from the
γης, παντας ελκυσω προς εμαυτον. ³³ Τουτο
earth, all will draw to myself. This
δε ελεγε, σημαινων ποιηθ' θανατω ημελλον απο-
but he said, signifying by what death he was about to
θησκειν. ³⁴ Απεκριθη αυτω ο οχλος· Ἡμεῖς
an. Answered him the crowd; We
ηκουσαμεν εκ του νομου, οτι ο Χριστος μενει
heard out of the law, that the Anointed abides
εις τον αιωνα· και πως συ λεγεις, οτι δει
into the age; and how thou sayest, that it behooves
υψωθηναι τον υιον του ανθρωπου; τις εστιν
to be lifted up the son of the man? who is
οιτος ο υιος του ανθρωπου; ³⁵ Ειπεν ουν αυτοις
this the son of the man? Said then to them
ο Ιησους· Ετι μικρον χρονον το φως εν υμιν
the Jesus; Yet a little time the light among you
εστι. Περιπατετε, εως το φως εχετε, ινα μη
is. Walk you, while the light you have, that not
σκοτια θμας καταλαβη· και ο περιπατων εν τη
darkness you may overtake; and he walking in the
σκοτια ουκ οιδε που υπαγει. ³⁶ Εως το φως
darkness not knows where he goes. While the light
εχετε, πιστευετε εις το φως, ινα υιοι φωτος
you have, believe into the light, that sons of light
γενησθε. Ταυτα ελαλησεν ο Ιησους, και
you may become. These things spoke the Jesus, and
απελθων εκρυβη απ' αυτων.
going away he was hid from them.

³⁷ Τοσαυτα δε αυτου σημεια πεποιηκotos
so many but of him signs having been done
εμπροσθεν αυτων ουκ επιστενον εις αυτον· ³⁸ ινα
in presence of them not they did believe into him; that
ο λογος Ησαιου του προφητου πληρωθη, ον
the word of Hsaias the prophet might be fulfilled, which
ειπε· "Κυριε, τις επιστευσεν τη ακοη ημων;
he said; "O Lord, who believed the report of us?
και ο βραχυων κυριου τινη απεκαλυφθη;" ³⁹ Δια
and the man of lord to whom was it revealed? On account of
τουτο ουκ ηδυναντο πιστευσιν· οτι καλιν ειπεν
this not they were able to believe; because again said
Ἡσαιας· ⁴⁰ "Τετυφλωκεν αυτων τους οφθαλ-
Hsaias; He has blinded of them the eyes,
μους, και πεπωρωκεν αυτων την καρδιαν· ινα
and has hardened of them the heart; so that
μη ιδωσι τοις οφθαλμοις, και νοησωσι τη
not they might see with the eyes, and understand with the
καρδια, και επιστραφωσι, και ιασωμαι αυτους."
heart, and should turn back, and I should heal them."
⁴¹ Ταυτα ειπεν Ἡσαιας, οτι ειδε την δοξαν
These things said Hsaias, because he saw the glory
αυτου, και ελαλησε περι αυτου. ⁴² Ὅμως
of him, and spoke concerning him. Nevertheless

³³ And I, if I be raised up high from the EARTH, will draw All to myself."

³³ † Now this he said, signifying by What Death he was about to die.

³⁴ * Then the CROWD answered him, † "Εἴτε heard out of the LAW, That the MESSIAH continues to the AGE; and how sayest thou, 'That the SON of MAN must be raised on high?' Who is This SON of MAN?"

³⁵ Jesus, therefore said to them, † "Yet a Little Time the LIGHT is among you. Walk while you have the LIGHT, so that DARKNESS may not overtake You; and † HE who WALKS in DARKNESS knows not where he is going.

³⁶ While you have the LIGHT, believe into the LIGHT, that you may become † the sons of LIGHT." These things spoke * Jesus, and going away he was concealed from them.

³⁷ But though he had performed so Many Signs in their presence, they did not believe into him;

³⁸ that the WORD of Isaiah, the PROPHET, might be verified, which he said, † "Lord, who believed our 'REPORT? and the ARM of 'the Lord, to whom was it 'revealed?'"

³⁹ On account of this they could not believe, Because Isaiah said again,

⁴⁰ † "He has blinded 'Their EYES, and hardened 'Their HEART, so that they 'should not see with the 'EYES, and understand 'with the HEART, and 'should turn, and I should 'heal them."

⁴¹ Isaiah said these things, because he saw his † GLORY, and spoke of him.

⁴² Nevertheless, many

* VATICAN MANUSCRIPT.—34. Then the crowd.

36. Jesus.

† 32. John III. 14; viii. 28.

† 33. John xviii. 23.

† 34. Isa. I. 7, &c. † 35. John I. 9; viii. 12; ix. 5; ver. 40.

† 34. Psal. lxxxi. 26, 27; ex. 40.

† 35. John xl. 10; 1 John ii. 1.

† 36. Luke xvi. 8; Eph. v. 8; 1 Thess. v. 6; 1 John II. 9—11.

† 38. Isa. liii. 1; Rom. x. 18.

† 37. Isa. vi. 9, 10; Matt. xiii. 14.

† 41. Isa. vi. 1.

† 42. Nevertheless, many

μεντοι και εκ των αρχοντων πολλοι επιστευσαν
truly and of the rulers many believed
εις αυτον· αλλα δια τους Φαρισαιους ουχ
into him; but on account of the Pharisees not
ωμολογουν, ινα μη αποσυναγωγοι γενωνται·
did confess, so that not from synagogues they might be,
43 ηγαπησαν γαρ την δοξαν των ανθρωπων
they loved for the glory of the men
μαλλον, ηπερ την δοξαν του θεου.
more, than the glory of the God.

44 Ιησους δε εκραζε και ειπεν· 'Ο πιστευων
Jesus and cried and said: He believing
εις εμε, ου πιστευει εις εμε,, αλλ' εις τον πεμ-
into me, not believes into me, but into him having
ψαντα με· 45 και ο θεωρων εμε, θεωρει τον πεμ-
sent me; and he seeing me, sees him having
ψαντα με. 46 Εγω φως εις τον κοσμον εληλυ-
sent me. I a light into the world have come,
θα, ινα πας ο πιστευων εις εμε, εν τη σκοτια
that all the believing into me, is the darkness
μη μεινη. 47 Και εαν τις μου ακουση των
not may abide. And if any one of me may hear the
ρηματων, και μη πιστευση, εγω ου κρινω αυτον
words, and not may believe, I not judge him;
(ου γαρ ηλθον, ινα κρινω τον κοσμον, αλλ' ινα
(out for I came, that I might judge the world, but that
σωσω τον κοσμον·) 48 ο αβετων εμε, και
I might save the world;) he rejecting me, and
μη λαμβανων τα ρηματα μου εχει τον κρινοντα
not receiving the words of me has that judging
αυτον· ο λογος ον ελαλησα, εκεινος κρινει
him; the word which I spoke, that shall judge
αυτον εν τη εσχατη ημερα. 49 'Οτι εγω εξ
him in the last day. Because I from
εμαντου ουκ ελαλησα· αλλ' ο πεμφας με πατηρ
myself not spoke; but the having sent me father
αυτος μοι εντολην εδωκε, τι ειπω και τι
he me a commandment gave, what I should say and what
λαλησω· 50 και οίδα, οτι η εντολη αυτου ζω-
I should speak; and I know, that the commandment of him life-
αιωνιος εστιν. 'Α ουν λαλω εγω, καθως ειρη-
age-lasting is. What therefore say I, as have spo-
κε μοι ο πατηρ, οτω λαλω.
ken to me the father, so I speak.

ΚΕΦ. ιγ· 13.

1 Προ δε της εορτης του πασχα, ειδως ο Ιη-
Before and the feast of the pasover, knowing the Je-
σους, οτι εληλυθεν αυτου η ωρα, ινα μεταβη
sus, that was come of himself the hour, that he should depart
εκ του κοσμου τούτου προς τον πατερα,
out of the world this to the father,
αγαπησας τους ιδιους τους εν τη κοσμω, εις
having loved the own those in the world, to
τελος ηγαπησεν αυτους. 2 Και δειπνου γενο-
and he loved them. And supper bring-

of the RULERS also believed
into him, † but because of
the PHARISES they did
not confess him, so that
they might not be put out
of the synagogues.

43 † For they loved the
GLORY of MEN more than
the GLORY of GOD.

44 But JESUS cried out
and said, † "HE BELIEVING
into me, believes not into
me, but into HIM who SENT
me;

45 and; HE BEHOLDING
me, beholds HIM who SENT
me.

46 † I have come a Light
into the WORLD, so that
* HE BELIEVING into me
may not abide in DARK-
NESS.

47 And if any one hear,
and * keep not MY WORDS,
I do not judge him; † for
I came not that I might
JUDGE the WORLD, but that
I might save the WORLD.

48 HE REJECTING me,
and receiving not my
WORDS, has THAT which
JUDGES him; † the WORD
which I spoke, that will
judge him in the LAST DAY.

49 Because † I spoke not
from myself; but the FA-
THER who SENT me, he
* has given me a Command-
ment, what I should enjoin,
and what I should speak;

50 and I know That his
COMMANDMENT is eternal
Life. What things I speak,
therefore, as the FATHER
has told me, so I speak."

CHAPTER XIII.

1 NOW JESUS knowing
before the FEAST of
the PASSOVER, That His HOUR
was come, that he should
depart out of this WORLD
to the FATHER, having loved
THOSE his OWN who were
in the WORLD, he loved
them to the End.

2 And as Supper was pre-

* VATICAN MANUSCRIPT.—45. HE BELIEVING.

47. keep not.

49. has given me.

† 42 John vii. 13; ix. 22. † 43 John v. 44. † 44 Mark ix. 37; 1 Pet. i. 81. † 45
John ix. 9. † 46 ver. 35, 36; John iii. 19; viii. 12; ix. 5, 59. † 47 John iii. 17.
† 48 Deut. xviii. 10; Mark xvi. 10. † 49 John viii. 35; xiv. 10.

μεν, (τον διαβολου ηδη βεβληκοτος εις την
 down, (the accuser already having put into the
 καρδιαν του Ιουδα Σιμωνος Ισκαριωτου, ινα αυτον
 heart Judas of Simon Iscariot, that him
 παραδω,) ² ειδως ο Ιησους, οτι παντα δεδωκεν
 he might betray,) knowing the Jesus, that all things had given
 αυτω ο πατηρ εις τας χειρας, και οτι απο θεου
 him the father into the hands, and that from God
 εξηλθε, και προς τον θεον υπαγει. ⁴ εγειρεται
 he came out, and to the God he goes; rises
 εκ του δειπνου, και τιθησι τα ιματια, και λα-
 from the supper, and puts off the mantles, and having
 βων λεντιον, διεζωσεν εαυτον. ⁵ Ειτα βαλλει
 taken a towel, girded himself. Afterward he puts
 ύδωρ εις τον νικητρα, και ηρξατο νικτειν τους
 water into the wash-basin, and began to wash the
 ποδας των μαθητων, και εκμασσειν τω λεντιφ
 feet of the disciples, and to wipe with the towel
 ην διεζωσμενος. ⁶ Ερχεται ουν προς
 with which he was having been girded. He comes then to
 Σιμωνα Πετρον και λεγει αυτω εκεινος· Κυριε,
 Simon Peter; and says to him he; O Lord,
 συ μου νικτεις τους ποδας; ⁷ Απεκριθη Ιησους
 thou of me wastest the feet? Answered Jesus
 και ειπεν αυτη. Ο εγω ποιω, συ ουκ οιδας
 and I said to him. What I do, thou dost knowest
 αρτι, γινωσκ δε μετα ταυτα. ⁸ Λεγει αυτω
 now, thou shalt know but after these things. Says to him
 Πετρος. Ου μη νιψης τους ποδας μου εις
 Peter. Not not thou wastest wash the feet of me into
 τιν αινω. Απ· κριθη αυτω ο Ιησους· Εαν μ·
 the age. Answered him the Jesus; If I
 νιψω σε, ουκ εχεις μερος μετ' εμου. ⁹ Λεγει
 I may wash thee, not thou hast a part with me. Says
 αυτω Σιμων Πετρος· Κυριε, μη τους ποδας μ·
 to him Simon Peter; O Lord, not the feet of me
 μινν, αλλα και τας χειρας, και την κεφαλην.
 mine, but also the hands, and the head.
¹⁰ Δεγει αυτω ο Ιησους· Ο λελουμενος ου
 says to him the Jesus; He having been bathed not
 χρειασιν εχει η τους ποδας νιψασθαι, αλλ' εστι
 need has than the feet to wash, but is
 καθαρος ολος· και υμεις καθαροι εστε, αλλ'
 clean wholly; and you clean are, but
 ουχι παντες. ¹¹ Ηδει γαρ τον παραδιδοντα
 not all. He knew for the betraying
 αυτον· δια τουτο ειπεν· Ουχι παντες καθαροι
 him; on account of this he said; Not all clean
 εστι·
 you are.

paring, the ENEMY having already put into the HEART of Judas Iscariot, son of Simon, that he should betray him,

§ * he knowing † That the FATHER had given him All things into his HANDS, and That he came out ‡ from God, and was going to God,

4 rises from the SUPPER, and puts off his MANTLE, and taking a Towel girded himself.

5 † Afterward he puts Water into the WASH-BASIN, and began to wash the FEET of the DISCIPLES, and to wipe them with the TOWEL with which he was girded.

6 Then he comes to Simon Peter; * he says to him, "Lord, dost thou wash My FEET?"

7 Jesus answered and said to him, "What I am doing, thou knowest not now, but ‡ after this thou wilt know."

8 Simon Peter says to him, "Thou shalt not wash my FEET to the AGE." * He answered him; "Unless I wash thee, thou hast no PART with me."

9 Simon Peter says to him, "Lord, not my FEET only, but also my HANDS and my HEAD."

10 * Jesus says to him, † "He who has been BATHING, has no need unless to wash his FEET, but is wholly clean; and ‡ you are clean, but not all."

11 For ‡ he knew WHO WAS BETRAYING him; on this account he said, "You are not all clean."

* VATICAN MANUSCRIPT.—J. he knowing.
 20. Jesus.

6. He says.

8. He answered.

† 5. The washing of the feet in times of primitive simplicity was performed by the host or hostess to the guest, but afterwards it was committed to the servants, and therefore was accounted a servile employment. When David sent to Abigail, to inform her that he had chosen her for a wife, she arose and said,—“Behold, let thy handmaid be a servant, to wash the feet of the servants of my lord.” 1 Sam. xxi. 41. At the time when our Lord performed this office, it was esteemed the office of the meanest slaves. This act plainly showed the humility and condescension of Jesus, and emphatically taught the same to his disciples. † 10. It was customary for the Jews to bathe themselves (twice, according to some,) before eating the paschal supper.

: 3. Matt. xi. 27; xxviii. 18; John iii. 35; xvii. 2. † 3. John xiii. 42; xvi. 28. ‡ 7. ver. 12—17. ‡ 10. John xv. 3. ‡ 11. John vi. 64.

12 Ὅτε οὖν ἐνίψα τοὺς πόδας αὐτῶν, καὶ
When therefore he had washed the feet of them, and
 ἐλάβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν
taken the mantles of himself, falling down again, he said
 αὐτοῖς· Γινώσκετε τι πεποίηκα ὑμῖν; 13 Ὑμεῖς
to them; Know you what I have done to you? You
 φωνεῖτε με· Ὁ διδασκαλὸς καὶ ὁ κύριος· καὶ
call me; The teacher and the lord, and
 καλῶς λεγέτε· εἰμι γὰρ. 14 Εἰ οὖν ἐγὼ ἐνίψα
well you say; I am for. If then I washed
 ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδασκαλὸς,
of you the feet, the lord and the teacher,
 καὶ ὑμεῖς οφείλετε ἀλλήλων νίπτειν τοὺς
also you are bound of one another to wash the
 πόδας. 15 Ὑποδείγμα γὰρ ἔδωκα ὑμῖν, ἵνα
feet. As example for I gave to you, that
 καὶ οὕτως ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιήτε.
as I did to you, also you should do.
 16 Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἐστὶ δούλος μείζων
Indeed indeed I say to you, not is a slave greater
 τοῦ κυρίου αὐτοῦ, οὐδὲ ἀποστόλος μείζων τοῦ
of the lord of himself, nor an apostle greater of the
 πεμφθέντος αὐτοῦ. 17 Εἰ ταῦτα οἰδάτε, μακάριοι
sending him. If these things you know, blessed
 ἐστε, εἰν ποιήτε αὐτά. 18 Οὐ περὶ πάντων
are you, if you should do them. Not about all
 ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελέξαμην ἀλλ',
of you I speak; I know whom I chose; but,
 ἵνα ἡ γραφὴ πληρωθῇ· Ὁ τρώγων μετ' ἐμοῦ
that the writing may be fulfilled; "He eating with me
 τοῦ ἄρτου, ἐκπῆρεν ἐκ' ἐμε τὴν πτερναν αὐτοῦ."
the loaf, lifted up against me the heel of himself."
 19 Ἀπ' ἀρτί λέγω ὑμῖν, πρὸ τοῦ γενέσθαι, ἵνα
From now I say to you, before the to happen, that
 ὄγαν γενήται, πιστεύσητε, ὅτι ἐγὼ εἰμι.
when it may happen, you may believe, that am.
 20 Ἀμὴν ἀμὴν λέγω ὑμῖν· Ὁ λαμβάνων ἐάν τινα
Indeed indeed I say to you; He receiving if any one
 πεμψῶ, ἐμε λαμβάνει· ὁ δὲ ἐμε λαμβάνων,
I may send, me receives; he and me receiving,
 λαμβάνει τὸν πεμφθέντα με.
receives him having sent me.
 21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταραχθὲν τῷ πνεύματι·
These things saying the Jesus was troubled in the spirit,
 καὶ ἐμαρτυρήσῃ, καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω
and testified, and said; Indeed indeed I say
 ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. 22 Ἐβλε-
to you, that one of you will betray me. Looked
 πον * [οὖν] εἰς ἀλλήλους οἱ μαθηταί, ἀπορού-
[then] to each other the disciples, doubt-
 μενοι περὶ τίνος λέγει. 23 Ἦν δὲ ἀνακείμενος
ing about whom he was speaking. Was now reclining

12 When, therefore, he had washed their feet, and taken his MANTLE, reclining again he said to them, "Do you know what I have done to you?"

13 † You call me The TEACHER, and The LORD; and you say well; for I am.

14 If I then, the LORD and the TEACHER, have washed Your FEET, you ought also to wash One another's FEET.

15 For † I have given you an Example, that, as I have done to you, so you should do.

16 Indeed, I assure you, † a Servant is not greater than his LORD, nor an Apostle greater than he who SENT him.

17 † If you know These things, happy are you if you do them.

18 I am not speaking about all of you; I know * whom I chose; but that the SCRIPTURE may be fulfilled, † "He that EATS * My BREAD, lifted up his * HEEL against me."

19 I tell you now, before it occurs, that when it occurs you may believe That I am he.

20 Indeed, I assure you. † HE who RECEIVES one whom I send receives Me; and HE who RECEIVES Me receives HIM who SENT me."

21 Having said these things * Jesus was troubled in his SPIRIT, and testified, and said, "Indeed I assure you, That one of you will deliver me up."

22 The DISCIPLES looked one on another, doubting of whom he spoke.

23 † Now there was re-

* VATICAN MANUSCRIPT.—18. same I chose.
 22. Then—omit.

18. My BREAD.

21. Jesus.

† 23. As two or more lay on one couch, each resting on his left elbow, with his feet sloping away from the table towards the back of the couch, he that turned his back on his next neighbor was said to be lying in his bosom. This position made it easy for John to speak to Jesus in a whisper which could not be heard by the other disciples.—S. Sharpe.

† 13. Matt. xxiii. 8, 10; Luke vi. 40; 1 Cor. viii. 6; xii. 2; Phil. ii. 11. † 15. Matt. xi. 29; Phil. ii. 5; 1 Pet. ii. 21; 1 John ii. 6. † 16. Matt. v. 24; Luke vi. 40; John vi. 20. † 17. John i. 25. † 18. Psa. xli. 9, Matt. xxvi. 23. † 20. Matt. x. 40; xxv. 40; Luke x. 16.

εις εκ των μαθητων αυτου εν τῷ κολπῷ του
one of the disciples of him in the bosom of the
Ιησου, ὃν ἠγάπα ὁ Ἰησους. ²⁴ Νευει οὖν τούτῳ
Jesus, whom loved the Jesus. Nods then to him

Σίμων Πέτρος, πυνθεσθαι τις ἀν εἴη περὶ οὗ
Simon Peter, to ask who it might be concerning of whom
λέγει. ²⁵ Ἐπικέσων δὲ ἐκεῖνος ἐπὶ τὸ στήθος
he speaks. Talking and he on the breast

του Ἰησου, λέγει αὐτῷ· Κυριε, τίς ἐστιν;
of the Jesus, he says to him; O lord, who is it?

²⁶ Ἀποκρίνεται ὁ Ἰησους· Ἐκεῖνος ἐστίν, ὃς
Answers the Jesus; He it is, to whom

ἐγὼ βάψας τὸ ψάμιον ἐπίδωσω. Καὶ ἐμβαψας
I having dipped the little piece shall give. And having dipped

τὸ ψάμιον, δίδωσιν Ἰουδᾷ Σιμωνος Ἰσκαριωτῇ.
the little piece, he gives to Judas of Simon Iscariot.

²⁷ Καὶ μετὰ τὸ ψάμιον, τότε εἰσηλθεν εἰς ἐκεῖ-
And after the little piece, then entered into him

νον ὁ σάτανας. Λέγει οὖν αὐτῷ ὁ Ἰησους· Ὁ
the adversary. Says then to him the Jesus; What

ποιεῖς, ποιήσον ταχίον. ²⁸ Τοῦτο * [δε] οὐδεὶς
thou doest, do thou quickly. This [now] no one

ἐγὼν των ἀνακειμένων πρὸς τι εἶπεν αὐτῷ.
know of those reclining with why he said to him.

²⁹ Τίτες γὰρ ἐδοκουν, ἐπεὶ τὸ γλωσσόκομον
Some for thought, seeing that the box

εἶχεν ὁ Ἰουδᾶς, ὅτι λέγει αὐτῷ ὁ Ἰησους· Ἀγο-
had the Judas, that says to him the Jesus; Buy

ραστον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς
what things need we have for the feast; or to the

πτωχοῖς ἵνα τι δῶ. ³⁰ Λαβὼν οὖν το
poor that something he should give Having taken then the

ψάμιον ἐκεῖνος, εὐθεὺς ἐξῆλθεν· ἦν δὲ νύξ.
little piece he, immediately went out; it was and night.

³¹ Ὅτε ἐξῆλθε, λέγει ὁ Ἰησους· Νῦν ἐδοξάσθη
When he went out, says the Jesus; Just now was glorified

ὁ υἱὸς του ἀνθρώπου, καὶ ὁ θεός, ἐδοξάσθη ἐν
the son of the man. and the God. was glorified in

αὐτῷ. ³² * [Εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ,] καὶ
him. [If the God was glorified in him,] also

ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθεὺς
the God will glorify him in himself, and immediately

δοξάσει αὐτόν. ³³ Τεκνία, ἐτι μικρὸν μεθ'
will glorify him. O little children, yet a little with

ἐγὼ εἰμι. ³⁴ Ζήτησατε με· καὶ καθὼς εἶπον τοῖς
you I am. You will seek me, and as I said to the

Ἰουδαίοις· Ὅτι ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ
Jews. That where I go, you not

clining on the bosom of
JESUS † one of his DISCI-
PLES, whom * Jesus loved.

²⁴ To him, therefore, Simon Peter nods, * and says to him, "Inquire who it is of whom he is speaking."

²⁵ And he, *leaning back on the BREAST of JESUS, says to him, "Lord, who is it?"

²⁶ * Then JESUS answers, "He it is, * for whom I shall dip a LITTLE PIECE and give it to him." Then having dipped the LITTLE PIECE, he took and gave it to * Judas, the son of Simon Iscariot.

²⁷ † And after the LITTLE PIECE, then the ADVERSARY entered into him. * Jesus, therefore, says to him "What thou doest, do quickly."

²⁸ No one of THOSE RECLINING knew for what he said this to him.

²⁹ For some thought, seeing † that * Judas had the BOX, That * Jesus said to him, "Buy what things we need for the FEAST;" or, that he should give something to the POOR.

³⁰ ¶ Therefore, having taken the LITTLE PIECE, immediately went out. And it was Night.

³¹ When, therefore, he went out, * Jesus says, † "Just now was the SON of MAN glorified, and † God was glorified by him.

³² * † [If God be glorified by him,] God will also glorify him by himself, and he will immediately glorify him.

³³ My Children, yet a little while I am with you. You will seek me, and † as I said to the JEWS, 'That where ‡ I am going, you

* VATICAN MANUSCRIPT.—23 Jesus. 24. and says to him. "Inquire who it is of whom. 25. leaning back on the breast of Jesus. 26. Then Jesus. 26. for whom I shall dip a LITTLE PIECE and give it to him. Then having dipped the LITTLE PIECE, he took and gave. 27. Jesus. 28. now—omit. 29. Judas. 29. Jesus says to him. 31. Jesus. 32. If God be glorified by him.—omit.

‡ 23. John xix. 26; xx. 2; xxi. 7. 24. 25. † 27. Luke xxi. 3; John vi. 70. † 29. John xii. 6. † 31. John xii. 23. † 32. John xiv. 13, 1 Pet. iv. 11. † 33. John xvii. 1 e—d. † 33. John vi. 44 viii. 21

δυνασθε ελθειν· και υμιν λεγω αρτι. ³⁴ Ερτο-
are able to come; even to you I say now. A com-
λην καινην διδωμι υμιν, ινα αγαπατε αλλη-
mandment new I give to you, that you may love each
λους· καθως ηγαπησα υμας, ινα και υμεις
other; as I loved you, that also you
αγαπατε αλληλους. ³⁵ Εν τούτω γνωσονται
might love each other. By this will know
παντες, οτι εμοι μαθηται εστε, εαν αγαπην
all, that to me disciples you are, if love
εχητε εν αλληλοις. ³⁶ Λεγει αυτω Σιμων Πε-
you have in each other. Says to him Simon Pe-
τρος· Κυριε, που υπαγεις; Απεκριθη * [αυτω] δ
ter; O lord, where guest thou? Answered (him) the
Ιησους· Όπου υπαγω, ου δυνασαι μοι νυν ακο-
Jesus; Where I go, not thou art able me now to
λουθησαι· υστερον δε ακολουθησεις * [μοι.]
follow; afterwards but thou shalt follow (me.)
³⁷ Λεγει αυτω Πετρος· Κυριε, διατι ου δυναμαι
Says to him Peter; O lord, why not I am able
σοι ακολουθησαι αρτι; την ψυχην μου υπερ
thee to follow now? the life of me in behalf
σου θησω. ³⁸ Απεκριθη αυτω δ Ιησους· Την
of thee I will lay down. Answered him the Jesus; The
ψυχην σου υπερ εμου θησεις; Αμνηαμην λεγω
life of thee in behalf of me wilt thou lay down? Indeed indeed I say
σοι ου μη αλεκτωρ φωνησει, εως ου απαρνηση
to thee not a cock will crow, till not thou wilt deny
με τρις.
me thrice.

ΚΕΦ. ιδ'. 14.

¹ Μη ταρασσεσθω υμων η καρδια· πιστευετε
Not let be troubled of you the heart; believe you
εις τον θεον, και εις εμε πιστευετε. ² Εν τη
into the God, and into me believe you. In the
οικια του πατρος μου μοναι πολλαι εισιν· ει δε
house of the father of me dwellings many are; if but
μη, ειπον αν υμιν. Πορευομαι ετοιμασαι
not, I would have told you. I am going to prepare
τοπον υμιν· ³ και εαν πορευθω, και ετοιμασω
a place for you; and if I should go, and should prepare
υμιν τοπον, παλιν ερχομαι, και παραληψομαι
for you a place, again I am coming, and will receive
υμας προς εμαυτον· ινα όπου εμι εγω, και
you to myself; so that where am I, also
υμεις ητε. ⁴ Και όπου εγω υπαγω οιδατε,
you may be. And where I am going you know.
* [και] την οδον † οιδατε. ⁵ Λεγει αυτω Θω-
[and] the way you know. Says to him Tho-
μας· Κυριε, ουκ οιδαμεν που υπαγεις; * [και]
mas, O lord, not we know where thou art going? [and]

cannot come, I now also say to you.

³⁴ † A new Commandment I give to you, That you love each other; as I loved you, that you also should love each other.

³⁵ † By this, all will know That you are My Disciples, if you have Love for each other."

³⁶ Simon Peter says to him, "Lord, where art thou going?" * Jesus answered, "Where I am going, thou canst not follow me now; but † thou shalt follow afterwards."

³⁷ Peter says to him, "Lord, why cannot I follow thee now? † I will lay down my LIFE in behalf of thee."

³⁸ * Jesus answers him, "Wilt thou lay down thy LIFE in my behalf? Indeed, I assure thee, † The Cock will not crow till thou wilt disown me three times.

CHAPTER XIV.

¹ † Let not your HEART be troubled; believe into GOD, and believe into Me.

² In my FATHER'S house are many dwellings; but if not, I would have told * you; Because I am going to prepare a Place for you.

³ And if I go and prepare a Place for you, † I am coming again, and will receive you to myself, so that † where I am you also may be.

⁴ And where I am going you know the WAY."

⁵ Thomas says to him, "Lord, we know not where thou art going; * how do we know the WAY?"

* VATICAN MANUSCRIPT.—36. Jesus. Jesus answers. 2. you; Because I.

36. him—omit. 4. and—omit.

36. me—omit. 5. and—omit.

38. how do

† 34. See Note on Matt. xvi. 34.

† 4. Tischendorf omits the second *oide*, on the authority of several ancient MSS. and versions. The connection seems to indicate that it ought to be excluded from the text.

† 34. John xv. 12, 17; Eph. v. 2; 1 Thess. iv. 9; James ii. 8; 1 Pet. i. 23; 1 John ii. 7, 8; 11: 11, 23; iv. 21. † 35. † John ii. 8; iv. 20. † 36. John xxi. 18; 3 Pet. i. 14 † 37. Matt. xxvi. 30—35; Mark xiv. 29—31; Luke xxii. 32, 34. † 1. ver. 27. † 2. ver. 13, 23; 13. John xii. 26; xvii. 24; 1 Thess. iv. 17.

πως δυναμεθα την οδον ειδειναι; ⁶ Λεγει αυτω ο
how are we able the way to know? Says to him the
Ιησους· Εγω ειμι η οδος, και η αληθεια, και η
Jesus, I am the way, and the truth, and the
ζωη· ουδεις ερχεται προς τον πατερα, ει μη δι'
he, no one comes to the father, if not through
εμου. ⁷ Ει εγνωκετε με, και τον πατερα μου
me. If you had known me, also the father of me

εγνωκετε αν· ⁸ [και] αν' αρτι γινωσκετε
you would have known; [and] from now you know
αυτον, και εωρακατε αυτον. ⁹ Λεγει αυτω
him, and have seen him. Says to him

Φιλιππος· Κυριε, δεixon ημιν τον πατερα, και
Philip; O Lord, show to us the father, and
ερκει ημιν. ¹⁰ Λεγει αυτω ο Ιησους· Τοσouton
it is enough for us. Says to him the Jesus, So long

χρονον μεθ' υμων ειμι, και ουκ εγνωκας με,
a time with you am I, and not knowest thou me,
Φιλιππε· ¹¹ Ο εωρακας εμε, εωρακε τον πατερα·
O Philip; He having seen me, has seen the father;

¹² [και] πως συ λεγεις· Δειxon ημιν τον πατερα;
[and] how thou sayest; Show to us the father?
¹³ Ου πιστευουσ, οτι εγω εν τω πατρι, και ο
Not believeest thou, that I in the father, and the

πατηρ εν εμοι εστι· Τα ρηματα α εγω λαλω
father in me is? The words which I speak
υμιν, αν' εμαυτου ου λαλω· ο δε πατηρ, ο εν
to you, from myself, not I speak; the but father, he in

εμοι μενων, αυτος ποιει τα εργα. ¹⁴ Πιστευετε
me abiding, he does the works. You believe
μοι, οτι εγω εν τω πατρι, και ο πατηρ εν εμοι,
me, because I in the father, and the father in me,

ει δε μη, δια τα εργα αυτα πιστευετε μοι.
if but not, on account of the works themselves believe me.
¹⁵ Αμην αμην λεγω υμιν, ο πιστευων εις εμε,
Indeed indeed I speak to you, he believing into me,

τα εργα α εγω ποιω, κακεινος ποιησει, και
the works which I do, also he shall do, and
μειζονα toutων ποιησει· οτι εγω προς τον
greater of these shall he do; because I to the

πατερα μου πορευομαι, ¹⁶ και ο, τι αν αιτηση-
father of me am going, and what, any thing you may ask
τε εν τω ονοματι μου, touto ποιησω· Ινα
in the name of me, this I will do; that

δοξασθη ο πατηρ εν τω υιω. ¹⁷ Εαν τι αιτη-
may be glorified the father in the son. If anything you
σητε εν τω ονοματι μου, εγω ποιησω. ¹⁸ Εαν
may ask in the name of me, I will do. If

αγαπατε με, τας εντολας τας εμας τηρησατε·
you love me, the commandments the mine keep you;
¹⁹ και εγω ερωτησω τον πατερα, και αλλον
and I will ask the father, and another

6 JESUS says to him,
"I am the way, and
the truth, and the
life. No one comes to
the father, except by
me."

7 If you had known me,
you would have known my
father; and from this
time you know him, and
have seen him."

8 Philip says to him,
"Lord, show us the fa-
ther, and it is enough for
us."

9 Jesus says to him,
"So long a time am I with
you, and dost thou not
know me, Philip? He
having seen me has seen
the father; how sayest
thou, Show us the fa-
ther?"

10 Dost thou not believe
that I am in the father,
and the father is in me?
The words which I speak
to you, I speak not from
myself; and that father
abiding in me, he does
the works."

11 Believe me, because
I am in the father, and
the father in me; but if
not, on account of * his
works believe me."

12 I indeed, I assure
you, he believing into
me, the works which I
do shall he do also; and
greater than these shall
he do, because I am
going to * the father;

13 and whatever you
may ask in my name, this
I will do; so that the fa-
ther may be glorified in
the son."

14 If you ask * anything
in my name, this I will do.

15 If you love me, * you
will keep my command-
ments;

16 and I will ask the
father, and he will give

* VATICAN MANUSCRIPT.—7. and—omit.
his works. 12. the father. 14. ask me anything in my name, this I will do.
15. you will keep.

9. and—omit.

10. dwells in me, does
the works.

† 4. Heb. ix. 8. † 6. John i. 17; viii. 32. † 6. John i. 4; xi. 25. † 10. John v.
29; vii. 16; viii. 29; xii. 40. † 12. Matt. xxi. 21; Mark xvi. 17; Luke x. 17. † 13. Matt.
vii. 7; xxi. 22; Mark xi. 24; Luke xi. 9; John xv. 7, 10; xvi. 23, 24; James i. 5; 1 John iii.
22; v. 14. † 15. ver. 21, 22; xv. 10, 14; 1 John v. 3. † 15. John xv. 20; xvi. 7;
Rom. viii. 15, 26.

παράκλητον δώσει ὑμῖν, ἵνα μένῃ μεθ' ὑμῶν
 helper he will give to you, that he may abide with you
 εἰς τὸν αἰῶνα· ¹⁷ τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ
 into the age; the spirit of the truth, which the
 κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό,
 world not is able to receive, because not it beholds it,
 οὐδὲ γινώσκει αὐτό· ὑμεῖς ^[δε] γινώσκετε αὐτό,
 nor knows it; you [but] know it,
 ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται.
 because with you it abides, and in you it will be.
¹⁸ Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἐρχομαι πρὸς
 Not I will leave you orphans; I am coming to
 ὑμᾶς. ¹⁹ Ἐτι μικρὸν, καὶ ὁ κόσμος με οὐκ εἶ
 you. Yet a little, and the world me no more
 θεωρεῖ· ὑμεῖς δὲ θεωρεῖτε με· ὅτι ἐγὼ ζῶ, καὶ
 beholds; you but behold me; because I live, also
 ὑμεῖς ζήσεθε. ²⁰ Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε
 you shall live. In that the day shall know
 ὑμεῖς, ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν
 you, because I in the father of me, and you in
 ἐμοί, καὶ γὰρ ἐν ὑμῖν. ²¹ Ὁ ἐχὼν τὰς ἐντολάς
 me, and I in you. He having the commandments
 μου, καὶ τηρῶν αὐτάς, ἐκεῖνος ἐστὶν ὁ ἀγαπῶν
 of me, and keeping them, that is he loving
 με· ὁ δὲ ἀγαπᾷ με, ἀγαπηθήσεται ὑπὸ τοῦ
 me; he and loving me, shall be loved by the
 πατρὸς μου· καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ
 father of me; and I will love him, and
 ἐμφανίσω αὐτῷ ἑαυτόν.
 will manifest to him myself.

²² Λέγει αὐτῷ Ἰουδᾶς (οὐκ ὁ Ἰσκαριώτης)
 Says to him Judas (not the Iscariot;)
 Κύριε, καὶ τί γέγονεν, ὅτι ἡμῖν μέλλεις ἐμφα-
 O Lord, and how has it happened, that to us thou art about to mani-
 νῆσαι σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ; ²³ Ἀπεκρίθη
 thyself, and not to the world? Answered
 Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἐὰν τις ἀγαπᾷ με,
 Jesus and said to him; If any one love me,
 τὸν λόγον μου τηρήσει· καὶ ὁ πατὴρ μου
 the word of me he will keep; and the father of me
 ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν ἐλευσόμεθα,
 will love him, and to him we will come,
 καὶ μονὴν παρ' αὐτῷ ποιήσομεν. ²⁴ Ὁ μὴ
 and abiding with him we will make. He not
 ἀγαπᾷ με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ
 loving me, the words of me not will keep; and the
 λόγος ὃν ἀκούετε, οὐκ ἐστὶν ἐμός, ἀλλὰ τοῦ
 word which you hear, not is mine, but of the
 πέμψαντος με πατρὸς. ²⁵ Ταῦτα λελάληκα
 sending me father. These things I have spoken
 ὑμῖν, παρ' ὑμῖν μένων· ²⁶ ὁ δὲ παράκλητος, τὸ
 to you, with you abiding; the but helper, the
 πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατὴρ ἐν τῷ
 spirit the holy, which will send the father in the

you Another Helper, that he may * be with you to the AGE;

¹⁷ THE SPIRIT OF TRUTH, † which the WORLD cannot receive, Because it beholds it not, nor knows it; but you know it; Because it abides with you, † and * will be in you.

¹⁸ I will not leave you Orphans; I am coming to you.

¹⁹ Yet a little while, and the WORLD beholds me no more? but you behold me; † Because I live you also shall live.

²⁰ In That DAY you shall know That I am in my FATHER, and you in me, and I in you.

²¹ HE who HAS my COMMANDMENTS, and observes them, that is HE who LOVES me; and HE who LOVES me shall be loved by my FATHER; and I will love him, and will manifest myself to him."

²² Judas says to him, (not the ISCARIOT,) "Lord, what has occurred, That thou art about to manifest thyself to us, and not to the WORLD?"

²³ Jesus answered and said to him, † "If any one love me, he will observe my WORD; and my FATHER will love him; and we will come to him, and make an Abode with him.

²⁴ HE who LOVES me not, observes not my WORDS; and † the WORD which you hear is not mine, but that of the FATHER who sent me.

²⁵ These things I have spoken to you, while abiding with you.

²⁶ But † the HELPER, the HOLY SPIRIT, which the FATHER will send in my NAME, † shall teach

* VATICAN MANUSCRIPT.—16. be with you.

17. but—omit.

17. is in you.

† 17. John xv. 26. xvi. 13; 1 John iv. 6.

† 17. 1 Cor. ii. 14.

† 19. 1 Cor. xv. 26.

† 21. ver. 15, 23; 1 John ii. 5; v. 3.

† 23. 1 John ii. 24; Rev. iii. 20.

† 24. ver. 10;

John v. 12, 33; vi. 10; vii. 73; xii. 40.

† 26. ver. 16; Luke xiv. 40; John xv. 26; xvi. 7.

† 26. John ii. 22; xii. 16; xvi. 13; 1 John ii. 30, 27.

οὐρανῷ μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ
of me, that you will teach all things, and
ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.
w. ll remind you all things which I said you.

Ἡ εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν
Peace I leave to you, peace the mine
δίδωμι ὑμῖν οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ
I give to you, not as the world gives,
δίδωμι ὑμῖν. Μὴ ταρασσεσθῶ ὑμῶν ἡ καρδία
give to you. Not let be troubled of you the heart
μήδε δειλιάτω. ²⁸ Ἦκουσατε, ὅτι ἐγὼ εἶπον
nor let it be afraid. You heard, that I said
ὑμῖν· Ἔρχομαι, καὶ ἐρχομαι πρὸς ὑμᾶς. Εἰ
to you; I am going away, and I am coming to you. If
ἠγάπατε με, ἐχάρητε αὐτῷ, ὅτι πορεύομαι πρὸς
you loved me, you would rejoice, that I am going to
τοῦ πατέρα· ὅτι ὁ πατὴρ μου μείζων μου ἐστίν.
the father, because the father of me greater of me is.

²⁹ Καὶ νῦν εἰρήνην ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν
And now I have told you before it happens, so that when
γενῆται, πιστευσήτε. ³⁰ Οὐκετι πολλὰ λαλήσω
it happens, you may believe. No more much I will speak
μεθ' ὑμῶν. Ἐρχεται γὰρ ὁ τοῦ κόσμου ἀρχὼν,
with you. Is coming for he of the world ruling,
καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν. ³¹ Ἀλλ' ἵνα γνῶ
and in me not has nothing. But that may know
ὁ κόσμος, ὅτι ἀγάπῃ τὸν πατέρα, καὶ καθὼς
the world, that I love the father, and as
ἐνετείλατό μοι ὁ πατὴρ, οὕτως ποίω·
commanded me the father, so I do;

ἐγείρεσθε, ἀγόμεν ἐντευθεν. ΚΕΦ. 15. 15.
arise you, let us go from this place.

¹ Ἐγὼ εἰμι ἡ ἀμπελος ἡ ἀληθινή, καὶ ὁ πατὴρ μου
I am the vine the true, and the father of me
ὁ γεωργὸς ἐστίν. ² Πᾶν κλήμα ἐν ἐμοὶ μὴ
the vine-dresser is. Every branch in me not
φέρον καρπὸν, αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν
bearing fruit, he takes away it; and every one the fruit
φέρον, καθαιρεῖ αὐτό, ἵνα πλείονα καρπὸν φέρῃ.
bearing, he cleanses it, that more fruit it may bear.

³ Ἦδη ὑμεῖς καθαροὶ ἐστέ, διὰ τοῦ λόγου, ὃν
Already you clean are, through the word, which
λαλήθηκα ὑμῖν. ⁴ Μείνατε ἐν ἐμοί, καὶ ἐγὼ ἐν
I have spoken to you. Abide you in me, and I in
ὑμῖν. Καθὼς τὸ κλήμα οὐ δύναται καρπὸν
you. As the branch not is able fruit
φέρειν ἀφ' ἑαυτοῦ, εἰ μὴ μείνῃ ἐν τῇ ἀμπελῷ·
to bear of itself, if not it stay abide in the vine;
οὕτως οὐδὲ ὑμεῖς, εἰ μὴ ἐν ἐμοὶ μείνητε.
so neither you, if not in me you abide.

⁵ Ἐγὼ εἰμι ἡ ἀμπελος, ὑμεῖς τὰ κλήματα. Ὁ
I am the vine, you the branches. He

You all things, and remind you of all things which I said to you.

²⁷ Peace * I leave to you; MY Peace I give to you; not as the WORLD gives, do I give to you. Let not Your HEART be troubled, nor let it be afraid.

²⁸ You heard That I said to you, I am going away and I am coming to you. If you loved me, you would rejoice, That I am going to the FATHER; Because I my FATHER is greater than I.

²⁹ And now I have told you before it occurs, so that when it occurs, you may believe.

³⁰ I will not speak much more with you; † for the † RULER of the WORLD is coming, and has nothing in me.

³¹ But that the WORLD may know That I love the FATHER, and that as † the FATHER commanded me, even so I do; arise, let us go hence.

CHAPTER XV.

¹ I am the TRUE VINE, and my FATHER is the VINE-DRESSER.

² Every Branch in me not bearing Fruit, he takes away; and every one bearing FRUIT, he prunes it, that it may bear More Fruit.

³ † You are already clean through the WORD which I have spoken to you.

⁴ † Abide in me, and I in you. As the BRANCH cannot bear fruit of itself, if it abide not in the VINE, so neither can you, unless you abide in me.

⁵ I am the VINE, you are the BRANCHES. He

* VATICAN MANUSCRIPT.—27. I leave.

† 30. Some say the ruler of this world means Satan; some, the Roman government; others, the Jewish hierarchy and magistracy; but Wakefield, in his translation, thinks that Christ here speaks of himself; (as he does in chap. xli. 30, and xvi. 11), not of what he then was, but of what he shall be, when he comes again. He translates this clause as follows:—"For the ruler of this world is coming; and I have nothing now to do, but to convince the world that I love the Father, and do as he commanded me."

† 29. John v. 13; x. 30; Phil. ii. 6. † 30. John xli. 30; xvi. 11. † 31. John x. 18; Phil. ii. 8; Heb. v. 8. † 3. John xlii. 10; xlii. 17; Eph. v. 20; 1 Pet. i. 22. † 4. Col. i. 23; 1 John ii. 6.

μενων εν εμοι, κγω εν αυτω, οτος φερε καρ-
abiding in me, and I in him, this bears fruit
πον πολυν· οτι χωρις εμου ου δυνασθε ποιειν
much, because apart from me not you are able to do

ουθεν. ⁶ Εαν μη τις μεινη εν εμοι, εβληθη
nothing. If not any one may abide in me, he is cast
εξω, ως το κλημα, και εξηρανθη· και συναγου-
out, like the branch, and is withered; and they gather
σιν αυτα, και εις πυρ βαλλουσι, και καιεται.
them, and into a fire they cast, and it is burned.

⁷ Εαν μεινητε εν εμοι και τα ρηματα μου εν
If you abide in me and the words of me in
υμιν μεινη, ο εαν θελητε † αιτησεσθαι, και
you may abide, whatever you may wish you shall ask, and
γενησεται υμιν. ⁸ Εν τωτφ εδοξασθη ο πατηρ
it shall be for you. In this was glorified the father

μου, ινα καρπον πολυν φερητε, και γενησεσθε
of me, that fruit much you might bear, and you shall be
εμοι μαθηται. ⁹ Καθως ηγαπησε με ο πατηρ,
to me disciples. As loved me the father,

κγω ηγαπησα υμας· μεινατε εν τη αγαπη τη
and I loved you; abide you in the love the
εμρ. ¹⁰ Εαν τας εντολας μου τηρησητε, με-
mine. If the commandments of me you may keep, you

νειτε εν τη αγαπη μου· καθως εγω τας εντολας
will abide in the love of me; as I the commandments
του πατρος μου τηρηηκα, και μενω αυτου εν
of the father of me have kept, and abide of him in
τη αγαπη.
the love.

¹¹ Ταυτα λελαληκα υμιν, ινα η χαρα η εμρ εν
These things I have spoken to you, that the joy the mine in
υμιν μεινη, και η χαρα υμων πληρωθρ. ¹² Αυτη
you may abide, and the joy of you may be full. This

εστιν η εντολη η εμρ, ινα αγαπατε αλληλους,
is the commandment the mine, that you love each other,
καθως ηγαπησα υμας. ¹³ Μειζονα ταυτης
as I loved you. Greater of this

αγαπην ουδεις εχει, ινα τις την ψυχην αυτου
love no one has, that any one the life of himself
ρη υπερ των φιλων αυτου. ¹⁴ Τμεις
may lay down in behalf of the friends of himself. You

φιλοι μου εστε, εαν ποιητε οσα εγω εντελ-
friends of me are, if you may do what things I com-
λωμαι υμιν. ¹⁵ Ουκετι υμας λεγω δουλους·
mand you. No more you I call slaves;

οτι ο δουλος ουκ οιδε τι ποιει αυτου ο κυριος·
because the slave not know what does of him the lord;
υμας δε ειρηκα φιλους, οτι παντα α ηκουσα
you but I have called friends, because all things which I heard

παρα του πατρος μου, εγνωρισα υμιν. ¹⁶ Ουχ
from the father of me, I made known to you. Not

υμεις με εξελεξασθε, αλλ' εγω εξελεξαμην
you me did choose, but I chose

who abides in me, and I in him, he † bears much
Fruit; Because several
from me you can do nothing.

⁶ If any one abide not in me, he is cast out like the
BRANCH, and is withered;
and such are gathered, and
cast into a Fire, and are
burned.

⁷ † If you abide in me,
and my words abide in
you, ask whatever you wish,
and it shall be given you.

⁸ † In this is my FATHER
glorified, that you bear
much Fruit, and you shall
be My Disciples.

⁹ As the FATHER loved
me, and I loved you, abide
in MY LOVE.

¹⁰ † If you observe my
COMMANDMENTS, you shall
abide in my LOVE; as I
have observed * the FA-
THER'S COMMANDMENTS,
and abide in His LOVE.

¹¹ These things I have
spoken to you, that MY JOY
* may be in you, and † your
JOY may be completed.

¹² † This is MY COM-
MANDMENT, That you love
each other, as I loved you.

¹³ † No one has greater
Love than this, that one
should lay down his LIFE
in behalf of his FRIENDS.

¹⁴ † You are my Friends
if you do what things I
command you.

¹⁵ No more I call you
Servants; Because the SER-
VANT knows not what His
MASTER does; but I have
called You Friends, Because
all things which I heard
from my FATHER I made
known to you.

¹⁶ You did not choose
Me, but I chose you, and

* VATICAN MANUSCRIPT.—10. the FATHER'S.

11. begin you.

† 7. Griesbach favors the reading, *aitesanthē* instead of *aitesanthē*; which is adopted by Lachmann and Tischendorf.

† 5. Phil. i. 11; iv. 13. † 7. ver. 10; John xiv. 13, 14; xvi. 23. † 8. Matt. v. 16; Phil. i. 11. † 10. John xiv. 15, 21, 23. † 11. John xvi. 24; xvii. 13; 1 John i. 4. † 12. John xiii. 34; 1 Thess. iv. 9; 1 Pet. iv. 8; 1 John iii. 14; iv. 21. † 13. John x. 11, 15; Rom. v. 7, 8; Eph. v. 2; 1 John iii. 16. † 14. John xiv. 14, 23; Matt. xii. 50.

ὑμας, καὶ ἐθῆκα ὑμας, ἵνα ὑμεῖς ὑπαγῆτε καὶ
you, and appointed you, that you might go and
καρπὸν φερίητε, καὶ ὁ καρπὸς ὑμῶν μένῃ· ἵνα
fruit might bear, and the fruit of you might abide: so that
ὅ, τι αὐ αἰτήσῃτε τὸν πατέρα ἐν τῷ ὀνόματι
whatever you may ask the father in the name
μου, δὲν ὑμῖν.
of me, he may give to you.

17 Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε
These things I command you, that you may love
ἀλλήλους. 18 Εἰ δὲ κόσμος ὑμᾶς μισεῖ, γενέσ-

σθ' ἄλλους. 19 Εἰ δὲ ὁ κόσμος ὑμᾶς μισεῖ, καὶ ἐμε
each other. If the world you hates, you
κατέ, ὅτι ἐμε πρότερον ὑμῶν μεμίσσηκεν. 19 Εἰ
know, that me before you it has hated. If

ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος αὐτὸ ἴδιον ἐπι-
of the world you were, the world would the own like.

λεῖ· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστε, ἀλλ' ἐγὼ
because but of the world not you are, but I

ἐξελέξαμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο
chose you out of the world, on account of this

μισεῖ ὑμᾶς ὁ κόσμος. 20 Μνημονεύετε τὸν
hates you the world. Remember you the

λόγον, ὃς ἐγὼ εἶπον ὑμῖν· Οὐκ ἐστὶ δὸς
word, of which I said to you; Not is because

μεῖζον τοῦ κυρίου αὐτοῦ. Εἰ ἐμε ἐδίωξαν, καὶ
greater of the lord of himself. If me they persecuted, also

ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν,
you they will persecute; if the word of me they kept,

καὶ τὸν ὑμέτερον τηρήσουσιν. 21 Ἀλλὰ ταῦτα
also the yours they will keep. But these things

πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομα μου,
all they will do to you on account of the name of me,

ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. 22 Εἰ μὴ
because not they know him sending me. If not

ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον·
I had come and spoken to them, sin not they had,

νυν δὲ προφασίν οὐκ εἰχουσι περὶ τῆς ἁμαρτίας
now but an excuse not they have about the sin

αὐτῶν. 23 Ὁ ἐμε μισῶν, καὶ τὸν πατέρα μου
of them, He me hating, also the father of me

μισεῖ. 24 Εἰ τα ἐργα, μὴ ἐποίησα ἐν αὐτοῖς, ἃ
have. If the works, not I had done among them, which

οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον·
no one other has done, sin not they had,

νυν δὲ καὶ ἑώρακασιν, καὶ μεμίσσηκασιν καὶ ἐμε
now but even they have seen, and have hated both me

καὶ τὸν πατέρα μου. 25 Ἀλλ', ἵνα πληρωθῇ ὁ
and that father of me. But, that may be fulfilled the

λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν· "Ὅτι
word the having been written in the law of them; "That

ἐμισήσαν με ὧσαυτ."

They hated me without cause."

* VATICAN MANUSCRIPT.—16. you ask.

appointed you, that you may go and bear fruit, and that your fruit may abide; so that whatever you ask of the FATHER in my NAME, he may give you.

17 These things I command you, so that you may love each other.

18 † If the WORLD hate You, you know That it has hated Me before you.

19 † If you were of the WORLD, the WORLD would love its OWN; but Because you are not of the WORLD, but I chose you out of the WORLD, on this account the WORLD hates you.

20 Remember the WORD which I said to you, † 'A Son is not greater than his Master.' If they persecuted Me, they will also persecute You; if they observed my WORD they will also observe YOURS.

21 But † all These things they will do to you, on account of my NAME, Because they know not HIM who SENT me.

22 If I had not come and spoken to them, they would not have had Sin; but now they have no Excuse for their SIN.

23 He who HATES Me, hates my FATHER also.

24 If I had not done among them † the WORKS which no other one had done, they would not have had Sin; but now they have even seen them, and yet have hated both me and my FATHER.

25 Thus they verify THAT WORD which was WRITTEN in their LAW, † 'They hated Me without cause.'

26 † But when the HELPER comes, whom I will send to you from the FATHER, the SPIRIT of

† 18. 1 John iii. 1, 13.

† 19. John iv. 5; xvii. 14.

† 20. Matt. x. 24; Luke vi. 40;

John xiii. 16.

† 21. Matt. x. 23; xxiv. 9; John xvi. 3.

† 24. John iii. 3; vii. 31;

ix. 32.

† 25. Rom. ix. 19.

† 26. Luke xxiv. 40; John xiv. 17, 26; xvi. 7, 13; Acts ii. 23.

αληθείας, ὃ παρα τοῦ πατρὸς ἐκπορεύεται.)
truth, which from the father shall come out.)

ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. ²⁷ Καὶ ὑμεῖς δὲ
that will testify concerning me. Also you and

μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.
shall testify, because from a beginning with me you are.

ΚΕΦ. 15. 16. ¹ Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ
These things I have spoken to you, that not

σκανδαλισθῆτε. ² Ἀποσυναγωγὸς ποιήσουσιν
you may be ensnared. From synagogues they will put

ὑμᾶς· ἀλλ' ἐρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτεῖνας
you; but comes an hour, that every one the killing

ὑμᾶς, δοξῇ λατρεῖαν προσφέρειν τῷ θεῷ.
you, may think a service to offer to the God.

³ Καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἐγνώσαν τὸν
And these things they will do, because not they know the

πατέρα, οὐδὲ ἐμεῖ. ⁴ Ἀλλὰ ταῦτα λελάληκα
father, nor me. But these things I have spoken

ὑμῖν, ἵνα ὅταν ἐλθῇ ἡ ὥρα, μνημονεύετε
to you, that when may come the hour, you may remember

αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ
them, that I said to you These things but to you from

ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην. ⁵ Νῦν
a beginning not I said, because with you I was. Now

δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ
but I go to him having sent me, and no one of

ὑμῶν ἐρωτᾷ με· Που ὑπάγεις; ⁶ Ἀλλ' ὅτι
you asks me; Where goest thou? But because

ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπληρώκεν
these things I have spoken to you, the sorrow has filled

ὑμῶν τὴν καρδίαν. ⁷ Ἀλλ' ἐγὼ τὴν ἀληθειαν
of you the heart. But the truth

λέγω ὑμῖν· συμφερεῖ ὑμῖν, ἵνα ἐγὼ ἀπελθῶ.
say to you; it is better for you, that I should go away.

Εὰν γὰρ μὴ ἀπελθῶ, ὁ παρακλήτος οὐκ ἐλευ-
If for not I should go away, the helper not will

σεται πρὸς ὑμᾶς· εἰ δὲ πορευθῶ, πέμψω αὐτὸν
come to you; if but I go, I will send him

πρὸς ὑμᾶς. ⁸ Καὶ ἐλθὼν ἐκεῖνος ἐλεγχεί τὸν
to you. And having come he will convict the

κόσμον περὶ ἁμαρτίας, καὶ περὶ δικαιοσύνης,
world concerning sin, and concerning righteousness,

καὶ περὶ κρίσεως. ⁹ Περὶ ἁμαρτίας μὲν, ὅτι
and concerning judgment. Concerning sin indeed, because

οὐ πιστεύουσιν εἰς ἐμεῖ· ¹⁰ περὶ δικαιοσύνης δὲ,
not they believe into me; concerning righteousness but,

ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκέτι
because to the father of me I go away, and no more

θεωρεῖτε με· ¹¹ περὶ δὲ κρίσεως, ὅτι ὁ ἀρχὼν
you behold me; concerning and judgment, because the ruling

TRUTH which comes forth from the FATHER, he will testify of me.

²⁷ And ye also will testify. Because you are with me from the Beginning.

CHAPTER XVI.

¹ These things I have spoken to you, that you may not be ensnared.

² They will expel you from the synagogues; but an Hour is coming, when EVERY ONE WHO KILLS you will think to offer Service to GOD.

³ And these things they will do because they know not the FATHER, nor me.

⁴ But These things I have spoken to you, so that when their HOUR comes you may remember them. That I told you. And these things I said not to you from the Beginning, Because I was with you.

⁵ And now I am going away to HIM who SENT me; and no one of you asks me, 'Where art thou going?'

⁶ But Because I have said These things to you, SORROW has filled Your HEART.

⁷ But I tell you the TRUTH; It is better for you that I should go away; for if I go not away; the HELPER will not come to you; but if I go I will send him to you.

⁸ And having come, he will convict the WORLD concerning Sin, and concerning Righteousness, and concerning Judgment;

⁹ concerning Sin, indeed, Because they believe not into me;

¹⁰ but concerning Righteousness, Because I am going to my FATHER, and you behold me no more;

¹¹ and concerning Judg-

* VATICAN MANUSCRIPT.—4. their HOUR.

† 27. Luke xxiv. 48; Acts i. 8, 21, 22; ii. 32; iii. 15; iv. 20, 23; v. 32; x. 20; xiii. 31; 1 Pet. v. 1; 2 Pet. i. 10. ‡ 2. John ix. 22, 34; xii. 43; viii. 1; ix. 1; xxvi. 9—11. § 4. John xv. 21; Rom. x. 3; 1 Cor. ii. 8; 1 Tim. i. 13. || 5. ver. 10, 16; John vii. 53; xiii. 3; xiv. 28. ¶ 7. John vii. 80; xiv. 10, 20; xv. 20.

του κόσμου τούτου κερταται. ¹² Ἐτι πολλὰ ἐχω
of the world this has been judged. Yet many things I have
λεγειν ὑμῖν, ἀλλ' οὐ δύνασθε βασταζειν αὐτῇ.
to say to you, but not you are able to bear now.
¹³ Ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς
When but may come he, the spirit of the
ἐλθούσης, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλη-
truth, he will lead you into all the truth.
θειαν. Οὐ γὰρ λελήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀν-
Not for he will speak from himself, but whatever
ἀκούσῃ, λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ
he may hear, he will speak, and the things coming he will declare
ὑμῖν. ¹⁴ Ἐκεῖνος ἐμε δαξάσει, ὅτι ἐκ τοῦ ἐμοῦ
to you. He me will glorify, because out of the mine
ἀληφεται, καὶ ἀναγγελεῖ ὑμῖν. ¹⁵ Πάντα ὅσα
he will take, and will declare to you. All things what
ἔχει ὁ πατήρ, ἐμὰ ἐστὶ. Διὰ τοῦτο εἶπον, ὅτι
has the father, mine is. On account of this I said, that
ἐκ τοῦ ἐμοῦ λαμβάνει, καὶ ἀναγγελεῖ ὑμῖν.
out of the mine he takes, and declares to you.
¹⁶ Μικρὸν, καὶ οὐ θεωρεῖτε με· καὶ πάλιν μικρὸν,
A little while, and not you see me; and again a little while,
καὶ ὀφείθε με, * [ὅτι ὑπάγω πρὸς τὸν πατέρα.]
and you shall see me, [because I am going to the father.]
¹⁷ Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς
Said then of the disciples of him to
ἀλλήλους· Τι ἐστὶ τοῦτο ὃ λέγει ἡμῖν· Μικρὸν,
each other· What is this which he says to us; A little while,
καὶ οὐ θεωρεῖτε με· καὶ πάλιν μικρὸν, καὶ
and not you see me; and again a little while, and
ὀφείθε με· καὶ· Ὅτι ἐγὼ ὑπάγω πρὸς τὸν
you shall see me; and; Because I am going to the
πατέρα; ¹⁸ Ἐλέγον οὖν· Τοῦτο τί ἐστὶν ὃ
father? They said therefore; This what is which
λέγει, τὸ μικρὸν; Οὐκ οἶδαμεν * [τί λαλεῖ.]
he says, the little while? Not we know [what he says.]
¹⁹ Ἐγὼ δὲ ἰησοῦς, ὅτι ἠθελον αὐτοὺς ἐρωτᾶν,
Know the Jesus, that they wished him to ask,
καὶ εἶπεν αὐτοῖς· Περὶ τούτου ῥητε μετ'
and said to them; Concerning this inquire you with
ἀλλήλων, ὅτι εἶπον· Μικρὸν, καὶ οὐ θεωρεῖτε
each other, because I said; A little while, and not you see
με· καὶ πάλιν μικρὸν, καὶ ὀφείθε με; ²⁰ Ἀμην
me; and again a little while, and you shall see me? Indeed
ἀμην λέγω ὑμῖν, ὅτι κλαυσετε καὶ θρηνησετε
Indeed I say to you, that will weep and will lament
ὑμεῖς, ὃ δὲ κόσμος χαρησεται· ὑμεῖς * [δε]
you, the but world will rejoice; you [and]
λυπηθησθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν
will be sorrowful, but the sorrow of you into joy
γενήσεται. ²¹ Ἡ γυνὴ ὅταν τικτῇ, λύπην ἐχει,
shall become. The woman when she may bear, sorrow has,

ment, Because of the RULER
of this WORLD has been
judged.

¹³ I have yet Many
things to tell you, but you
cannot bear them now.

¹³ But when he may
come, the SPIRIT of
TRUTH, he will lead you
into all the TRUTH; for he
will not speak from himself;
he will speak whatever he
may hear; and declare to
you the COMING THINGS.

¹⁴ He will glorify Me;
Because he will take of
MINE, and declare to you.

¹⁵ All things that the
FATHER has are mine; on
account of this I said, That
out of MINE he takes, and
will declare to you.

¹⁶ A little while, and
you see me no more, and
again a little while, and you
will see me."

¹⁷ Then some of his DIS-
CIPLES said to each other,
"What is this he is saying
to us, 'A little while, and
you will see me not; and
again a little while, and
you will see me,' and, 'Be-
cause I am going to the
FATHER?'"

¹⁸ They said, therefore,
"What is this that he is
saying, 'A little while?'
We know not."

¹⁹ Jesus knew That
they wished to ask Him,
and said to them, "Do you
inquire one with another
concerning this, Because I
said, 'A little while, and
you see me not, and again a
little while, and you will
see me?'"

²⁰ Indeed, I assure you,
That you will weep and
lament, but the WORLD will
rejoice; you will be sor-
rowful, but your SORROW
shall become Joy.

²¹ The WOMAN when
she is in labor has Sorrow,

* VATICAN MANUSCRIPT.—13. all the TRUTH.
going to the FATHER—omit. 18. little while.
20. and—omit.

† 11. See Note on chap. xiv. 20.

‡ 12. Mark iv. 23; 1 Cor. iii. 2; Heb. v. 12.
20, 27. § 15. Matt. xi. 27; John iii. 35; xiii. 3; xvii. 10.
21; xi. 23; xiv. 10. § 21. Isa. xxvi. 17.

16. no more. 16. Because I am
13. what he says—omit. 19. Jesus.

ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννησῇ
because has come the hour of her; when but she may have borne
το παιδίον, οὐκεὶ μνημονεύει τῆς θλίψεως,
the child, no more she remembers of the distress,
διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς
on account of the joy, that was born a man into
τὸν κόσμον. ²² Καὶ ὑμεῖς οὖν λυπῆν μὲν νῦν
the world. And you therefore sorrow indeed now
ἐχετε· πάλιν δὲ ὀφθαίμα ὑμᾶς, καὶ χαρησεται
have; again but I will see you, and will be rejoiced
ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς
of you the heart, and the joy of you no one
αἶρει ἀφ' ὑμῶν. ²³ καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμε
takes from you; and in that the day me
οὐκ ἐρωτήσετε οὐδέν· Ἀμὴν ἀμὴν λέγω ὑμῖν,
not you will ask nothing; Indeed indeed I say to you,
ὅτι ὅσα ἀναιτήσητε τὸν πατέρα ἐν τῷ ὀνόματι
that whatever you may ask the father in the name
μου, ἔσται ὑμῖν. ²⁴ Ἔως ἄρτι οὐκ ᾔτησατε
of me, he will give to you. Till now not you asked
οὐδὲν ἐν τῷ ὀνόματι μου· αἰτεῖτε, καὶ λήψεσθε,
nothing in the name of me; ask ye, and ye shall receive,
ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.
so that the joy of you may be completed.

²⁵ Ταῦτα ἐν παροιμίαις λέλαλῃκα ὑμῖν·
These things in figures I have spoken to you;
ἐρχεται ὥρα, ὅτε οὐκεὶ ἐν παροιμίαις λαλήσω
comes an hour, when no more in figures I will speak
ὑμῖν, ἀλλὰ παρῆσια περὶ τοῦ πατρὸς ἀναγ-
to you, but plainly concerning the father I will
γέλω ὑμῖν. ²⁶ Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνό-
tell you. In that the day in the name
ματι μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν, ὅτι ἐγώ
of me you will ask; and not I say to you, that I
ἐρωτήσω τὸν πατέρα περὶ ὑμῶν. ²⁷ αὐτὸς γὰρ
will entreat the father concerning you; himself for
ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμε πεφιληκατε,
the father loves you, because you me have loved,
καὶ πεπιστευκατε, ὅτι ἐγὼ παρὰ τοῦ θεοῦ
and have believed, that I from the God
ἐξῆλθον. ²⁸ Εξῆλθον παρὰ τοῦ πατρὸς, καὶ
came out. I came out from the father, and
ἐληλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν
have come into the world; again I leave the
κόσμον, καὶ πορεύομαι πρὸς τοῦ πατέρα.
world, and am going to the father.

²⁹ Λέγουσιν * [αὐτῷ] οἱ μαθηταὶ αὐτοῦ· Ἰδε,
say [to him] the disciples of him; Lo,
νῦν παρῆσια λαλεῖς, καὶ παροιμίαν οὐδεμίαν
now plainly thou speakest, and a figure not one
λέγεις. ³⁰ Νῦν οἶδαμεν, ὅτι οἶδας πάντα, καὶ
thou knowest. Now we know, that thou knowest all things, and
οὐ χρῆστιαν εἶχεις, ἵνα τις σε ἐρωτᾷ ἐν τούτῳ
no need has, that any one should ask; in this
πιστεύομεν, ὅτι ἀπο θεοῦ ἐξῆλθες. ³¹ Ἀπεκ-
we believe, that from God thou didst come out. An-

Because her TIME has come; but when she has borne the CHILD, she remembers the DISTRESS no more, on account of the JOY That a Man was born into WORLD.

²² And you, therefore, now indeed have Sorrow; but I will see you again, and ‡ Your HEART shall rejoice; and your JOY no one takes from you.

²³ And in That DAY you will ask Me nothing. † Indeed, I assure you, Whatever you may ask the FATHER in my NAME, he will give you.

²⁴ Till now you asked nothing in my NAME; ask, and you shall receive, so ‡ that your JOY may be completed.

²⁵ These things I have spoken to you in FIGURES; an Hour is coming, when I will no more speak to you in FIGURES, but I will tell you plainly about the FATHER.

²⁶ In That DAY you will ask in my NAME, and I do not say to you, That I will entreat the FATHER for you;

²⁷ † for the FATHER himself loves you, Because you have loved me, and I have believed that I came out from * GOD.

²⁸ † I came out from the FATHER, and have come into the WORLD; again I leave the WORLD, and am going to my FATHER."

²⁹ His DISCIPLES said to him, "Behold, now thou art speaking plainly, and without a FIGURE.

³⁰ Now we know That thou knowest all things, and hast no need that any one should ask Thee; by this we believe That thou didst come out from God."

³¹ * Jesus answered,

* VATICAN MANUSCRIPT.—27. the FATHER.

22. to him—omit.

31. Jesus.

† 23. Luke xiv. 41, 53; John xx. 20.
John xv. 11. † 27. John xiv. 21, 23.
John xiii. 3.

‡ 23. Matt. vii. 7; John xiv. 13; xv. 16.
‡ 27. ver. 30; John iii. 13; xvii. 8.

‡ 24.
‡ 23.

ρισθ αυτοις δ Ιησους· Αρτι πιστευετε· 22 ιδου, ρουεθ them the Jesus, Now do you believe; Lo, ερχεται ωρα, και νυν εληλυθεν, ινα σκορπισθητε comes an hour, and now is come, that you will be scattered every one to the own, and me alone you may leave; and ουκ εμιμ μορος, οτι ο πατηρ μετ' εμου εστι. not I am alone, because the father with me is. 23 Ταυτα λελαληκα υμιν, ινα εν εμοι ειρηνην These things I have spoken to you, that in me peace εχητε. Εν τω κοσμω θλιψιν εχετε· αλλα θαρ- you may have in the world affliction you have; but be you of σεите, εγω νενικηκα τον κοσμον. good courage, I have overcome the world.

ΚΕΦ. ιζ'. 17.

1 Ταυτα ελαλησεν ο Ιησους, και επηρε τους These things spoke the Jesus, and lifted up the οφθαλμους αυτου εις τον ουρανον, και ειπε· eyes of him to the heaven, and said; Πατερ, εληλυθεν η ωρα· δοξασον σου τον υιον, O father, is come the hour; glorify of thee the son, ινα * [και] ο υιος σου δοξασθ η σε· 2 καθως εδω- that [also] the son of thee may glorify thee; as thou κας αυτω εξουσιαν πασης σαρκος, ινα παν ο gave to him authority over all flesh, so that all which δεδωκας αυτω, δεσχη αυτοις ζωην αιωνιον. thou hast given to him, he may give to them life age-lasting. 3 Αυτη δε εστιν η αιωνιος ζωη, ινα γνωσκεισιν This and is threage-lasting life, that they might know σε τον μονον αληθινον θεον, και ον απεστειλας thee the only true God, and whom thou hast sent Ιησουν Χριστον. 4 Εγω σε εδοξασα επι της Jesus Christ I thee glorified on the γης το εργον ετελειωσα, ο δεδωκας μοι, ινα earth; the work I finished, which thou hast given me, that πωρω. 5 Και νυν δοξασον με, συ πατερ, παρα I might do. And now glorify me, thou O father, with σεαυτω, τη δοξη, η ειχον, προ του τον thyself, with the glory, which I had, before of the the κοσμου ειναι, παρα σοι. 6 Εφανερωσα σου το world to be, with thee. I manifested of thee the ονομα τοις ανθρωποις, ους δεδωκας μοι εκ του name to the men, whom thou hast given to me out of the κοσμου· σοι ησαν, και εμοι αυτους δεδωκας· world; thine they were, and to me them thou hast given, και τον λογον σου τετηρηκασι. 7 Νυν εγνω- and the word of thee they have kept. Now they καν, οτι παντα οσα δεδωκας μοι, παρα σου know, that all things whatever thou hast given me, from thee

them, "Do you now be- lieve?"

22 Behold, an Hour is coming, and is come, that you will be scattered every one to his own home, and will leave Me alone; and yet I am not alone, Be- cause the FATHER is with me.

23 These things I have spoken to you, that in me you may have Peace. † In the WORLD you have Af- fliction; but be of good courage; † I have con- quered the WORLD."

CHAPTER XVII.

1 Jesus spoke these things, and lifted up his EYES to HEAVEN, and said, "Father, the HOUR is come; glorify Thy son, that * the SON may glorify thee;

2 † as thou didst give him Authority over All Flesh, so that every thing which thou hast given to him, he may give to them, even aLIONIAN Life.

3 And this is the ATO- NIAN Life, that they may know thee, the ONLY TRUE God, and him whom thou didst send, Jesus Christ.

4 I glorified thee on the EARTH, † * having finished the WORK which thou hast given me, that I might do it.

5 And now, O Father, glorify thou me with thy- self, with the GLORY which I had with thee before the WORLD WAS.

6 I manifested Thy NAME to the MEN whom thou hast given me out of the WORLD; thine they were, and thou hast given them to me; and they have kept thy WORD.

7 Now they know That all things whatever thou gavest me are from thee.

* VATICAN MANUSCRIPT.—1. the son.

1. also—omit.

4. having finished.

† 23. John xv. 19—21; 2 Tim. iii. 12.
‡ 2. Matt. x. 27; xxviii. 19; John i. 15; v. 27; 1 Cor. xv. 26, 27; Phil. ii. 10.
iv. 26; v. 26; ix. 8; xix. 10.

† 23. Rom. viii. 27; 1 John iv. 4; v. 4.
† 4. John

ἔστιν· ⁸ ὅτι τα ῥήματα ἃ δέδωκας μοι, δέδωκας
 is; because the words which thou hast given me, I have given
 αυτοῖς· καὶ αὐτοὶ ἐλάβον, καὶ ἐγνώσαν ἀληθώς,
 to them; and they received, and knew truly,
 ὅτι παρὰ σου ἐξηλθον, καὶ ἐπίστευσαν, ὅτι σου
 that from thee I came out, and believed that thou
 με ἀπέστειλας. ⁹ Ἐγὼ περὶ αὐτῶν ἐρώτω· οὐ
 me didst send. I concerning them ask; not
 περὶ τοῦ κόσμου ἐρώτω, ἀλλὰ περὶ ὧν
 concerning the world I ask, but concerning whom
 δέδωκας μοι, ὅτι σοὶ εἰσὶν· ¹⁰ καὶ τὰ ἐμα πάντα
 thou hast given me, because thine they are; and the mine all
 σα ἐστὶ, καὶ τὰ σα ἐμε, καὶ δεδοξασμαι ἐν
 thine is, and the thine mine, and I have been glorified in
 αυτοῖς. ¹¹ Καὶ οὐκετι εἰμι ἐν τῷ κόσμῳ, καὶ
 them. And no more I am in the world, and
 οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σε ἐρχο-
 these in the world are, and I to thee am
 μαί. Πάτερ ἅγιε, τηρήσον αὐτοὺς ἐν τῷ ὀνο-
 coming. O father holy, keep them in the name
 ματί σου, ᾧ δέδωκας μοι· ἵνα ὡσιν ὅν,
 of thee, by which thou hast given to me; that they may be one, as
 καθὼς ἡμεῖς. ¹² Ὅτε ἦμην μετ' αὐτῶν * [ἐν τῷ
 as we. When I was with them [in the
 κόσμῳ,] ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνοματί
 world,] I kept them in the name
 σου· οὐδὲ δέδωκας μοι ἐφυλάξα, καὶ οὐδεὶς ἐξ
 of them whom thou hast given to me I guarded, and no one of
 αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα
 them was destroyed, if not the son of the destruction, that
 ἡ γραφὴ πληρωθῇ. ¹³ Νῦν δὲ πρὸς σε ἐρχομαι,
 the writing may be fulfilled. Now and to thee I am coming,
 καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἐχῶσι τὴν
 and these things I say in the world, that they may have the
 χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.
 joy the mine fulfilled in them.
¹⁴ Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου· καὶ ὁ
 I have given to them the word of thee; and the
 κόσμος ἐμισήσεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ
 world hated them, because not they are of the
 κόσμου, καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου.
 world, as I not am of the world.
¹⁵ Οὐκ ἐρώτω, ἵνα ἀρῇς αὐτοὺς ἐκ τοῦ κόσ-
 Not I ask, that thou wouldst take them out of the world,
 μου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.
 but that thou wouldst keep them from the evil one.
¹⁶ Ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ
 Of the world not they are, as I of the
 κόσμου οὐκ εἰμι. ¹⁷ Ἀγιάσον αὐτοὺς ἐν τῇ
 world not am. Sanctify them in the

8 Because I have given to them the words which thou hast given to me; and they received and knew truly that I came out from thee, and believed That thou didst send Me

9 I entreat for them; not for the world I entreat, but for those whom thou hast given me; Because they are thine.

10 And all mine are thine, and I have been glorified in them.

11 And I am no more in the world, but these are in the world, and I am coming to thee. Holy Father, keep them in thy NAME, by which thou hast given them me, that they may be one, as we also are.

12 When I was with them, I kept them in thy NAME, by which thou hast given them me; and I guarded them, and no one of them was destroyed, except the SON of DESTRUCTION; that the SCRIPTURE might be verified.

13 But now I am coming to thee; and these things I speak in the world, that they may have MY JOY completed in them.

14 I have given thy word to them; and the world hated them; Because they are not of the world, as I am not of the world.

15 I entreat not that thou wouldst take them out of the world, but that thou wouldst keep them from EVIL.

16 They are not of the world, as I am not of the world.

17 I Sanctify them in

* VATICAN MANUSCRIPT.—11. also. 12. in the world—omit. 12. NAME, by which thou hast given them me; and I guarded them.

† 8. John viii. 25; xii. 49; xiv. 30.

† 10. John xvi. 15.

† 12. John vi. 70; xiii. 18.

† 12. Psa. cix. 8; Acts i. 20.

† 14. John xv. 18, 19; 1 John iii. 13.

† 15. Matt. vii.

13; 2 Thess. iii. 3; 1 John v. 18.

† 17. John xv. 3; Acts xv. 9; Eph. v. 26; 1 Pet. i. 23

αληθειαν σου· ὁ λογος ὁ σος αληθεια εστι.
truth of thee; the word the thine truth is.

18 Καθως εμε απεστειλας εις τον κοσμον, καγω
As me thou didst send into the world, also I
απεστειλα αυτοις εις τον κοσμον. 19 Και υπερ
sent them into the world. And in behalf

αυτων εγω αγιαζω εμαυτον, ινα και αυτοι ωσιν
of them I sanctify myself, so that also they may be
ηγιασμενοι εν αληθεια. 20 Ου περι τούτων δε
unsolicited in truth. Not concerning these and

ερωτω μονον, αλλα και περι των πιστευοντων
I ask alone, but also concerning those believing
δια του λογου αυτων εις εμε. 21 'Ινα παντες
through the word of them into me. That all

εν εσι· καθως συ, πατερ, εν εμοι, καγω εν σοι,
one may be; as thou, father, in me, and I in thee,
ινα και αυτοι εν ημιν * [εν] ωσιν· ινα ὁ κοσ-
lest also they in as [one] may be, that the world
μος πιστευση, ὅτι συ με απεστειλας. 22 Και
may believe, that thou me didst send. And

εγω την δοξαν ην δεδωκας μοι, δεδωκα αυτοις·
I the glory which thou hast given to me, have given to them;
ινα εσιν εν, καθως ημεις εν εσμεν. 23 (εγω εν
that they may be one, as we one are; (I in

ε. σοις, και συ εν εμοι) ινα ὡσι τετελειωμε-
(them, and thou in me,) that they may be perfected
νοι εις εν, * [και] ινα γινωσκη ὁ κοσμος, ὅτι συ
into one, [and] that may know the world, that thou
με απεστειλας, και ηγαπησας αυτοις, καθως
me didst send, and thou didst love them, as

εμε ηγαπησας. 24 Πατερ, οὐς δεδωκας μοι,
me thou didst love. O father, whom thou hast given to me,
θελω, ινα ὅπου εimi εγω, κακεινοι εσι μετ'
I wish, that where am I, also they may be with
εμου· ινα θεωρωσι την δοξαν την εμην, ην
me; that they may behold the glory the mine, which
εδωκας μοι, ὅτι ηγαπησας με προ καταβολης
thou didst give to me, because thou didst love me before a laying down

κοσμου. 25 Πατερ δικαιε, και ὁ κοσμος σε ουκ
of world. O father righteous, and the world thee not
εγνω· εγω δε σε εγνω, και οὔτοι εγνωσαν ὅτι
knew, I but thee knew, and these knew that
συ με απεστειλας. 26 Και εγνωρισα αυτοις το
thou me didst send. And I made known to them the

ονομα σου, και γνωρισω· ινα ἡ αγαπη ην
name of thee, and will make known; that the love which
ηγαπησας με, εν αυτοις 'γ, καγω εν αυτοις.
thou didst love me, in them may be, and I in them.

* Truth; † THY WORD is the TRUTH.

18 † As thou didst send Me into the WORLD, so I sent them into the WORLD;

19 † and in their behalf I sanctify myself, so that they also may be sanctified in Truth.

20 Nor do I entreat for these only, but also for THOSE BELIEVING into me through their WORD;

21 † so that all may be one; as † thou, Father, art in me, and I in thee, that they also may be in us; so that the WORLD may believe That thou didst send Me.

22 And the GLORY which thou hast given me, I have given them; † that they may be one, as we are one;

23 I in them, and thou in me, that they may be perfected into one; so that the WORLD may know That thou didst send me, and didst love them, as thou didst love me.

24 † Father, those whom thou hast given me, I wish that where I am, they also may be with me; so that they may behold MY GLORY, which thou didst give me, because thou didst love me before the Formation of the World.

25 O righteous Father, the WORLD did not know Thee, but I knew Thee, and these knew That thou didst send Me.

26 And I made known, and will make known to them thy NAME; so that † the LOVE with which thou didst love me may be in them, and I in them.

* VATICAN MANUSCRIPT.—17. Truth; THY WORD is the TRUTH.

21. one—omit.

† 17. ? Sam. vii. 28; Psa. cxix. 142, 151; John viii. 40.

† Cor. i. 30; Heb. x. 10.

† 21. John x. 28; xiv. 11.

26; xiv. 3; 1 Thess. iv. 17.

† 18. John xv. 21.

† 19. ver. 11, 22, 23; John x. 16; Rom. xii. 5; Gal. iii. 28.

† 22. John xiv. 20; 1 John i. 3; iii. 24.

† 24. John xii.

† 26. John xv. 9.

ΚΕΦ. ιη'. 18.

1 Ταῦτα εἰπων ὁ Ἰησοῦς ἐξῆλθε συν τοῖς
These things saying the Jesus went out with the
μαθηταῖς αὐτοῦ περὶ τὸν χειμάρρου τοῦ
disciples of himself beyond the brook of the
Κεδρὼν, ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτός
Kedron, where was a garden, into which entered himself
καὶ οἱ μαθηταὶ αὐτοῦ. 2 Ἦδει δὲ καὶ Ἰουδᾶς, ὁ
and the disciples of him. Knew and also Judas, he
παραδίδους αὐτόν, τὸν τόπον ὅτι πολλάκις
delivering up him, the place; because often
συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν
met the Jesus there with the disciples
αὐτοῦ. 3 Ὁ οὖν Ἰουδᾶς λαβὼν τὴν σπείραν,
of himself. The then Judas having taken the band,
καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας,
and from the high-priests and Pharisees officers,
ἐρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ
comes there with torches and lamps and
ὀπλῶν. 4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχο-
weapons. Jesus therefore knowing all the things com-
μενα ἐπ' αὐτόν, ἐξελθὼν εἶπεν αὐτοῖς· Τίνα ζη-
ting on him, going out said to them; Whom seek
τεῖτε; 5 Ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Να-
you; They answered him; Jesus the Na-
ζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι.
tariae. Says to them the Jesus; I am.
(Ἰστῆκεν δὲ καὶ Ἰουδᾶς, ὁ παραδίδους αὐτόν,
(Was standing also Judas, the delivering up him,
μετ' αὐτῶν.) 6 Ὡς οὖν εἶπεν αὐτοῖς· Ὅτι
with them.) When therefore he said to them; That
ἐγὼ εἰμι· ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἐπεσον
I am; they went into the behind, and fell
χρῆμα. 7 Πάλιν οὖν αὐτοὺς ἐπηρώτησε· Τίνα
on the ground. Again then them he asked; Whom
ζητεῖτε; Οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον.
seek you? They and said, Jesus the Nazarene.
8 Ἀπεκρίθη Ἰησοῦς· Εἶπον ὑμῖν, ὅτι ἐγὼ εἰμι·
Answered Jesus; I said to you, that I am;
εἰ οὖν ἐμε ζητεῖτε, ἀφετε τούτους ὑπάγειν.
If therefore me you seek, suffer these to go.
9 ἵνα πληρωθῇ ὁ λόγος, ὃν εἶπεν· Ὅτι οὐδὲς
So that might be fulfilled the word, which he said; "That whom
δεδωκας μοι, οὐκ ἀπολέσα ἐξ αὐτῶν οὐδενα."·
thou hast given to me, not I lost of them no one."
10 Σίμων οὖν Πέτρος ἐχὼν μαχαίραν, εἰλκυσεν
Simon then Peter having a sword, drew
αὐτήν, καὶ ἐπίασε τὸν τοῦ ἀρχιερέως δούλον,
her, and struck the of the high-priest slave,
καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν. Ἦν δὲ
and cut off of him the ear the right. Was now
ὄνομα τῷ δούλῳ Μαλχος. 11 Εἶπεν οὖν ὁ Ἰη-
a name to the slave Malchus. Said therefore the Je-

CHAPTER XVIII.

1 * Jesus, saying These things, † went out with his DISCIPLES beyond the † BROOK KEDRON, where was † a Garden, into which he entered, and his DISCIPLES.
2 NOW THAT JUDAS also, who DELIVERED him up, knew the PLACE; Be- cause * Jesus often met there with his DISCIPLES.
3 † Then JUDAS, having obtained the BAND and OFFICERS from the HIGH-PRIESTS and * PHARISEES, comes there with TORCHES, and Lamps, and Weapons.
4 Jesus, therefore, know- ing ALL THINGS that were COMING upon him, going out, * says to them, "Whom do you seek?"
5 They answered him, "Jesus the NAZARENE." * He says to them, I am JESUS." And THAT JUDAS also, who DELIVERED him up, was standing with them.
6 When therefore, he said to them, "I am he," they went back, and fell on the Ground.
7 Then he asked them again, "Whom do you seek?" And THEY said, "Jesus, the NAZARENE."
8 Jesus answered, "I told you That I am he; if, therefore, you seek Me, permit these to go."
9 That the word might be fulfilled which he said, † "Of those whom thou hast given me, I lost no one."
10 † Then Simon Peter having a Sword, drew it, and struck the SERVANT of the HIGH-PRIEST, and cut off his RIGHT * EAR-TIP. Now the SERVANT'S Name was Malchus.
11 JESUS, therefore,

* VATICAN MANUSCRIPT.—1. Jesus.
8. He says to them, "I am Jesus."

2. Jesus.
10. EAR-TIP.

3. PHARISEES.

4. says.

† 1. The name of a small rivulet, and of a valley towards the east of Jerusalem; probably derived from an Hebrew root signifying to be darkened, the valley being shaded with wood. † 1. Gethsemane.

‡ 1. Matt. xxvi. 36; Mark xiv. 33; Luke xxii. 39.
Luke xxii. 47; Acts i. 18. ‡ 9. John xvii. 12.
47; Luke xxii. 49, 50.

‡ 3. Matt. xvi. 47; Mark xiv. 48;
‡ 10. Matt. xvi. 51; Mark xiv.

σους τῷ Πέτρῳ· Βαλε την μαχαिरαν εις την
 one to the Peter; Put up the sword into the
 θηκην· το ποτηριον δ̄ δεδωκε μοι ὁ πατηρ, ου
 sheath, the cup which has given to me the father, not
 μη πινω αυτο;
 not should I drink it?

Ἡ οὖν σπειρα και οἱ χιλιαρχος και οἱ ὑπη-
 The then band and the commander and the of-
 ρεται των Ιουδαιων συνελαβον τον Ιησουν, και
 men of the Jews apprehended the Jesus, and

εδησαν αυτον, ¹³ και απηγαγον αυτον προς
 bound him, and led him to
 Ανανα πρωτον· ην γαρ πενθερος του Καϊαφα,
 Annas first; he was for father-in-law of the Caiaphas,

ὃς ην αρχιερεὺς του ενιαυτου εκεινου. ¹⁴ Ην
 who was high-priest of the year that. Was
 δε Καϊαφας ὁ συμβουλευσας τοις Ιουδαιοις, ὅτι
 now Caiaphas he having advised the Jews, that

συμφερεῖ ἓνα ανθρωπον απολεσθαι ὑπερ του
 it is better one man to be destroyed in behalf of the
 λαου. ¹⁵ Ηκολουθει δε τῷ Ιησου Σιμων Πέτρος,
 people. Followed and the Jesus Simon Peter,

και ὁ ἄλλος μαθητης. Ὁ δε μαθητης εκεινος
 and the other disciple. The and disciple that

ην γνωστος τῷ αρχιερεῖ, και συνεισηλθε τῷ
 was known to the high-priest, and went in with the
 Ιησουν εις την αυλην του αρχιερεως. ¹⁶ Ὁ δε
 Jesus into the palace of the high-priest. The but

Πέτρος εἰστηκε προς τη θυρη εξω. Εξηλθεν
 Peter stood at the door without. Went out

οὖν ὁ μαθητης ὁ ἄλλος, ὃς ην γνωστος τῷ
 therefore the disciple the other, who was known to the
 αρχιερεῖ, και εἶπε τῷ θυρωρῷ, και εισηγαγε τον
 high-priest, and spoke to the door-keeper, and brought in the

Πετρον. ¹⁷ Λεγει οὖν ἡ παιδισκη ἡ θυρωρος
 Peter. Says then the female-servant the door-keeper

τῷ Πέτρῳ· Μη και συ εκ των μαθητων εἰ του
 to the Peter; Not also thou of the disciples art the
 ανθρωπου τουτου; Λεγει εκεινος· Ουκ εἰμι.
 man this? Says he; Not I am.

¹⁸ Εἰστηκεσαν δε οἱ δουλοι και οἱ ὑπηρεται αν-
 stood and the slaves and the officers

θρακιαν πεποιηκοτες, ὅτι ψυχος ην, και εθερ-
 and fire having made, because cold it was, and warmed
 μαινοντο· ην δε μετ' αυτων ὁ Πέτρος ἑστως
 themselves; was and with them the Peter standing

και θερμαινομενος. ¹⁹ Ὁ οὖν αρχιερεὺς ηρω-
 and warming himself. The therefore high-priest asked

τησε τον Ιησουν περὶ των μαθητων αυτου,
 the Jesus concerning the disciples of him,

και περὶ της διδαχης αυτου. ²⁰ Απεκριθη
 and concerning the teaching of him. Answered

αυτῷ ὁ Ιησους· Εγω παρρησια ελαλησα τῷ
 him the Jesus; publicly spoke to the

said to PETER, "Put the SWORD into the SCAB-
 BARD; † the CUP which the FATHER has given me, shall I not drink it?"

¹³ Then the BAND, and the COMMANDER, and the OFFICERS of the JEWS apprehended JESUS, and bound him,

¹³ and led him first to ANNAS, for he was Father-in-law of CAIAPHAS, who was High-Priest that YEAR.

¹⁴ † Now Caiaphas was the one HAVING ADVISED the JEWS, "That it is expedient that One Man be destroyed in behalf of the PEOPLE."

¹⁵ † And Simon Peter followed JESUS; also the OTHER DISCIPLE. And that DISCIPLE was known to the HIGH-PRIEST, and went in with JESUS into the PALACE of the HIGH-PRIEST;

¹⁶ † but PETER stood at the DOOR without. Therefore, * THAT OTHER DISCIPLE who was the ACQUAINTANCE of the HIGH-PRIEST, went out, and spoke to the DOOR-KEEPER, and brought in PETER.

¹⁷ Then THAT FEMALE SERVANT, the DOORKEEPER, says to PETER, "Art thou also of this MAN'S DISCIPLES?" He says, "I am not."

¹⁸ And the SERVANTS and OFFICERS having made a Fire of coals, Because it was cold, stood and warmed themselves. And PETER * also was standing with them, and warming himself.

¹⁹ Then the HIGH-PRIEST asked JESUS about his DISCIPLES, and about his TEACHING.

²⁰ JESUS answered him, "I * have spoken publicly

* VATICAN MANUSCRIPT.—16. THAT OTHER DISCIPLE who was the ACQUAINTANCE of the HIGH PRIEST, and. 18. also. 20. have spoken.

† 11. Matt. xx. 23; xxii. 20, 42. Mark xiv. 64; Luke xxii. 24.

† 14. John xi. 50.

† 15. Matt. xxvi. 28; † 16. Matt. xxvi. 29; Mark xiv. 66; Luke xxii. 54.

κοσμῷ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ
world; I always taught in a synagogue and
ἐν τῇ ἱερῇ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχον-
in the temple, where all the Jews come together;
ται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. ²¹ Τί με

ἐπερωτᾷς· ἐπερωτήσων τοὺς ἀκηκοτάς, τί
dost thou ask? ask those having heard, what
ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἰδασιν ἃ εἶπον
I said to them; lo, they know what things I said.

ἐγώ. ²² Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν
I. These things and of him having said, one of the
ὑπηρέτων παρ-εστῆκως ἔδωκε βραχίονα τῷ
officers having stood by gave a blow to the

Ἰησοῦ, εἰπὼν· Οὕτως ἀποκριθὲν τῷ ἀρχιερεῖ·
Jesus, saying; Thus dost thou answer the high-priest?

²³ Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Εἰ καὶ ὡς ἐλάλη-
Answered him the Jesus; If so I spoke.

σα, μαρτυρήσων περὶ τοῦ κακοῦ· εἰ δὲ καλῶς,
testify concerning the evil; if but well;
τί με δερεῖς;

why me dost thou beat?

²⁴ Ἀπεστείλαν αὐτὸν ὁ Ἀννας δεδεμένον πρὸς
Sent him the Annas having been bound to

Καϊάφαν τὸν ἀρχιερεᾶ. ²⁵ Ἦν δὲ Σίμων Πέτρος
Caiaphas the high-priest. Was and Simon Peter

ἵστως καὶ θερμαινόμενος. Εἶπον οὖν αὐτῷ
standing and warming himself. They said therefore to him.

Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Ἡρῆν·
Not also thou of the disciples of him thou art? Denied
πατο ἐκεῖνος, καὶ εἶπεν· Οὐκ εἰμι. ²⁶ Λέγει
he, and said; Not I am. Says

εἰς ἐκ τῶν δούλων τοῦ ἀρχιερεως, συγγενὴς ὢν
one of the slaves of the high-priest, a relative being

οὗ ἀπέκοψε Πέτρος τὸ ὠτίον· Οὐκ ἐγὼ σε
of whom cut off Peter the ear; Not I thee

εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; ²⁷ Πάλιν οὖν
saw in the garden with him? Again therefore

ἠρῆσατο ὁ Πέτρος· καὶ εὐθεὶς ἀλεκτὰρ ἐφω-
denied the Peter; and immediately a cock crew.

νῆσεν.

²⁸ Ἀγούσιν οὖν τὸν Ἰησοῦν ἀπο τοῦ Καϊάφας
They lead then the Jesus from of the Caiaphas

εἰς τὸ πραιτώριον· ἦν δὲ πρωΐα. Καὶ αὐτοὶ
into the judgment hall; it was and morning. And they

οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιαν-
not went into the judgment hall, that not they might

ρωσιν, ἀλλ' ἵνα φαῶσι τὸ πάσχα. ²⁹ Ἐξηλ-
be denied, but that they might eat the passover. Went

θεν οὖν ὁ Πίλατος πρὸς αὐτοὺς, καὶ εἶπε· Τίνα
outhence the Pilate to them, and said; What

ἔστιν ἡ ἀκακία ἣν κατηγορεῖτε αὐτόν;

What is the accusation which ye lay against him?

to the world; I always taught in a Synagogue and in the temple, where All the Jews come together; and in secret I said nothing.

²¹ Why dost thou ask Me? Ask those HAVING HEARD what I said to them; behold, they know what things I said.

²² And he having said these things, one of the OFFICERS standing by gave Jesus a Blow, saying,

"Dost thou thus answer the HIGH-PRIEST?"

²³ Jesus answered him, "If I spoke evil, testify concerning the evil; but if well, why dost thou beat Me?"

²⁴ †† (ANNAS sent him, having been bound, to Caiaphas, the HIGH-PRIEST.)

²⁵ And Simon Peter was standing and warming himself. † Then they said to him, "Art not thou also of his DISCIPLES?" He denied, and said, "I am not."

²⁶ One of the SERVANTS of the HIGH-PRIEST, being a relative of him Whose EAR Peter cut off, says, "Did not I see Thee in the GARDEN with him?"

²⁷ Then *Peter again denied, † and immediately † a Cock crew.

²⁸ † Then they lead Jesus from CAIAPHAS into the † PRETORIUM. It was now morning; and they went not into the PRETORIUM so that they might not be defiled, but † that they might eat the PASS-OVER.

²⁹ PILATE, therefore, went out to them, and * said, "What Accusation

* VATICAN MANUSCRIPT.—23. Jesus.

27. Peter.

29. says.

† 24. This clause by some is added to the end of the 13th verse where it seems more properly to belong. † 27. The trumpet, called the cock crowing, sounded at the beginning of the third watch; this was at midnight. See Note on Matt. xvi. 24. † 28. See Note on Matt. xxvii. 27. † 24. It was probably then thought lawful for the Jews to eat the paschal lamb at any hour between the two evenings, though Exod. xii. 6, 8, seems to require it to be eaten at the time when Jesus ate it.

† 22. Jer. xx. 2; Acts xxiii. 2. † 24. Matt. xxvi. 27. † 25. Matt. xvi. 7; 71; Mark xiv. 69; Luke xxii. 54. † 27. Matt. xxvi. 74; Mark xiv. 73; Luke xxii. 69; John xiii. 26. † 28. Matt. xxvii. 2; Mark xv. 1; Luke xxiii. 1; Acts iii. 15.

κατηγορίαν φέρετε κατα του ανθρωπου τουτου ;
accusation bring against the man this ?

30 Απεκρίθησαν και ειπον αυτω· Ει μη ην ούτος
They answered and said to him; If not was this
κακός, ουκ αν σοι παρεδωκαμεν αυτον.
an evil-doer, not would to thee we delivered up him.

31 Ειπεν ουν αυτοις ο Πιλατος· Λαβετε αυτον
Said then to them the Pilate; Take him
υμεις, και κατα τον νομον υμων κρινετε αυτον.
you, and according to the law of you judge him.

Ειπον * [ουν] αυτω οι Ιουδαιοι· 'Ημιν ουκ
Said [therefore] to him the Jews; To us not
εξιστιν αποκτειναι ουδενα. 32· Ινα ο λογος του
it is lawful to kill no one. So that the word of the

Ιησου πληρωθη, ον ειπε, σφμαινων ποιω θανα-
Jesus might be fulfilled, which he said, pointing out by what death
τω ημελλον αποθνησκειν.
he was about to die.

33 Εισηλθεν ουν εις το πραιτωριον παλιν ο
Went then into the judgment-hall again the
Πιλατος, και εφωνησε τον Ιησουν, και ειπεν
Pilate, and called the Jesus, and said

αυτω· Συ ει ο βασιλευς των Ιουδαιων ; 34 Απεκ-
said to him, Thou art the king of the Jews ? An-
κριθη * [αυτω] ο Ιησους· Αφ' εαυτου συ τουτο
answered [him] the Jesus; From thyself thou this

λεγεις, η αλλοι σοι ειπον περι εμου ; 35 Απεκ-
sayest, or others to thee told concerning me ? An-
κριθη ο Πιλατος· Μητι εγω Ιουδαιοις ειμι ; το
answered the Pilate, Not a Jew am I ? the

εθνος το σου και οι αρχιερεις παρεδωκαν σε
nation the thine and the high-priests delivered up thee
εμου· τι εκοιησας ; 36 Απεκριθη Ιησους· 'Η
to me; what didst thou do? Answered Jesus; The

βασιλευς η εμη ουκ εστιν εκ του κοσμου τουτου·
kingdom the mine not is of the world this;
ει εκ του κοσμου τουτου ην η βασιλεια η εμη,
if of the world this was the kingdom the mine,

οι υπηρεται αν οι εμοι ηγωνιζοντο, ινα μη
the officers would those for me contend, that not
παρεδοθη τοις Ιουδαιοις, νυν δε η
I might be delivered up to the Jews, now but the

βασιλεια η εμη ουκ εστιν εντευθεν. 37 Ειπεν
kingdom the mine not is from this place. Said
ουν αυτω ο Πιλατος· Ουκουν βασιλευς ει συ ;
then to him the Pilate; Not then a king art thou ?

Απεκριθη ο Ιησους· Συ λεγεις· οτι βασιλευς
Answered the Jesus; Thou sayest; that a king
ειμι εγω. Εγω εις τουτου γεγεννημαι, και
am I for this have been born, and

εις τουτο εληλυθα εις τον κοσμον, ινα μαρτυ-
for this I have come into the world, that I may tes-
ρησω τη αληθεια. Πας ο αν εκ της αλη-
tify to the truth. Every one who being of the truth,

θειας, ακουει μου της φωνης. 38 Λεγει· αυτω
hears of me the voice. Says to him
ο Πιλατος· Τι εστιν αληθεια ; Και τουτο ειπων,
the Pilate; What is truth? And this saying,

do you bring * against this
MAN ?

30 They answered and
said to him, " If he was not
* one who does evil, we
would not have delivered
him up to thee."

31 Then * Pilate said to
them, " Take you him, and
judge him according to
your LAW." The JEWS
said to him, " It is not law-
ful for us to kill any one ;"

32 † that the WORD of
JESUS might be verified,
which he spoke, intima-
ting by What Death he
was about to die.

33 † PILATE, therefore,
went into the ΠΡΑΙΤΩΡΙΟΝ
again, and called JESUS,
and said to him, " Art thou
the KING of the JEWS ?"

34 Jesus answered,
" Dost thou say this from
thyself, or did others tell
thee concerning me ?"

35 PILATE answered,
" Am I a Jew ? THINK
OWN NATION, even the
HIGH-PRIESTS have de-
livered thee to me. What
didst thou do ?"

36 † Jesus answered,
" My KINGDOM is not of
this WORLD. If MY KING-
DOM were of this WORLD,
MY OFFICERS would fight,
so that I might not be de-
livered up to the JEWS ;
but now MY KINGDOM is
not from hence."

37 PILATE, therefore,
said to him, " Art thou not
a King then ?" JESUS an-
swered, " Thou sayest ;
* I am a King. For this I
have been born; and for
this I have come into the
WORLD, that I may testify
to the TRUTH. † EVERY
ONE who is of the TRUTH,
hears My VOICE."

38 PILATE says to him,
" What is Truth ?" * And
saying This, he went out

* VATICAN MANUSCRIPT.—20. of this MAN.

31. Pilate. 31. therefore—omit.

34. him—omit.

37. I am.

† 32. Matt. xx. 19; John xii. 32, 33.

† 33. Matt. xxvii. 11.

† 36. 1 Tim. vi. 13.

† 37. John viii. 47; 1 John iii. 19; iv. 6.
xix. 4 & 6.

† 33. Matt. xxvii. 34; Luke xxiii. 4; John

καὶν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει
again he went out to the Jews, and says
αὐτοῖς· Ἐγὼ οὐδεμίαν αἰτίαν εὗρισκω ἐν αὐτῷ.
to them; not one fault find in him.
³⁹ Ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἕνα ὑμῖν ἀπολύσω
It is but a custom for you, that one to you I release
ἐν τῇ πάσχα· βουλευθε οὖν, ὅτι ἐν αὐτῷ οὐδεμίαν
in the passover; are you willing therefore, to you I release
τὸν βασιλεῖα τῶν Ἰουδαίων; ⁴⁰ Ἐκραύγασαν οὖν
the king of the Jews? They cried out then
καὶν * [πάντες,] λεγόντες· Μὴ τούτον, ἀλλὰ
again [all,] saying; Not this, but
τὸν Βαραββαν. Ἦν δὲ ὁ Βαραββας λῃστής.
the Barabbas. Was now the Barabbas a robber.

ΚΕΦ. 18. 19.

¹ Τότε οὖν ἐλάβεν ὁ Πίλατος τὸν Ἰησοῦν, καὶ
Then therefore took the Pilate the Jesus, and
εμαστιγώσεν. ² Καὶ οἱ στρατιῶται πλεξάντες
scourged. And the soldiers braiding
στεφανὸν ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τὴν κεφαλάν
a crown of thorns, placed of him on the head,
καὶ ἱμάτιον πορφύρεον περιέβαλον αὐτόν,
and a mantle purple threw about him,
³ καὶ εἰπὼν· Χαίρε ὁ βασιλεὺς τῶν Ἰουδαίων·
and said; Hail the king of the Jews;
καὶ ἐδίδουν αὐτῷ βραχίσματα. ⁴ Ἐξῆλθεν καὶν
and they gave him blows. Went again
ἐξω ὁ Πίλατος, καὶ λέγει αὐτοῖς· Ἰδε, ἀγὼ ὑμῖν
out the Pilate, and says to them; Lo, I bring to you
αὐτόν ἐξω, ἵνα γνῶτε, ὅτι ἐν αὐτῷ οὐδεμίαν
him out, that you may know, that in him not one
αἰτίαν εὗρισκω. ⁵ (Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἐξω,
fault I find. (Came then the Jesus out,
φορῶν τὸν ἀκανθίνον στεφανόν, καὶ τὸ πορφύρεον ἱμάτιον.)
wearing the thorny crown, and the purple mantle.)
Καὶ λέγει αὐτοῖς· Ἰδε, ὁ ἀνθρώπος.
And he says to them; See, the man.
⁶ Ὅτε οὖν εἶδον αὐτόν οἱ ἀρχιερεῖς καὶ οἱ
When therefore saw him the high-priests and the
ὑπηρέται, ἐκραύγασαν λεγόντες· Σταυρώσω,
officers, they cried out saying; Crucify,
σταυρώσω αὐτόν. Λέγει αὐτοῖς ὁ Πίλατος·
crucify him. Says to them the Pilate;
Λαβετε αὐτόν ὑμεῖς, καὶ σταυρώσατε· ἐγὼ γὰρ
Take him you, and crucify; I for
οὐχ εὗρισκω ἐν αὐτῷ αἰτίαν. ⁷ Ἀπεκρίθησαν
not find in him a fault. Answered
αὐτῷ οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχουμεν, καὶ
him the Jews; We a law have, and
κατὰ τὸν νόμον ἡμῶν οφείλει ἀποθάνειν,
according to the law of us he ought to die,
ὅτι ἑαυτὸν, υἱὸν θεοῦ ἐποίησεν. ⁸ Ὅτε οὖν
because himself, a son of God he made. When therefore
ἤκουσεν ὁ Πίλατος τούτον τὸν λόγον, μάλλον
heard the Pilate this the word, more

again to the Jews, and says to them, "I find No Fault in him."

³⁹ † But it is customary for you that I release to you One during the PASSOVER; are you willing, therefore, that I release to you the KING of the Jews?"

⁴⁰ Then they cried out again, saying, "Not him, but BARABBAS." † Now BARABBAS was a Robber.

CHAPTER XIX.

¹ † Then PILATE, therefore took and scourged JESUS.

² And the SOLDIERS, wreathing a Crown of ACANTHUS, placed it on His HEAD; and they threw around him a purple Mantle,

³ * and they came to him and said, "Hail, KING of the Jews!" And they gave him Blows.

⁴ * And PILATE went out again, and says to them, "Behold, I bring him out to you, That you may know that I find † No Fault in him."

⁵ Then * Jesus came out, wearing the ACANTHINE Crown, and the PURPLE Mantle. And he says to them, "Behold, the MAN!"

⁶ † When, therefore, the HIGH-PRIESTS and the OFFICERS saw him, they cried out, saying, "Crucify, crucify him!" PILATE says to them, "Take him yourselves, and crucify him; for I find no Fault in him."

⁷ The JEWS answered him, † "We have a Law, and by * the LAW he ought to die, because † he made himself a Son of God."

⁸ When PILATE, therefore, heard This word, he was more afraid,

* VATICAN MANUSCRIPT.—40. nll.—omit. PILATE went.

5. Jesus.

3. they came to him and said.

4. And

† 39. Matt. xxvii. 15; Mark. xv. 0; Luke xlii. 17. xlii. 19. † 1. Matt. xx. 19; x. vii. 20; Mark xv. 15; Luke xviii. 33. xviii. 38; ver. 6. † 6. Acts iii. 13. † 7. Lev. xxiv. 16. † 7. Matt. xxvi. 65; John v. 18; x. 33.

† 40. Luke

† 4. John

† 7. Matt. xxvi.

φοβηθῇ· ⁹καὶ εἰσηλθεν εἰς τὸ πραιτωριον πάλιν, he was afraid; and went into the judgment-hall again, καὶ λέγει τῷ Ἰησοῦ· Ποθεν εἰ σύ; Ὁ δὲ Ἰη- and says to the Jesus; Whence art thou? The but Je- σους ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. ¹⁰ Λέγει οὖν me an answer not gave to him. Says then αὐτῷ ὁ Πίλατος· Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας, to him—the Pilate; To me not thou dost speak? not knowest thou, ὅτι ἐξουσίαν ἔχω σταυρῶσαι σε, καὶ ἐξουσίαν that authority I have to crucify thee, and authority ἔχω ἀπολῦσαι σε; ¹¹ Ἀπεκρίθη Ἰησοῦς· Οὐκ I have to release thee? Answered Jesus; Not εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ thou couldst have an authority not any against me, if not ἢν σοὶ δεδομένον ἀνωθεν· διὰ τοῦτο ὁ it wants thee having been given from above, on account of this he παραδίδους με σοί, μείζονα ἁμαρτίαν ἔχει. ¹² Ἐκ delivering up me to thee, greater sin has. From τούτου ἐζητεῖ ὁ Πίλατος ἀπολῦσαι αὐτόν. Οἱ this seeks the Pilate to release him. The δε Ἰουδαῖοι ἐκραζόν, λέγοντες· Ἐὰν τούτον but Jews cried out, saying; If this ἀπολύσῃς, οὐκ εἰ φίλος τὸν Καίσαρος· πᾶς ὁ thou release, not thou art a friend of the Caesar; every one the βασιλεὺς ἑαυτοῦ ποιεῖν, ἀντιλέγει τῷ Καίσαρι. himg himself making, speaks against the Caesar. ¹³ Ὁ οὖν Πίλατος ἀκουσας τούτου τὸν λόγον, Therefore Pilate having heard this the word, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ brought out the Jesus, and sat down on the βήματος εἰς τόπον λεγόμενον Λιβοστρωτόν, tribunal into a place being called Pavement, Ἑβραϊστὶ δὲ Γαββαθα· ¹⁴ (ἦν δὲ παρασκευὴ του to Hebrew but Gabbatha; (it was and a preparation of the τασχα, ὥρα δὲ ἑσπερινή·) καὶ λέγει τοῖς Ἰου- pavement, hour and about sixth;) and he says to the Jews, δαίοις· Ἰδε ὁ βασιλεὺς ὑμῶν. ¹⁵ Οἱ δὲ ἐκραυγα- See the king of you. They but cried out; σαν Ἀρον, ἀρον· σταυρῶσον αὐτόν. Λέγει Away, away; crucify him. Says αὐτοῖς ὁ Πίλατος· Τὸν βασιλεὺς ὑμῶν σταυρῶσω; to them the Pilate; The king of you shall I crucify? Ἀπεκρίθησαν οἱ ἀρχιερεῖς· Οὐκ ἔχομεν βασιλεα Answered the high-priests; Not we have a king, εἰ μὴ Καίσαρα. if not Caesar. ¹⁶ Τότε οὖν παρέδωκεν αὐτόν αὐτοῖς, ἵνα Then therefore he delivered up him to them, that

9 and went again into the ΠΡΑΙΤΩΡΙΟΝ, and says to JESUS, "Whence art thou?" † But JESUS gave him no answer.

10 PILATE then says to him, "Dost thou not speak to me? Dost thou not know That I have Authority * to release thee, and I have Authority to crucify thee?"

11 * Jesus answered him, † "Thou wouldest have no Authority against me, if it had not been given thee from above. On this account HE who DELIVERED me to thee has a Greater Sin."

12 From this time, PILATE sought to release him; but the JEWS cried out, saying, † "If thou release him, thou art not a Friend of CESAR; † EVERY ONE who MAKES Himself a King speaks against CESAR."

13 PILATE, therefore, having heard * these words, brought JESUS out, and sat down on † the * Tribunal, in a Place called † The Pavement, but in Hebrew, Gabbatha.

14 † (Now it was the Preparation of the PASS-OVER, and the Hour was about the † Sixth;) and he says to the JEWS, "Be-hold your KING!"

15 * Then they cried out, "Away, away, crucify him!" PILATE says to them, "Shall I crucify your KING?" THE HIGH-PRIESTS answered, † "We have no king, except Caesar."

16 † Then, therefore, he delivered him to them that he might be crucified.

* VATICAN MANUSCRIPT.—10. to release thee, and I have Authority to crucify thee? 11. Jesus answered him, Thou. 12. These words, brought. 13. Tribunal, in a Place. 15. Then they.

† 12. The Tribunal seems to have been placed in the open air, agreeably to what Josephus says of Herod, when he tried his two sons. "He came to the tribunal, and that was placed in the stadium, (the circus, or place for races,) behind which his soldiers kept guard unseen."—Pearce. † 13. A spot paved with stones, enclosed and elevated, where the judge sat in his chair of state. † 14. Six o'clock in the morning. See Note on John i. 39.

† 9. Isa. liii. 7; Matt. xxvii. 12, 14. † 11. Luke xxii. 63; John vii. 26. † 12. Luke xxiii. 2. † 13. Acts xv. 7. † 14. Matt. xxvii. 62. † 15. Gen. xlix. 10. † 16. Matt. xxvii. 26, 31; Mark xv. 15; Luke xxiii. 24.

σταυρωθῇ. Παρελαβον δε τον Ιησουν * [και
he might be crucified. They took and the Jesus [and
ηγαγον.] ¹⁷ Και βασταζων τον σταυρον αυτου,
led.] And carrying the cross of himself,
εξηλθεν εις τον λεγομενον κρανιον τοπον, ος
he went out into the being called of a skull a place, which
λεγεται Εβραιστι Γολγοθα. ¹⁸ Οπου αυτον
is called in Hebrew Golgotha. Where him
εσταυρωσαν, και μετ' αυτον αλλους δυο, εντευ-
they crucified, and with him others two, hence
θεν και εντευθεν, μεσον δε τον Ιησουν. ¹⁹ Εγ-
and hence, in middle and the Jesus. Wrote
ραψε δε και τιτλον ο Πιλατος, και εθηκεν επι του
and also a title the Pilate, and placed upon the
σταυρου. Ην δε γεγραμμενον "Ιησους ο Να-
cross. It was and having been written; "Jesus the Να-
ζωριαιος, ο βασιλευς των Ιουδαιων." ²⁰ Τουτου
tarsus, the king o the Jews." This
ουν τον τιτλον πολλοι ανεγνωσαν των Ιου-
therefore the title many read of the Jews."
δαιων, οτι εγγυς ην ο τοπος της πολεως, όπου
because near was the place of the city, where
εσταυρωθη ο Ιησους· και ην γεγραμμενον 'Εβ-
was crucified the Jesus; and it was having been written in
ραιστι 'Ελληνιστι, 'Ρωμαιστι. ²¹ Ελεγον ουν
Hebrew in Greek, in Latin. Said therefore
τω Πιλατω οι αρχιερεις των Ιουδαιων· Μη
to the Pilate the high-priests of the Jews; Not
γραφε· 'Ο βασιλευς των Ιουδαιων· αλλ' οτι
write thou; The king of the Jews; but that
εκεινος ειπε· Βασιλευς ειμι των Ιουδαιων.
he said; A king I am of the Jews.
²² Απεκριθη ο Πιλατος· 'Ο γεγραφα, γεγραφα.
Answered the Pilate; What I have written, I have written.
²³ Οι ουν στρατιωται, οτε εσταυρωσαν τον
The then soldiers, when they crucified the
Ιησουν, ελαβον τα ιματια αυτου, (και εποιησαν
Jesus, took the mantle o him, (and made
τεσσαρα μερη, εκαστω στρατιωτη μερος,) και
four parts, to each soldier a part,) and
τον χιτωνα. Ην δε ο χιτων αρραφος, εκ των
the coat. Was but the coat without seam from the
ανωθεν υφαντος δι' όλου· ²⁴ ουν προς
top woven throughout whole; they said then to
αλληλων· Μη σχισωμεν αυτον, αλλα λαχωμεν
each other; Not let us tear him, but we may cast lots
περι αυτου, τινος εσται. 'Ινα ή γραφη πλη-
about him, of whom it shall be. That the writing might
ρωθη * [ή λεγουσα·] "Διεμερισαντο τα
be fulfilled (that saying,) They divided the
ιματια μου εαυτοις, και επι τον ιματισμον μου
mantles of me for themselves, and on the raiment of me
εβαλον κληρον."
they cast a lot."

Οι μεν ουν στρατιωται ταυτα εποιησαν.
The indeed therefore soldiers these things did.

17 † Then they took
JESUS, and putting the
CROSS on him, he went out
into WHAT IS CALLED a
Place of a Skull, which sig-
nifies in Hebrew Golgotha;

18 where they crucified
Him, and two others with
him, one on each side, and
JESUS in the Middle.

19 † And PILATE wrote
a Title, and placed it on
the cross. Now that hav-
ing been written was,
"JESUS, the NAZARENE,
the KING of the JEWS."

20 This TITLE, therefore,
many of the JEWS read;
because the PLACE was
near the CITY, where JE-
sus was crucified; and it
had been written in He-
brew, * Latin, and Greek.

21 Then the HIGH-
PRIESTS of the JEWS said
to PILATE, "Do not write.
The KING of the JEWS, but
That he said, I am KING of
the JEWS."

23 PILATE answered,
"What I have written, I
have written."

23 † Then the SOLDIERS,
when they had nailed JE-
sus to the CROSS, took his
GARMENTS, and made
Four Parts, to Each Soldier
a Part. But his COAT was
without seam, woven from
the top through the whole.

24 They said, therefore,
to each other, "Let us
not tear it, but cast lots
for it, whose it shall be;"
that the SCRIPTURE might
be verified, † "They di-
vided my GARMENTS
"among themselves, and
"upon my RAIMENT they
"cast a Lot." The SOL-
DIERS, therefore, did these
things.

* VATICAN MANUSCRIPT.—16. And led—omit.
ting the cross on him. 24. Latin and Greek.

† 17. Matt. xxvii. 33; Mark xv. 21, 22; Luke xxiii. 26, 28.
Mark xv. 28; Luke xxiii. 28.
† 24. Isa. xlii. 13.

17. Then they took JESUS, and put-
ting the cross on him. 24. that saying—omit.

† 19. Matt. xxvii. 37;
Mark xv. 21; Luke xxiii. 26.
† 23. Matt. xxvii. 35; Mark xv. 24; Luke xxiii. 24.

²⁵ Εἰσθηκεισαν δε παρα τῷ σταυρῷ του Ἰησοῦ ἡ
Stood now by the cross of the Jesus, the
 μητηρ αὐτου, καὶ ἡ ἀδελφὴ τῆς μητρος αὐτου,
mother of him, and the sister of the mother of him,
 Μαρια ἡ του Κλωπα, καὶ Μαρια ἡ Μαγδαληνη.
Mary that of the Clopas, and Mary the Magdalene.

²⁶ Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθη-
Jesus therefore seeing the mother, and the disci-
 πλιν παρεστῶτα, ὃν ἠγάπα, λέγει τῇ μητρί
ple standing by, whom he loved, he says to the mother
 αὐτου· Γυναί, ἰδε, ὁ υἱός σου. ²⁷ Εἰτα λέγει τῷ
of himself, O woman, lo, the son of thee. Then he says to the
 μαθητῇ· Ἰδὼν ἡ μητηρ σου. Καὶ ἀπ' ἐκεῖνης
disciple. Lo the mother of thee. And from that
 τῆς ὥρας ἐλάβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἰδία.
the hour took the disciple her into the own.

²⁸ Μετα τούτου εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα ἤδη
After this knowing the Jesus, that all things already
 τετελεσται ἵνα τελειωθῇ ἡ γραφή, λέγει·
had been finished that might be finished the writing, says:

Διψῶ. ²⁹ Σκευὸς * [οὖν] ἐκεῖτο οἶνος μέστον·
I thirst. A vessel [therefore] stood of vinegar full;
 οἱ δὲ κλησαντες σπογγὸν οἶνου, καὶ ὑσσώ-
they said calling a sponge of vinegar, and to a hyssop stalk
 πῳ περιθέντες, προσήνεγκαν αὐτῷ τῷ στόματι.
putting round, brought of him to the mouth.

³⁰ Ὅτε οὖν ἐλάβε τὸ οἶνος ὁ Ἰησοῦς, εἶπε·
When therefore took the vinegar the Jesus, he said;
 Τετελεσται· καὶ κλινὰς τὴν κεφαλὴν, παρε-
it has been finished; and having inclined the head, he gave
 ἔδωκε τὸ πνεῦμα.
up the spirit.

³¹ Οἱ οὖν Ἰουδαῖοι (ἵνα μὴ μείνῃ ἐπὶ τοῦ
The then Jews (that not might remain on the
 σταυροῦ τὰ σῶματα ἐν τῷ σαββάτῳ· ἐπεὶ
cross the bodies in the sabbath; since
 παρασκευὴ ἦν· ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου
a preparation it was, was for great the day that
 τοῦ σαββάτου) ᾤρησαν τὸν Πιλάτον, ἵνα
of the sabbath) asked the Pilate, that

καταγῶσιν αὐτῶν τὰ σκελῆ, καὶ ἀρθω-
might be broken of them the legs, and they might be taken
 σιν. ³² Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μεν
Came therefore the soldiers, and of the indeed
 πρώτου, κατέβαν τὰ σκελῆ, καὶ τοῦ ἄλλου
first, they broke the legs, and of the other
 τὸν συσταυρωθέντος αὐτοῦ. ³³ Ἐπὶ δὲ τὸν Ἰη-
hav. as been crucified with him. To but the Je-

²⁵ † And there were standing by the cross of Jesus his mother, and his mother's sister, † Mary, the mother of † Clopas, and Mary of Magdala.

²⁶ Jesus, therefore, seeing his mother, and † the disciple whom he loved standing near, says to his mother, "Woman, behold thy son!"

²⁷ He then says to the disciple, "Behold thy mother!" And from that hour the disciple took her to his own [house.]

²⁸ After this, * Jesus knowing That all things had already been finished, † that the SCRIPTURE might be fully accomplished, says, "I thirst."

²⁹ A Vessel was placed full of Vinegar; † * then a Sponge full of the VINEGAR, having been attached to a Hyssop-stalk, they brought to his MOUTH.

³⁰ When therefore, * Jesus took the VINEGAR, he said, "It has been finished!" And inclining his HEAD, he expired.

³¹ Then the JEWS, († that the BODIES might not remain upon the CROSS during the SABBATH, since it was the Preparation; for the DAY of That SABBATH was a great one:) asked PILATE that their LEGS might be broken, and they might be taken away.

³² The SOLDIERS therefore came, and did, indeed, break the LEGS of the FIRST, and of THAT OTHER who was CRUCIFIED with him:

³³ but having come to

* VATICAN MANUSCRIPT.—28. Jesus, of the vinegar having been attached to a Hyssop-stalk, they brought to His mouth. 30. Jesus.

29. Then—omit.

29. then a Sponge full of the vinegar having been attached to a Hyssop-stalk, they brought to His mouth.

† 25. The Greek does not state the relationship between Mary and Clopas, and we must supply it by conjecture. In other gospels she is called James's Mary, and Mary the mother of James; and Clopas was probably another name for James, being a Greek translation of the Hebrew Jacob or James, a *kief*. Paul tells us that the Savior after his resurrection was seen by James (1 Cor. xv. 7.) which is not mentioned in the gospels or Acts, unless we suppose that Cleopas, who walked with him to Emmaus, was James. See Luke xxiv. 18.—44/pe

† 25. Matt. xxvii. 55; Mark xv. 40; Luke xxiii. 49.

Luke xxiv. 18. † 30. John xiii. 28. xi. 2; xxi. 7, 20, 24.

Matt. xxvii. 68.

† 31. Deut. xxi. 23.

† 28. 1st ed. lxi. 31.

† 29.

σουν ελθοντες, ὡς εἶδον αὐτον ἤδη τεθνηκοτα,
 and having come, when they saw him already having died,
 ου κατεαξαν αὐτον τα σκελη· ³⁴ ἀλλ' εἰς τῶν
 not they broke of him the legs; but one of the
 στρατιωτων λογχη αὐτου την πλευραν ἐνυξε,
 soldiers with a spear of him the side pierced,
 και εὐθὺς ἐξῆλθεν αἷμα και ὕδωρ. ³⁵ Καὶ
 and immediately came out blood and water. And
 ὁ ἰωρακὼς μεμαρτυρηκε, και αληθινη αὐτου
 he having seen has testified, and true of him
 ἐστιν ἡ μαρτυρια· κκεινος οἶδεν, ὅτι αληθῆ
 is the testimony; and he knows, that true things
 λεγει, ἵνα και ὑμεῖς πιστευσῃτε. ³⁶ Ἐγενετο
 he says, so that also you may believe. Occurred
 γαρ ταυτα, ἵνα ἡ γραφή πληρωθῇ· “Ὅστων
 for these things, that the writing might be fulfilled; “A bone
 ου συντριβησεται αὐτου.” ³⁷ Καὶ παλιν ἕτερα
 not shall be broken of him.” And again another
 γραφή λεγει· “Ὅψονται εἰς ὃν ἐξεκентησαν.”
 writing says; “They shall look into whom they pierced.”

³⁸ Μετα δε ταυτα πρῶτησε τον Πιλατον ὁ
 After and these things asked the Pilate the
 Ἰωσήφ ὁ ἀπο Αριμαθαιας, (ὡν μαθητης του Ἰη-
 Joseph that from Arimathea, (being a disciple of the Je-
 σου, κεκρυμμενος δε δια τον φοβον των Ιου-
 sus, having been hid but through the fear of the Jews,)
 δαιων,) ἵνα ἀρῇ το σῶμα του Ἰησου·
 that he might take away the body of the Jesus;
 και ἐπετρεψεν ὁ Πιλατος. Ἦλθεν οὖν και
 and permitted the Pilate. He came therefore and
 ἦρε το σῶμα του Ἰησου. ³⁹ Ἦλθε δε και
 took away the body of the Jesus. Came and also
 Νικοδημος, (ὁ ἐλθων πρὸς τον Ἰησουν νυκτος
 Nicodemus, (he having come to the Jesus by night
 το πρωτον,) φερων μίγμα σμυρνης και ἀλοης
 the first,) bringing a mixture of myrrh and aloes
 ὡς λίτρας ἑκατον. ⁴⁰ Ἐλαβον οὖν το σῶμα
 about pounds a hundred. They took therefore the body
 του Ἰησου, και ἐδησαν αὐτο οθονιοις μετα των
 of the Jesus, and bound it with linen cloths with the
 ἀρωματων, καθὼς εθος ἐστι τοις Ιουδαιοις ἐντα-
 spices, as customary it is with the Jews to
 φιαζειν. ⁴¹ Ἦν δε ἐν τῷ τοπῷ, ὅπου ἐσταυρωθῇ,
 embalm. Was and in the place, where he was crucified,
 κηπος, και ἐν τῷ κηπῷ μνημειον καινον, ἐν ᾧ
 a garden, and in the garden a tomb new, in which
 οὐδεὶς οὐδεὶς ἐτεθῇ. ⁴² Ἐκεῖ οὖν δια την
 not yet no one was laid. There therefore on account of the
 παρεσκευην των Ιουδαιων, ὅτι ἐγγυς ἦν το
 preparation of the Jews, because near was the
 μνημειον, ἐθηκαν τον Ἰησουν.
 tomb, they laid the Jesus.

JESUS, when they saw that he had already died, they did not break His LEGS,

34 but one of the SOLDIERS pierced His SIDE with a SPEAR, and immediately there came out Blood and Water.

35 And HE HAVING SEEN has testified, and His TESTIMONY is true; and he knows That he is saying true things, so that you also may believe.

36 For these things occurred, that the SCRIPTURE might be verified, †“A Bone of him shall not be broken.”

37 And again Another SCRIPTURE says, †“They shall look on him whom they pierced.”

38 † And after these things, * Joseph, from Arimathea, (being a Disciple of * Jesus, but a concealed one through FEAR of the JEWS,) asked Pilate, that he might take away the BODY of JESUS; and PILATE permitted him. He came therefore, and took away * his Body.

39 And † Nicodemus came also, (he having come to * him by Night at the FIRST,) bringing a Mixture of Myrrh and Aloes, about a hundred Pounds.

40 Then they took the BODY of JESUS, and † bound it with Linen cloths, with the AROMATICS, as it is a Custom with the JEWS to embalm.

41 And there was in the PLACE where he was crucified a Garden, and in the GARDEN a new TOMB, in which no one was yet laid.

42 There, therefore, on account of the PREPARATION of the JEWS, Because the TOMB was near, they laid JESUS.

* VATICAN MANUSCRIPT.—38. Joseph.

38. Jesus.

38. his Body.

38. him

† 36. Exod. xii. 46; Num. ix. 12; Psa. xxxiv. 20.
 Rev. i. 7. † 37. Matt. xxvii. 57; Mark xv. 42; Luke xxiii. 50.
 † 38. Acts v. 6.

† 37. Psa. xxii. 16; Zech. xii. 6
 † 38. John iii. 1

ΚΕΦ. Κ'. 20.

¹ Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδα-
The and first of the week Mary the Magda-
 λητὴ ἐρχεται πρῶτι, σκοτίας ἐτι οὕσης, εἰς τὸ
lone comes early, dark yet being, into the
 μνημεῖον· καὶ βλέπει τὸν λίθον ῥημένον
tomb; and sees the stone having been taken away
 ἐκ τοῦ μνημείου, ² τρεχεῖ οὖν καὶ ἐρχεται
out of the tomb, she runs therefore and comes
 πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθη-
to Simon Peter, and to the other disci-
 τήν, ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς·
ple, whom loved the Jesus, and says to them;
 Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ
They took away the lord out of the tomb, and not
 οἶδαμεν, πού ἐθηκαν αὐτόν. ³ Ἐξῆλθεν οὖν ὁ
we know, where they laid him. Went out then the
 Πέτρος καὶ ὁ ἄλλος μαθητὴς, καὶ ἤρχοντο εἰς
Peter and the other disciple, and they came into
 τὸ μνημεῖον. ⁴ Ἐτρέχον δὲ οἱ δύο ὁμῶν· καὶ ὁ
the tomb. Ran and they two together; and the
 ἄλλος μαθητὴς προέδραμε τάχιον τοῦ Πέτρου,
other disciple ran before more quickly of the Peter,
 καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον· ⁵ καὶ παρακυ-
and came first into the tomb; and stooping
 ψας βλέπει κείμενα τὰ ὀθονία· οὐ μὲντοι εἰσηλ-
down he sees lying the linen cloths; not however he went
 θεν. ⁶ Ἐρχεται οὖν Σίμων Πέτρος ἀκολουθεῖν
in. Comes then Simon Peter following
 αὐτῷ, καὶ εἰσηλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ
him, and entered into the tomb, and sees
 τὰ ὀθονία καίμενα, ⁷ καὶ τὸ σουδαρίον ὃ ἦν ἐπὶ
the linen cloths lying, and the napkin which was on
 τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κει-
the head of him, not with the linen cloths ly-
 μενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα
log, but apart having been folded up into one
 τόπον. ⁸ Τότε οὖν εἰσηλθε καὶ ὁ ἄλλος μαθη-
place. Then therefore went in also the other disci-
 τής, ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ
ple, he coming first into the tomb, and
 εἶδε, καὶ ἐπίστευσεν. ⁹ Οὐδεπῶς γὰρ ᾔδεισαν
saw, and believed. Not yet for they knew
 τὴν γραφὴν, ὅτι δεῖ αὐτόν ἐκ νεκρῶν ἀναστῆ-
the writing, that it behoved him out of dead ones to have
 ῥῆναι. ¹⁰ Ἀπηλθὼν οὖν πάλιν πρὸς ἑαυτοὺς οἱ
been raised. Went then again to themselves the
 μαθηταί.
disciples.

CHAPTER XX.

¹ † And on the FIRST of the WEEK, Mary of MAGDALA comes early, it being yet dark, † into the TOMB, and sees the STONE, having been removed out of the TOMB.

² She runs, therefore, and comes to Simon Peter, and to the † OTHER Disciple whom JESUS loved, and says to them, "They have taken away the LORD out of the TOMB and we know not where they have laid him."

³ † PETER then went out, and the OTHER Disciple; and they came into the TOMB.

⁴ And the TWO ran together; and the OTHER Disciple outran PETER, and came first into the TOMB.

⁵ And stooping down, he sees † the LINEN CLOTHS lying; however, he went not in.

⁶ Then Simon Peter * also comes following him, and entered into the TOMB, and beheld the LINEN CLOTHS lying.

⁷ and † the NAFKIN, which was on his HEAD, not lying with the LINEN CLOTHS, but having been folded up in a separate Place.

⁸ Then, therefore, THAT OTHER Disciple, who CAME first into the TOMB, also went in, and he saw, and believed [her.]

⁹ For they did not yet know † the SCRIPTURE, That he must rise from the Dead.

¹⁰ Then the DISCIPLES went away by themselves.

* VATICAN MANUSCRIPT.—6. also Simon Peter.

† 1. The very definite manner in which John expresses himself in this narrative, with reference to going (eis) into and coming (ek) out of the tomb, makes it very probable that this tomb, had two chambers, an outer and inner one. The body was placed in the inner one, to the door of which the stone was placed. Hence when they entered the first apartment they were said to go into the tomb, though they might not enter or see what was in the inner chamber. Such tombs are not uncommon in the East. That which is now called the "Holy Sepulchre" is one of this class.

‡ 1. Matt. xviii. 1; Mark xvi. 1, Luke xxiv. 1.

‡ 2. Luke xxiv. 12.

¶ 3. Luke xxi. 10; Acts ii. 25—31; xiii. 24, 25.

‡ 2. John xiii. 23; xix. 26; xxi. 7.

‡ 3. John xix. 40.

‡ 7. John xi. 44.

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11 **Μαρια δε εισηκει προς τῷ μνημειῷ κλαι-**
Mary but stands by the tomb weep-
ουσα ἐξω. Ὡς οὖν ἐκλαιε, παρεκύψεν εἰς τὸ
ing outside. As therefore she wept, she stooped down into the
μνημεῖον, 12 καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς
tomb, and sees two messengers in white
καθεζομένους, ἓνα πρὸς τὴν κεφαλὴν, καὶ ἓνα
sitting, one at the head, and one
πρὸς τοὺς πόδας, ὅπου ἐκεῖτο τὸ σῶμα τοῦ Ἰη-
at the feet, where was laid the body of the Je-
σοῦ. 13 Καὶ λεγουσιν αὐτῇ ἐκεῖνοι· Γυναῖ, τι
ous. And say to her they; O woman, why
κλαίεις; Λέγει αὐτοῖς· Ὅτι ἤραν τὸν
weepest thou? She says to them; Because they took away the
κυρίον μου, καὶ οὐκ οἶδα ποῦ ἐθήκαν αὐτόν.
lord of me, and not I know where they laid him.
14 Ταῦτα εἰπούσα, ἐστραφῆ εἰς τὰ ὀπίσω, καὶ
These things having said, she turned into the behind, and
θεωρεῖ τὸν Ἰησοῦν ἑστῶτα· καὶ οὐκ ᾔδει, ὅτι
sees the Jesus standing; and not knew, that
Ἰησοῦς ἐστὶ. 15 Λέγει αὐτῇ ὁ Ἰησοῦς· Γυναῖ, τι
Jesus it is. Says to her the Jesus; O woman, why
κλαίεις; τίνα ζητεῖς; Ἐκεῖνη, δοκῶσα ὅτι ὁ
weepest thou? whom seekest thou? She, supposing that the
κηπουρὸς ἐστὶ, λέγει αὐτῷ· Κύριε, εἰ σὺ ἐβασ-
gardener it is, says to him; O sir, if thou didst
τάσας αὐτόν, εἰπε μοι ποῦ ἐθήκας αὐτόν, καὶ
carry off him, tell me where thou didst lay him, and I
αὐτόν ἀρῶ. 16 Λέγει αὐτῇ ὁ Ἰησοῦς· Μαρία.
him will take away. Says to her the Jesus; Mary.
Στραφεῖσα ἐκεῖνη λέγει αὐτῷ· Ῥαββουνί, ὁ
Turning round she says to him; Rabbouni, which
λεγεται, διδάσκαλε. 17 Λέγει αὐτῇ ὁ Ἰησοῦς·
means, O teacher. Says to her the Jesus;
Μὴ μου ἅπτου· οὐκ ἔγωγ ἀναβέβηκα πρὸς τὸν
Not me touch; not yet for I have gone up to the
πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς
father of me; go but to the brethren
μου, καὶ εἰπε αὐτοῖς· Ἀναβαίνω πρὸς τὸν πατέρα
of me, and say to them; I go up to the father
μου καὶ πατέρα ὑμῶν, καὶ θεὸν μου καὶ θεὸν
of me and father of you, even God of me and God
ὑμῶν. 18 Ἐρχεται Μαρία ἡ Μαγδαληνὴ ἀπα-
of you. Comes Mary the Magdalene tel-
γέλλουσα τοῖς μαθηταῖς, ὅτι ἑώρακε τὸν κύριον,
ling the disciples, that she had seen the lord,
καὶ ταῦτα εἶπεν αὐτῇ.
and these things he said to her.

19 **Οὐσὴς οὖν ὀψίας τῇ ἡμέρᾳ ἐκεῖνη τῇ μιᾷ**
Being then evening in the day that the first
τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων,
of the week, and the doors having been shut,
ὅπου ἦσαν οἱ μαθηταὶ * [συνηγμένοι,] διὰ τὸν
where were the disciples [having been assembled,] through the
φῶρον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς, καὶ ἐστή
fear of the Jews, came the Jesus, and stood

11 But Mary was stand-
 ing near the tomb outside,
 weeping. As she was weep-
 ing, therefore, she stooped
 down into the tomb,

12 and sees Two Angels
 in white sitting, one at the
 head, and one at the feet,
 where the body of Jesus
 had been laid.

13 And they say to her,
 "Woman, why dost thou
 weep?" * And she says to
 them, "Because they took
 away my LORD, and I know
 not where they laid him."

14 † Having said these
 things, she turned back-
 ward, and beholds Jesus
 standing, and † knew not
 That it was Jesus.

15 * Jesus says to her,
 "Woman, why dost thou
 weep? Whom dost thou
 seek?" She, supposing
 that he was the GARDENER,
 says to him, "Sir, if thou
 didst carry him off, tell me
 where thou didst lay him,
 and I will take him away."

16 * Jesus says to her,
 "Mary!" She, having
 turned, says to him * in
 Hebrew, "Rabbouni!"
 which signifies, Teacher.

17 * Jesus says to her,
 "Touch me not; for I have
 not yet ascended to my
 FATHER; but go to † my
 BRETHREN, and tell them,
 I ascend to my FATHER,
 and your Father; even my
 God, and your God."

18 † Mary of MAGDALA
 comes, telling the DISCI-
 PLES That she had seen the
 LORD, and he said These
 things to her.

19 † Then being Evening
 of that DAY, the FIRST
 of the * Week, and the DOORS
 having been closed where
 the DISCIPLES were,
 through FEAR of the JEWS,
 Jesus came into the MIDST,

* VATICAN MANUSCRIPT.—13. And she says. 15. Jesus. 16. Jesus. 19. to
 Hebrew, Rabbouni. 17. Jesus. 19. Week. 19. having been assembled—omit.
 † 14. Matt. xxviii. 9; Mark xvi. 9. † 14. Luke xxiv. 16, 31; John xxi. 4. † 17. Psa.
 xxii. 22; Matt. xxviii. 10; Rom. viii. 36; Heb. ii. 11. † 18. Matt. xxviii. 10; Luke xxiv.
 10. † 10. Mark xvi. 14; Luke xxiv. 36; 1 Cor xv. 6.

εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν.
into the midst, and says to them; Peace to you.

²⁰ Καὶ τοῦτο εἰπὼν, ἐδείξεν αὐτοῖς τὰς χεῖρας
And this having said, he showed to them the hands

καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ
and the side of himself. Were glad therefore the

μαθηταί, ἰδόντες τὸν κύριον. ²¹ Εἶπεν οὖν
disciples, seeing the lord. Said then

αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνη ὑμῖν· καθὼς
to them the Jesus again; Peace to you; as

ἀπεστάλκε με ὁ πατήρ, καγὼ πέμπω ὑμᾶς.
sent me the father, also I send you.

²² Καὶ τοῦτο εἰπὼν, ἐνεφύσησε, καὶ λέγει
And this having said, he breathed on, and says

αὐτοῖς· Λαβετε πνεῦμα ἅγιον. ²³ Ἄν τινων
to them; Receive you a spirit holy. If of whom

ἀφήτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἂν
you may forgive the sins, they are forgiven them; if

τινων κρατῆτε, κεκρατηνται.
of whom you may retain, they have been retained.

²⁴ Θωμᾶς δέ, εἰς ἐκ τῶν δεκά, ὁ λεγόμενος
Thomas but, one of the twelve, he being called

Διδύμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰη-
a twin, not was with them when came the Je-

σοῦς. ²⁵ Ἐλέγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί·
son. Said then to him the other disciples;

Ἐώρακαμεν τὸν κύριον. Ὁ δὲ εἶπεν αὐτοῖς·
We have seen the lord. He but said to them;

Εὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον
If not I may see in the hands of him the mark

τῶν ἡλῶν, καὶ βαλῶ τὸν δακτύλον μου εἰς τὸν
of the nails, and may put the finger of me into the

τύπον τῶν ἡλῶν, καὶ βαλῶ τὴν χεῖρα μου εἰς
mark of the nails, and may put the hand of me into

τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.
the side of him, not not I will believe.

²⁶ Καὶ μεθ' ἡμέρας οκτὼ πάλιν ἦσαν ἐσθ' οἱ
And after days eight again were within the

μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. Ἐρχε-
disciples of him, and Thomas with them. Comes

ται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ
the Jesus, the doors having been shut, and

ἐσθ' εἰς τὸ μέσον, καὶ εἶπεν· Εἰρήνη ὑμῖν.
stood into the midst, and said; Peace to you.

²⁷ Εἰτα λέγει τῷ Θωμᾷ· Φέρε τὸν δακτύλον σου
Afterwards he says to the Thomas; Bring the finger of thee

ᾧδε, καὶ ἴδε τὰς χεῖρας μου, καὶ φέρε τὴν
here, and see the hands of me, and bring the

χεῖρα σου, καὶ βάλε εἰς τὴν πλευρὰν μου· καὶ
hand of thee, and put into the side of me; and

μὴ γίνῃς ἀπίστος, ἀλλὰ πιστός. ²⁸ Ἀπεκρίθη
not be thou unbelieving, but believing. Answered

Θωμᾶς καὶ εἶπεν αὐτῷ· Ὁ κύριός μου καὶ ὁ θεός
Thomas and said to him; The lord of me and the God

μου. ²⁹ Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἑώρακα με,
of me. Says to him the Jesus, Because thou hast seen me,

and stood, and says to them, "Peace be with you!"

²⁰ And having said this, he showed them * his HANDS and his SIDE. The DISCIPLES, therefore, rejoiced, seeing the LORD.

²¹ Then JESUS said to them again, "Peace be with you; * as the FATHER has sent me, * I also send you."

²² And having said this, he breathed on and says to them, "Receive the Holy Spirit.

²³ * If the SINS * of any one you may forgive, they are forgiven them; if those * of any you may retain, they have been retained."

²⁴ But THOMAS, THAT one of the TWELVE, * BEING CALLED Didymus, was not with them, when * JESUS came.

²⁵ The OTHER Disciples, therefore, said to him, "We have seen the LORD." But HE said to them, "If I do not see in his HANDS the IMPRESSION of the NAILS, and put my FINGER into the IMPRESSION of the NAILS, and put * My HAND into his SIDE, I will by no means believe."

²⁶ And after eight Days his DISCIPLES were again within, and Thomas with them. The DOORS having been closed, JESUS comes into the MIDDLE, and stood, and said, "Peace be with you!"

²⁷ Afterwards he says to THOMAS, "Reach here thy FINGER, and behold my HANDS, and * reach here thy HAND, and put it into my SIDE; and be not unbelieving, but believing."

²⁸ Thomas answered and said to him, "My LORD and my GOD!"

²⁹ JESUS says to him, "Because thou hast seen

* VATICAN MANUSCRIPT.—20. both the HANDS and the SIDE.
21. JESUS. 23. My HAND.

23. of any one.

† 20. John xvi. 22. 21. Matt xxviii. 18; John xvii. 17—19.
23. John xi. 10. 27. 1 John i. 1.

† 23. Matt. x. 19;

πεπιστευκας· μακαριοι οἱ μὴ ἰδόντες, καὶ πισ-
 thou hast believed; blessed they not having seen, and having
 τευσαντες. ³⁰ Πολλα μὲν οὖν καὶ ἄλλα σημεια
 believed. Many indeed then and other signs
 ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ,
 did the Jesus in presence of the disciples of him,
 ἃ οὐκ ἐστὶ γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.
 which not it is having been written in the book this.
³¹ Ταῦτα δὲ γεγραπται, ἵνα πιστευσήτε, ὅτι
 These things but have been written, that you may believe, that
 Ἰησοῦς ἐστὶν ὁ Χριστός, ὁ υἱὸς τοῦ θεοῦ, καὶ
 Jesus is the Anointed, the son of the God, and
 ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι
 that believing life you may have in the name
 αὐτοῦ.
 of him.

ΚΕΦ. ΚΑ'. 21.

¹ Μετα ταῦτα ἐφάνησεν ἑαυτὸν πάλιν ὁ
 After these things manifested himself again the
 Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς
 Jesus to the disciples on of the sea of the
 Τιβεριᾶδος. Ἐφάνησεν δὲ οὕτως. ² Ἦσαν
 Tiberias. He manifested and thus. Were
 ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος
 together Simon Peter, and Thomas he being called
 Διδύμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανα τῆς Γαλι-
 a twin, and Nathanael as from Cana of the Gal-
 λαιας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν
 lee, and tary of the Zebedee, and others of the
 μαθητῶν αὐτοῦ δυο. ³ Λέγει αὐτοῖς Σίμων Πε-
 disciples of him two. Says to them Simon Pe-
 τρος· Ὑπάγω ἀλιεῦν. Λέγουσιν αὐτῷ· Ἐρ-
 ter; I am going to fish. They say to him; Are
 χομεθα καὶ ἡμεῖς σὺν σοί. Ἐξήλθον, καὶ ἐνε-
 going also we with thee. They went out, and en-
 βησαν εἰς τὸ πλοῖον * [εὐθὺς,] καὶ ἐν ἐκείνῃ
 bered into the ship [immediately,] and in that
 τῇ νυκτὶ ἐπιάσαν οὐδέν. ⁴ Πρωίας δὲ ἡδὴ
 the night they caught nothing. Morning but now
 γενομένης, ἐστὶ ὁ Ἰησοῦς εἰς τὸν ἀγιαλόν· οὐ
 being come, stood the Jesus on the shore; not
 μέντοι ᾔδεισαν οἱ μαθηταί, ὅτι Ἰησοῦς ἐστὶ.
 however knew the disciples, that Jesus it is.
⁵ Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Παιδιά, μὴ τι
 Says therefore to them the Jesus; Children, not any
 προσφάγιον ἔχετε· Ἀπεκρίθησαν αὐτῷ· Οὐ.
 food have you? They answered him; No.
⁶ Ὁ δὲ εἶπεν αὐτοῖς· Βαλετε εἰς τὰ δεξιά μερῇ
 He said to them; Cast you into the right parts
 τοῦ πλοίου τοῦ δικτυόν, καὶ εὕρησете. Ἐβάλον
 of the ship the net, and you will find. They cast
 οὖν, καὶ οὐκετι αὐτοῦ ἐλκυσαι ἰσχυσαν ἀπὸ τοῦ
 then, and no longer it to draw were able from the
 πληθους τῶν ἰχθυῶν. ⁷ Λέγει οὖν ὁ μαθητῆς
 multitude of the fishes. Says therefore the disciple
 ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ· Ὁ
 that whom loved the Jesus, to the Peter; The

me, thou hast believed :
 happy those who see not
 and believe!"

³⁰ † Then, indeed, many
 Other Signs Jesus per-
 formed in the presence of
 * the DISCIPLES, which
 have not been written in
 this BOOK.

³¹ † But these have been
 written, that you may be-
 lieve That Jesus is the
 MESSIAH, the SON of GOD;
 and that, believing, you may
 have Life in his NAME.

CHAPTER XXI.

¹ After these things
 * Jesus manifested himself
 again to the DISCIPLES, at
 the LAKE of TIBERIAS;
 and in this manner he ap-
 peared.

² Simon Peter, and
 THAT Thomas CALLED
 Didymus, and † THAT Na-
 thanael of CANA in GALI-
 LEE, and † the SONS of
 Zebedee, and two others of
 his DISCIPLES, were to-
 gether.

³ Simon Peter says to
 them, "I am going a fish-
 ing." They say to him,
 "We also go with thee."
 They went out, and entered
 into the BOAT, and during
 THAT NIGHT they caught
 nothing.

⁴ But now Morning be-
 ing come, * Jesus stood on
 the SHORE. The DISCI-
 PLES, however, † knew not
 That it was Jesus.

⁵ Then † * Jesus says to
 them, "Children, have you
 any food?" They answered
 him, "No."

⁶ And HE said to them,
 † "Throw the NET on the
 RIGHT side of the BOAT,
 and you will find." Then
 they threw it, and were no
 longer able to draw it, from
 the MULTITUDE of FISHES.

⁷ † That DISCIPLE there-
 fore, whom Jesus loved,
 says to PETER, "It is the

* VATICAN MANUSCRIPT.—30. the DISCIPLES.
 & Jesus. & Jesus.

1. Jesus.

2. Immediately—omit.

† 29. 3 Cor. v. 7; 1 Pet. i. 8.
 ill. 18, 19; v. 24; 1 Pet. i. 9.
 † 2. Luke xxiv. 41.

† 30. John xxi. 25.
 † 2. John i. 45.
 † 6. Luke v. 4, 6, 7.

† 31. Luke i. 4.
 † 3. Matt. iv. 21.
 † 4. John xx. 14
 † 7. John xii. 23; xx. 2.

κυριος εστι· Σιμων ουν Πητρος, ακουσας οτι ο
lord it is, Simon then Peter, having heard that the
κυριος εστι, τον απενδυτην διεζωσαστο· ην γαρ
lord it is, the upper garment he girded; he was for
γυμνος· και εβαλεν εαυτον εις την θαλασσαν
naked; and threw himself into the sea.

9 Οι δε αλλοι μαθηται τῷ πλοιαριῳ ηλθον (ου
The but other disciples by the little ship came (out
γὰρ ησαν μακραν απο της γης, αλλ' ὡς απο
for they were far from the land, but about from
πρωτων διακοστων,) συροντες το δικτυον των
coasts two hundred,) dragging the net of the
ιχθυων. 9 Οτι ουν απεβησαν εις την γην, βλε-
fishes. When therefore they went up to the land, they

πουσιν ανθρακιαν κειμενην, και οψαριον επικει-
see a fire of coals lying, and a fish lying
μενον, και αρτον. 10 Λεγει αυτοις ο Ιησους·
on, and bread. Says to them the Jesus;

Ενεγκατε απο των οψαριων, ὧν επιασατε νυν.
Bring you from the fishes, which you caught just now.

11 Ανεβη Σιμων Πητρος, και ειλκυσε το δικτυον
Went up Simon Peter, and drew the net
επι της γης, μεστον ιχθυων μεγαλων εκατον
to the land, full of fishes, great a hundred

πεντηκοντατριων· και τοσωντων οντων, ουκ
fifty-three; and so many being, not
εσχισθη το δικτυον. 12 Λεγει αυτοις ο Ιησους·
was torn the net. Says to them the Jesus;

Δευτε, αριστησατε. Ουδεις * [δε] ετολμα
Come, breakfast you. No one [and] presumed
των μαθητων εξιτασαι αυτον· Συ τις ει·
of the disciples to ask him; Thou who art?

ειδοτες, οτι ο κυριος εστιν. 13 Ερχεται ο Ιη-
knowing, that the Lord it is. Comes the Je-
σους, και λαμβανει τον αρτον, και διδωσιν
sus, and takes the bread, and gives
αυτοις, και το οψαριον ὁμοιος. 14 Τοιτο ηδη
to them, and the fish in like manner. This already

τριτον εφανερωθη ο Ιησους τοις μαθηταις αυτου,
third was manifested the Jesus to the disciples of himself,

εγερθεις εκ νεκρων.
having been raised out of dead ones.

15 Οτε ουν ηριστησαν, λεγει τῷ Σιμωνι
When therefore they had breakfasted, says to the Simon
Πητρο· ο Ιησους· Σιμων Ιωνα, απαφας με πλειον
Peter the Jesus; Simon of Jonas, lovest thou me more

τουτων· Λεγει αυτω· Ναι, κυριε, συ οιδας, οτι
of these? He says to him; Yes, O lord, thou knowest, that
φιλω σε. Λεγει αυτω· Βοσκει τα αρνια μου.
I dearly love thee. He says to him; Feed the lambs of me.

16 Λεγει αυτω παλιν δευτερον· Σιμων Ιωνα,
He says to him again a second time; Simon of Jonas,
αγαπας με· Λεγει αυτω· Ναι, κυριε, συ οιδας,
lovest thou me? He says to him; Yes, O lord, thou knowest,
οτι φιλω σε· Λεγει αυτω· Ποιμαινε τα προ-
that I dearly love thee; He says to him; Tend thou the sheep

LORD." Then Simon Peter having heard that it was the LORD, girded on his UPPER GARMENT, (for he was naked,) and threw himself into the sea.

8 But the other Disciples came by the boat; for they were not far from the LAND, but about two hundred Cubits off) dragging the NET with the FISHES.

9 When, therefore, they went out to the LAND, they see a Fire of coals lying, and a Fish lying on it, and Bread.

10 * Jesus says to them, "Bring of the FISHES which you just now caught."

11 * Simon Peter went on board and drew the NET to the LAND, full of great Fishes, a hundred and fifty-three; and though there were so many, the NET was not torn.

12 * Jesus says to them, † "Come and breakfast." No one of the DISCIPLES presumed to ask him, "Who art thou?"

13 * Jesus comes, and takes the BREAD, and gives to them, and the FISH in like manner.

14 This third time now was * Jesus manifested to * the DISCIPLES, having been raised from the Dead.

15 When, therefore, they had breakfasted, Jesus says to SIMON Peter, "Simon, son of Jonas, lovest thou me more than these?" He says to him, "Yes, Lord; thou knowest That I affectionately love thee." He says to him, "Feed my LAMBS."

16 He says to him again, a second time, "Simon, son of Jonas, lovest thou me?" He says to him, "Yes, Lord; thou knowest That I affectionately love thee."

* VATICAN MANUSCRIPT.—10. Jesus.

11. Then Simon Peter.

12. Jesus.

12. and—omit.

13. Jesus.

14. Jesus.

14. the DISCIPLES.

† 7. So the Jews called those who were clothed in their under garments only.—Newcome

* 12. Acts x. 41.

† 14. See John xx. 19, 26.

βατα μου. Ὡς λέγει αὐτῷ τὸ τρίτον Σίμων
of me. He says to him the third; Simon

Ἰωάννα, φίλεις με; Ἐλυπήθη ὁ Πέτρος, ὅτι
of John, dearly lovest thou me? Was grieved the Peter, because
εἶπεν αὐτῷ τὸ τρίτον, φίλεις με; καὶ εἶπεν
he said to him the third, Dearly lovest thou me? and he said

*[αὐτῷ.] Κυριε, συ πάντα οἶδας· συ γινώσκεις,
[to him:] O lord, thou all things knowest; thou knowest,

ὅτι φιλῶ σε· λέγει αὐτῷ ὁ Ἰησοῦς· Βόσκει
that I dearly love thee; Says to him the Jesus; Feed

τὰ πρόβατα μου. Ἰσ. Ἀμην ἀμην λέγω σοι, ὅτε
the sheep of me. Indeed indeed I say to thee, when

ἦς νεώτερος, ἐξώνυες σεαυτὸν, καὶ περιεπατεῖς
thou wast younger, thou didst gird thyself, and didst walk

ὅπου ἠθέλεις· ὅταν δὲ γηρασῇς, ἐκτενεῖς
where thou didst wish; when but thou art old, thou wilt stretch out

τὰς χεῖρας σου, καὶ ἄλλος σε ζώσει, καὶ
the hands of thee, and another thee will gird, and

οἰσεὶ ὅπου οὐ θέλεις. Ἰσ. Τούτῳ δὲ εἶπε, ση-
will carry where thou wilt. This now he said, sig-

μαίνων, ποῦ θανάτῳ δοῦξαι τὸν θεόν. Καὶ
nifying, by what death he will glorify the God. And

τούτῳ εἰπὼν, λέγει αὐτῷ· Ἀκολουθεῖ μοι.
this having said, he says to him; Follow me.

Ἐπιστραφεὶς * [δὲ] ὁ Πέτρος βλέπει τὸν
Having turned about [and] the Peter sees the

μαθητήν, ὃν ᾗγατα ὁ Ἰησοῦς, ἀκολουθούντα·
disciple, whom loved the Jesus, following;

(ὃς καὶ ἀνέκεινεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος
(who also reclined at the supper on the breast

αὐτοῦ, καὶ εἶπε· Κυριε, τίς ἐστὶν ὁ παραδίδους
of him, and said; O lord, who is he betraying

σε;) Ὡς αὐτὸν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ·
thee?) Him seeing the Peter says to the Jesus;

Κυριε, οὗτος δε τί; Ὡς λέγει αὐτῷ ὁ Ἰησοῦς·
O lord, this and what? Says to him the Jesus;

Ἐάν αὐτὸν θέλω μένειν ἕως ἐρχομαι, τί πρὸς
If him I wish to abide till I come, what to

σε; συ ἀκολουθεῖ μοι. Ὡς ἐξῆλθεν οὖν ὁ λόγος·
thee? thou follow me. Went out therefore the word

οὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος
this among the brethren, that the disciple that

οὐκ ἀποθνήσκει. Καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς,
not die. And not said to him the Jesus,

ὅτι οὐκ ἀποθνήσκει· ἀλλ'. Ἐάν αὐτὸν θέλω
that not he dies; but; If him I wish

μένειν ἕως ἐρχομαι, τί πρὸς σε; Ὡς οὗτος ἐστὶν
to abide till I come, what to thee? This is

He says to him, † Tend my
SHEEP.

17 He says to him the
THIRD time, "Simon, son of
Jonas, dost thou affection-
ately love me?" Peter was
grieved, because he said to
him the THIRD time, "Dost
thou affectionately love
me?" And he said, "Lord,
thou knowest All things;
† thou knowest That I af-
fectionately love thee."
* Jesus says to him, "Feed
my SHEEP.

18 † Indeed, I truly say
to thee, When thou wast
younger, thou didst gird
thyself, and walk where
thou didst wish; but when
thou art old, † thou wilt
extend thy HANDS, and
another will gird thee, and
carry thee where thou dost
not wish."

19 Now this he said, in-
timating † by † What Death
he would glorify God.
And having said this, he
says to him, "Follow me."

20 PETER, having turned
about sees the DISCIPLE,
following, † whom JESUS
loved; (who also reclined at
the SUPPER on his BREST,
and said, "Lord, who is HE
BETRAYING thee?"

21 * PETER, therefore,
seeing him, says to JESUS,
"Lord, and what of this
man?"

22 JESUS says to him,
"If I wish him to abide
† till I come, what is it to
thee? follow thou me."

23 * This REPORT, there-
fore, went out among the
BRETHREN, That that DIS-
CIPLE would not die;
* but JESUS did not say to
him, "That he shall not
die;" but, "If I wish him
to abide till I come, what
is it to thee?"

* VATICAN MANUSCRIPT.—17. to him—omit. 17. Jesus. 20. and—omit. 21. PETER
therefore. 23. This. 23. but.

† 18. Weiststein observes, that it was a custom in Rome, to put the necks of those who
were to be crucified, into a yoke, and to stretch out their hands, and fasten them to the end of
it, and having thus led them through the city, they were carried out to be crucified.—Clarke.
† 19. Many ancient writers say that Peter was crucified with his head downwards, a short
time before the destruction of Jerusalem.

† 16. Acts xx. 28; Heb. xiii. 20; 1 Pet. ii. 25; v. 2, 4.

18. John xiii. 26; Acts xii. 3, 4. † 19. 2 Pet. i. 14.

22. Matt. xvi. 27, 28; xxv. 31; 1 Cor. iv. 5; xi. 20; Rev. ii. 25; iii. 11; xii. 7, 20.

† 17. John ii. 24, 25; xvi. 30.

† 20. John xiii. 23, 25; xx. 2.

23. Matt. xvi. 27, 28; xxv. 31; 1 Cor. iv. 5; xi. 20; Rev. ii. 25; iii. 11; xii. 7, 20.

ὁ μαθητὴς, ὁ μαρτυρῶν περὶ τούτων, καὶ
 the disciple, he testifying concerning these things, and
 γραφὰς ταῦτα· καὶ οἶδαμεν, ὅτι ἀληθὴς
 having written these things; and we know, that true
 ἐστὶν ἡ μαρτυρία αὐτοῦ. 25 Ἐστὶ δὲ καὶ ἀλλὰ
 is the testimony of him. Is and also other
 πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα εἰαν γρα-
 many things did the Jesus, which if they should
 φῆται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον
 be written every one, not even him I suppose the world
 χωρῆσαι τὰ γραφομένα βιβλία.
 to contain the being-written books.

24 This is THAT DISCIPLE, who *both TESTIFIES of these things and WROTE these things; and †we know That *His TESTIMONY is true.

25 †And there are many other things which JESUS performed, which, if they should be written, every one, †I suppose that not even the WORLD itself would contain the WRITTEN BOOKS.

* ACCORDING TO JOHN.

VATICAN MANUSCRIPT.—24. both.
 JOHN.

24. His.

Subscription—ACCORDING TO

† 24. This is a very strong eastern expression, to represent the great number of miracles which Jesus wrought. But however strong and strange this expression may seem to us of the western world, we find sacred and other authors using hyperboles of the like kind and signification; some instances of which it may be proper to lay before the reader. In Num. xiii. 33, the spies, who returned from the search of the land of Canaan, say they saw giants there of such a prodigious size, that they were "in their own sight as grasshoppers." In Deut. i. 28, cities with high walls round about them are said to be "walled up to heaven." In Dan. iv. 11, mention is made of a tree, whereof "the height reached unto the heaven," and the sight thereof unto the end of all the earth; and the author of Ecclesiasticus, in chap. xlvii. 15, speaking of Solomon's wisdom, says, "Thy soul covered the whole earth, and thou filledst it with parables;" as the world is there said to be filled with Solomon's parables, so here, by one degree more of hyperbole, it is said that the world would not contain all the books which should be written concerning Jesus' miracles, if the particular account of every one of them were given.—Pearce.

† 24. John xix. 35; 3 John 12.

† 25. John xx. 29.

* ACTS OF APOSTLES.

ΚΕΦ. α'. 1.

1 Τον μὲν πρῶτον λόγον ἐποίησαμεν περὶ
The indeed first account I made concerning
πάντων, ὃ Θεοφιλε, ὃν ᾤξατο ὁ Ἰησοῦς
all things, O Theophilus, which began the Jesus
ποιεῖν τε καὶ διδάσκειν, ἡ ἀρχὴ ἧς ἡμέρας, ἐν-
to do and also to teach, even to which day, hav-
τεταλαμένους τοῖς ἀποστόλοις, διὰ πνεύματος
ing given charge to the apostles, through spirit
ἁγίου οὓς ἐξελέξατο, ἀνεληφθῇ. 3 Οἷς καὶ
holy whom he chose, he was taken up. To whom also
παρεστήσεν ἑαυτὸν ζῶντα μετὰ τοῦ παθῆναι
he presented himself living after the to suffer
αὐτοῦ, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσ-
him, in many clear proofs, through days forty
σαρακοντα ὁπτανομένοις αὐτοῖς, καὶ λεγὼν τα
being seen by them, and saying the things
περὶ τῆς βασιλείας τοῦ θεοῦ. 4 Καὶ συνα-
concerning the kingdom of the God. And assem-
βλόμενος παρηγγείλεν αὐτοῖς, ἀπὸ Ἱερουσαλὺμ
bling them he commanded them, from Jerusalem
μὴ χωρῖσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν
not to depart, but to wait for the promise
τοῦ πατρὸς, ἣν ἤκουσατε μου· ὅτι Ἰωάννης
of the father, which you heard from me; that John
μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε
indeed dipped in water, you but shall be dipped
ἐν πνεύματι ἁγίῳ, οὐ μετὰ πολλὰς ταύτας ἡμε-
in spirit holy, not after many these days.
ρας. 6 Οἱ μὲν οὖν συνελθόντες ἐπηρώτων
They indeed therefore having come together, asked
αὐτὸν· λέγοντες· Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ
him; saying; O Lord, if in the time this
ἀποκαθίστανεῖς τὴν βασιλείαν τῷ Ἰσραὴλ;
thou restorest the kingdom to the Israel?
7 Εἶπε δὲ πρὸς αὐτοὺς· Οὐχ ὑμῶν ἐστὶ γινῶναι
He said and to them; Not for you it is to know
χρόνους ἢ καιροὺς, οὓς ὁ πατὴρ ἐθετο ἐν τῇ
times or seasons, which the father placed in the
ἰδίᾳ ἐξουσίᾳ. 8 Ἀλλὰ ληψέσθε δύναμιν ἐκ ἐλ-
own authority. But you shall receive power hav-
θόντες τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς· καὶ
ing come the holy spirit upon you; and
ἐσέσθε μοι μάρτυρες ἐν τῇ Ἱερουσαλὴμ, καὶ
you shall be to me witnesses in both Jerusalem, and
ἐν πατρὶ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχά-
in all the Judea and in Samaria, and even to the farthest

CHAPTER I.

1 The former History I compiled, † O Theophilus, concerning all things which * Jesus began both to do and to teach,

‡ Even to the Day in which, † having given commandment, through the holy Spirit, to the APOSTLES whom he had chosen, he was taken up;

§ To whom also he presented himself living, after his SUFFERING, by Many Infallible proofs; being seen of them forty Days, and speaking the THINGS concerning the KINGDOM of God.

4 † And assembling them, he charged them "not to depart from Jerusalem, but to wait for the PROMISE of the FATHER, † which you heard from me;

‡ † that John, indeed, immersed in Water, but you will be immersed in holy Spirit, after a few Days."

6 THEY, therefore, having come together, asked him, saying, "Lord, wilt thou, at this TIME, † restore the KINGDOM to ISRAEL?"

7 * Then he said to them. "It is not for you to know the Times or Seasons, which the FATHER appointed by his OWN Authority.

8 But you shall receive Power by the HOLY Spirit coming upon you; and † you shall be My Witnesses both in Jerusalem, and in All JUDEA, and in Samaria, and even to the

* VATICAN MANUSCRIPT.—Title—ACTS OF APOSTLES. said.

1. Jesus.

7. Then he

† 1. Luke i. 31. † 2. Mark xvi. 19; Luke xxiv. 48; ver. 9; 1 Tim. iii. 16. † 3. Mark xvi. 16; Luke xxiv. 36; John xx. 19, 20; xxi. 1, 14; 1 Cor. xv. 6. † 4. Luke xxiv. 43, 49. † 5. Luke xxiv. 47; John xiv. 16, 17, 26; xv. 26; xvi. 7; Acts ii. 33. † 6. Matt. iii. 11; Acts i. 16; xix. 4. † 7. Isa. l. 26; Amos ix. 11; Micah iv. 8; Acts iii. 21. † 8. Luke xxiv. 43; John xv. 27; Acts ii. 32.

του της γης. ⁹ Καὶ ταῦτα εἰπὼν, βλέποντων
part of the land. And these things having said, beholding
ἑστάν ἐπὶ τὴν γῆν· καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπο
of them bewailed up; and a cloud withdrew him from
τῶν ὀφθαλμῶν αὐτῶν. ¹⁰ Καὶ ὡς ἀτεινίζοντες
the eyes of them. And as fixedly gazing
ᾤοντο εἰς τὸν οὐρανόν, πορευομένου αὐτοῦ, καὶ
they were into the heavens, going away of him, and
ἰδόν, ἄνδρες δύο παρείστηκεισαν αὐτοῖς ἐν εἰρήνῃ
lo, men two were standing by them in rai-
τι λευκῇ, ¹¹ οἱ καὶ εἶπον· Ἄνδρες Γαλιλαῖοι, τί
most white, they and said; Men of Galilee, why
ἐστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος
stood you looking into the heaven? this
ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀπ' ὑμῶν εἰς τὸν οὐρα-
the Jesus, he being taken up from you into the heaven,
νον, οὕτως ἐλεύσεται, ὃν τρόπον εἰσέασαθε
thus will come, which manner you saw
αὐτὸν πορευομένου εἰς τὸν οὐρανόν. ¹² Τότε
him going into the heaven. Then
ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπο ὀρους τοῦ
they returned into Jerusalem from a mountain that
καλουμένου Ελαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσα-
being called of olive trees, which is near Jerusalem,
λημ, σάββατον ἔχον ὁδόν. ¹³ Καὶ ὅτε εἰσηλ-
a sabbath being distant journey. And when they came
θον, ἀνέβησαν εἰς τὸ ὑπερφόν, οὗ ἦσαν κατα-
into, they went up into the upper room, where were re-
μινόντες, ὁ, τε Πέτρος καὶ Ἰακώβος, καὶ Ἰωάν-
maining, the, both Peter and James, and John
νης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς,
and Andrew, Philip and Thomas,
Βαρθολομαῖος καὶ Ματθαῖος, Ἰακώβου Ἀλφαι-
Bartholomew and Matthew, James of Alpha-
ου καὶ Σίμων ὁ ζηλωτὴς καὶ Ἰουδᾶς Ἰακώβου.
as also Simon the zealot and Judas of James.
¹⁴ Οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυ-
These all were being constantly engaged with one
μαθόν τῇ προσευχῇ, συν γυναιξί, καὶ Μαρίᾳ τῇ
mated in the prayer, with women, and Mary the
μητρὶ τοῦ Ἰησοῦ, καὶ συν τοῖς ἀδελφοῖς αὐτοῦ.
mother of the Jesus, and with the brother of him.
¹⁵ Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πε-
And in the days these having stood up Pe-
τρος ἐν μέσῳ τῶν μαθητῶν, εἶπεν· (ἦν τε
ter in middle of the disciples, he said; (was and
ὄχλος ὀνοματῶν, ἐπὶ αὐτὸ ὡς ἑκατὸν εἰκοσίν·)
a crowd of names, in the name about a hundred twenty;)
¹⁶ Ἄνδρες ἀδελφοί, εἶδει πληρωθῆναι τὴν
Men brethren, it was necessary to be fulfilled the
γραφήν ταυτήν, ἣν προεῖπε τὸ πνεῦμα τοῦ ἁγίου
writing this, which spoke before the spirit the holy
διὰ στοματός Δαυὶδ, περὶ Ἰουδᾶ τοῦ γενομένου
through mouth of David, about Judas that having become

remotest parts of the EARTH."

9 And having said These things, as they were looking on he was lifted up; and a Cloud carried him away from their sight.

10 And while they were fixedly gazing towards the HEAVENS, as he was going up, behold, two Men were standing by them in white Raiment;

11 who also said, "Men of Galilee, why do you stand looking towards the HEAVENS? This JESUS, who is taken up from you into the HEAVENS, I shall so come in the manner in which you saw him go into the HEAVENS."

12 ¶ Then they returned to Jerusalem, from THAT MOUNTAIN CALLED the Mount of Olives, which is near Jerusalem, being distant a Sabbath-day's Journey.

13 And when they came into the city, they went up into the UPPER ROOM, where were remaining both PETER and * John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the ZEALOT, and Judas the brother of James.

14 All these were constantly engaged with one mind in PRAYER, with the Women, and with Mary the MOTHER of * Jesus, and with his BROTHERS.

15 And in these DAYS, Peter standing up in the midst of the * BRETHREN, (the Number of Persons assembled were about a hundred and twenty,) said,

16 "Brethren, it was necessary for * the SCRIPTURE to be fulfilled, which the HOLY SPIRIT, through the mouth of David, foretold concerning THAT Judas who BECAME a Guide

* VATICAN MANUSCRIPT.—13. John, and James and Andrew.

14. Jesus.

15.

SENTINEL, said. 16. THE SCRIPTURE.

† 11. DAN. vii. 13; Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27; John xiv. 3; 1 Thess. i. 10; iv. 16; 2 Thess. i. 10; Rev. i. 7. † 12. Luke xxi. 62. † 16. Ps. xli. 9; John xiii. 18.

† 16. Luke xiii. 47; John xviii. 8.

ὁδηγοῦ τοῖς συλλαβουσι τὸν Ἰησοῦν· ¹⁷ ὅτι
a guide to those having seized the Jesus; because
κατηριθμημένος ἦν ἐν ἡμῖν, καὶ ἐλαχε τὸν
having been numbered he was among us, and obtained the
κληρὸν τῆς κιακονίας ταύτης. ¹⁸ Οὗτος μὲν
lot of the service this. This indeed
οὖν ἐκτησάτο χωρίον ἐκ μισθοῦ τῆς ἀδικίας,
therefore bought a field out of a reward of the wickedness,
καὶ πρῆντος γενομένου, ἐλάκησε μέσος, καὶ ἐξε-
and head-foremost having fallen, he burst in middle, and were
χυθεῖν πάντα τὰ σπλαγχνὰ αὐτοῦ· ¹⁹ καὶ γινώσκοντες
poured out all the bowels of him; and known
τοῦ ἐγενέτο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ,
became to all those dwelling in Jerusalem,
ὅτι ἐκλήθη τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ δια-
so as to be called the field that in the own lan-
λεκτῇ αὐτῶν, Ἀκελδαμα, τοῦτ' ἐστὶ, χωρίον
name of them, Aceldama, this is, a field
αἱμάτων. ²⁰ Γεγραπταὶ γὰρ ἐν βιβλῷ ψαλμῶν·
of blood. It is written for in book of Psalms;
Γενήθητω ἡ ἐπαυλὶς αὐτοῦ ἐρημος, καὶ μὴ εἴστω
Let be the dwelling of him desolate, and not let be
ὁ κατοικῶν ἐν αὐτῇ· καὶ τὴν ἐπισκοπὴν αὐτοῦ
the dwelling in her; and; The charge of him
λαβεῖ ἕτερος. ²¹ Δεῖ οὖν τῶν συνελθόντων
let take another. It is necessary therefore of those having associ-
ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ, ἐν ᾧ εἰσ-
ated with us men in all time, in which went
ἦλθε καὶ ἐξηλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς,
is and went out among us the lord Jesus,
²² ἀρξάμενος ἀπὸ τοῦ βαπτισματος Ἰωάννου ἕως
beginning from the dipping of John to
τῆς ἡμέρας ἧς ἀνελήφθη ἀπ' ἡμῶν, μαρτυρᾶν τῆς
the day which he was taken up from us, a witness of the
ἀναστάσεως αὐτοῦ γενέσθαι συν ἡμῖν ἓνα του-
resurrection of him to become with us one of
τῶν. ²³ Καὶ ἐστήσαν δύο, Ἰωσήφ τὸν καλού-
these. And they set forth two, Joseph that being
μενον Βαρσαβαν, ὃς ἐπεκλήθη Ἰουστος, καὶ
called Barsabas, who was surnamed Justus, and
Μαθθίαν. ²⁴ Καὶ προσευξάμενοι εἶπον· Σὺ,
Matthias. And praying they said; Thou,
κύριε, καρδιογνώστα πάντων, ἀναδείξον ὃν ἐξε-
O lord, heart-knower of all, show which thou
λεξῷ ἐκ τούτων τῶν δύο ἓνα, ²⁵ λαβεῖν τὸν
didst select out of these the two one, to take the
κληρὸν τῆς διακονίας ταύτης καὶ ἀποστολῆς,
lot of the service this and apostleship,
εἰς ἣν παρεβή Ἰούδας, πορευθὴναι εἰς τὸν τόπον
from which stepped aside Judas, to go into the place
τὸν ἰδίον. ²⁶ Καὶ ἔδωκαν κληροῦς αὐτῶν· καὶ
the own. And they gave lots of them; and the

to those who APPRE-
HENDED *Jesus.

¹⁷ For he was num-
bered among us, and ob-
tained the LOT of this
SERVICE."

¹⁸ († This man, there-
fore, purchased a Field
with the WAGES of the
WICKEDNESS, and falling
head foremost, he burst in
the middle, and All his
BOWELS were poured out;

¹⁹ and it was known to
all those DWELLING at
Jerusalem; so that that
FIELD is called in their
OWN Language, *Aceldama,
which is, a Field of
Blood)

²⁰ "For it is written in
the Book of Psalms, † 'Let
his DWELLING be deso-
'late, and let no one
'DWELL in it;' and † 'Let
'another take his OF-
'FICE.'

²¹ It is necessary, there-
fore, that from those MEN
HAVING ASSOCIATED with
us all the Time in which
the LORD Jesus went in
and out among us,

²² † beginning from the
IMMERSION of John, to
the DAY on which he was
taken up from us, one of
these BECOME with us a
Witness of his RESURREC-
TION."

²³ And they set forth
two, THAT Joseph, CALLED
† Barsabbas, who was sur-
named Justus, and Mat-
thias.

²⁴ And praying, they
said, "Thou, Lord, † who
knowest the hearts of all,
show which one of These
two thou didst select

²⁵ to take * the PLACE
of this SERVICE and Apo-
stleship, from which Judas
stepped aside, to go into
his OWN PLACE."

²⁶ And they gave * the
Lots to them; and the LOT

* VATICAN MANUSCRIPT.—16. Jesus. 19. Aceldamach. 22. Barsabbas. 25.
the PLACE of this. 26. the Lots to them; and.

† 17. Matt. x. 4; Luke vi. 16. † 18. Matt. xxvii. 5, 7, 8. † 20. Psa. lxi. 3.
† 20. Psa. cix. 8. † 21. John xv. 27; ver. 8; Acts iv. 31. † 21. Acts xv. 22. 126
† Sam. xvi. 7; 1 Chron. xxviii. 9; xxix. 17; Jer. xl. 20; xvii. 10; Acts xv. 8; Rev. ii. 23.

ἐτίθεν δ κληρος ἐπὶ Ματθίαν, καὶ συγκρατή-
fell the lot on Matthias, and he was counted
φισθὴ μετὰ τῶν ἑνδεκα ἀποστόλων.
with the eleven apostles.

ΚΕΦ. β'. 2.

¹ Καὶ ἐν τῇ συμπληροῦσθαι τὴν ἡμέραν τῆς
And in the to be fully come the day of the
Πεντηκостῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ το
Pentecost, were all with one mind in the
αὐτο. ² Καὶ ἐγενετο ἀφ' οὗ ἐκ τοῦ οὐρανοῦ
came. And were suddenly from the heaven
ἤχος ὡς περ φορομένης πνοῆς βίαιας, καὶ ἐπλη-
sound as of a rushing wind violent, and it
ρωσέν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι·
filled whole the house, where they were sitting;
³ καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι
and they saw with them being divided tongues
ὡς πυρός· ἐκάθισεν τε ἐφ' ἓνα ἕκαστον αὐτῶν,
like fire; sat and on one each one of them,
⁴ καὶ ἐπληρώθησαν ἅπαντες πνεύματος ἁγίου,
and they were filled all spirit holy,
καὶ ᾤρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς
and they began to speak with other tongues, as
τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθεγγέσθαι. ⁵ Ἦσαν
the spirit gave to them to speak. Were
δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἀνδρες
now in Jerusalem dwelling Jews, men
εὐλαβεῖς, ἀπο παντὸς ἔθνους τῶν ὑπὸ τοῦ οὐρανοῦ.
pious, from every nation of those under the heaven.
⁶ Γενομένης δὲ τῆς φωνῆς ταύτης, συνηλθε τὸ
Having happened and the sound this, came together the
πλῆθος, καὶ συνεχύθη· ὅτι ἤκουον εἰς ἕκαστος
multitude, and were perplexed, because heard one each
τῇ ἰδίᾳ διαλεκτῇ λαλοῦντων αὐτῶν. ⁷ Ἐξίσ-
in the own language speaking of them. Were as-
ταυτο δὲ * [πάντες] καὶ ἐθαύμαζον, λέγοντες
tonished and [all] and wondered, saying
*[πρὸς ἀλλήλους] Οὐκ ἴδου πάντες οὗτοι
[to each other:] Not lo all these
εἰσὶν οἱ λαλοῦντες Γαλιλαῖοι; ⁸ Καὶ πῶς ἡμεῖς
are who are speaking Galileans? And how we
ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλεκτῇ ἡμῶν, ἐν ᾗ
hear each one in the own language of us, in which
ἐγεννηθῆμεν, ⁹ Παρθοὶ καὶ Μηδοὶ καὶ Ἐλαμίται,
we were born, Parthians and Medes and Elamites,
καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν,
and those dwelling the Mesopotamia, Judea,
τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,
both and Cappadocia, Pontus and the Asia,
¹⁰ Φρυγίαν τε καὶ Παμφυλίαν, Αἰγύπτου καὶ τὰ
Phrygia both and Pamphylia, Egypt and the
μερὲς τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ
parts of the Libya that upon Cyrene, and those

fell on Matthias, and he
was counted with the ELE-
VEN Apostles.

CHAPTER II.

1 And when the † DAY
of PENTECOST was FULLY
COME, ‡ they were all with
one mind in the same
place.

2 And suddenly there
came a Sound from HEA-
VEN, like a violent Wind
rushing; and it filled the
Whole HOUSE where they
were sitting.

3 And Divided Tongues
appeared to them, like
Fire, and one rested on
each one of them.

4 And they were † all
filled with holy Spirit, and
began to speak ‡ in Other
Languages, as the SPIRIT
gave them utterance.

5 Now there were so-
journing in Jerusalem,
Jews, pious Men, from
Every Nation under HEA-
VEN.

6 And † this REPORT
having been circulated, the
MULTITUDE came togeth-
er, and were perplexed,
Because every one heard
them speaking in his own
Language.

7 And they were aston-
ished and wondered, say-
ing, "Behold, are not all
THESE, who are SPEAK-
ING, ‡ Galileans?"

8 And how do we hear
each one in our OWN Lan-
guage, in which we were
born;—

9 Parthians and Medes
and Elamites, and those
DWELLING in MESOPOTA-
MIA, both in † Judea and
Cappadocia, in Pontus and
ASIA,

10 both in Phrygia and
Pamphylia, in Egypt and
the PARTS of THAT Lybia
about Cyrene, and the

* VATICAN MANUSCRIPT.—7. all—omit.

7. to each other—omit.

† 8. It is difficult to determine whether it was the voice of those speaking in foreign lan-
guages; the report or rumor of the transaction; or the super-natural "rushing sound," which
is indicated here.

† 9. Pearce renders Judea as an adjective, thus; "DWELLERS in
Jewish Mesopotamia." Bloomfield thinks there may have been a corruption of the text,
changing Idumeans, Idumea, to Ioudian, Judea.

‡ 1. Lev. xxiii. 15; Deut. xvi. 9; Acts xx. 15.

‡ 1. Acts 1. 14.

‡ 4. Acts 1. 4.

‡ 4. Mark xvi. 17; Acts x. 46; xix. 0; 1 Cor. xii. 10, 28, 30; xiii. 1; xiv. 2.

‡ 7. Acts 1. 11.

ἐπιδημούντες Ῥωμαῖοι, Ἰουδαῖοι τε καὶ προση-
sojourning Romans, Jews both and proselytes,
αὐτοί, ¹¹ Κρήτες καὶ Ἀραβῆς, ἀκούομεν λαλοῦν-
Cretans and Arabians, we hear speaking
των αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγα-
them in the our tongues the great
λαῖα τοῦ θεοῦ; ¹² Ἐξίσταντο δὲ πάντες καὶ διη-
things of the God? Were astonished and all and per-
ποροῦν, ἄλλος πρὸς ἄλλον λεγόντες· Τί ἀν-
plexed, one to another saying; What
θελοῖ τούτου εἶναι; ¹³ Ἐτεροὶ δὲ διαχλευάζοντες
will this to be? Others but deriding
εἶλεγον· Ὅτι γλευκοὺς μεμεστώμενοι εἰσι.

said; That sweet wine having been filled they are.
¹⁴ Σταθεὶς δὲ Πέτρος αὖν τοῖς ἑνδεκά, ἐκ-
Standing up but Peter with the eleven, lifted up
την φωνὴν αὐτοῦ, καὶ ἀπεφθέγγετο αὐτοῖς.
the voice of himself, and said to them
Ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσα-
Men Jews, and those dwelling in Jerusa-

λημ ἅπαντες, τούτο ὑμῖν γνωστὸν εἴπω, καὶ
Iem all, this to you known let be, and
ἐνωτίσασθε τὰ ῥήματα μου. ¹⁵ Οὐ γὰρ, ὡς
listen you the words of me. Not for, as

ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθυσσίν· ἐστὶ γὰρ
you suppose, these are drunk; it is for
ὥρα τρίτη τῆς ἡμέρας· ¹⁶ ἀλλὰ τούτο ἐστὶ τὸ
hour third of the day; but this is t

εἰρημένον διὰ τοῦ προφήτου Ἰωηλ· ¹⁷ κ
having been spoken through the prophet Joel; au
ἐσται ἐν ταῖς ἐσχάταις ταῖς ἡμέραις, λέγει ὁ
it shall be in the last the days, says the

θεός, ἐκχέω ἀπὸ τοῦ πνεύματος μου ἐπὶ πᾶσαν
God, I will pour out from the spirit of me upon all
σάρκα· καὶ προφητευσουσὶν οἱ υἱοὶ ὑμῶν καὶ αἱ
flesh; and shall prophecy the sons of you and the

θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὄρασεις
daughters of you, and the young men of you visions
ὀφθονταί, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυκνίους
shall see, and the old men of you dreams
ἐνυπνιάσθησονται· ¹⁸ καὶ ἐπὶ τοὺς δούλους μου
shall dream; and even on the male-slaves of me

καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκεῖναις
and on the female-slaves of me in the days those
ἐκχέω ἀπὸ τοῦ πνεύματος μου, καὶ προφη-
I will pour out from the spirit of me, and they

τεύσουσι. ¹⁹ Καὶ δώσω τεράτα ἐν τῷ οὐρανῷ
shall prophecy. And I will give prodigies in the heaven
ἀνω, καὶ σημεῖα ἐπὶ τῆς γῆς κατω, αἷμα καὶ
above, and signs on the earth below, blood and

πῦρ καὶ ἀτμίδα καπνῶν· ²⁰ ὁ ἥλιος μεταστραφ-
fire and a cloud of smoke; the sun shall be turned
σεται εἰς σκοτὸς, καὶ ἡ σελήνη εἰς αἷμα, πρὶν
into darkness, and the moon into blood, sooner

ἢ ελθεῖν τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ
than to come the day of lord the great and
ἐπιφανή. ²¹ Καὶ ἐσται, πᾶς ὃς ἀν ἐπικαλεσθ-
illustrious. And it shall be, every one who may call upon

ται τὸ ὄνομα κυρίου, σωθήσεται.
the name of lord, shall be saved.

ROMAN STRANGERS, both
Jews and Proselytes,

¹¹ Cretans and Arabi-
ans; we hear them speak-
ing in our Tongues the
GREAT THINGS OF GOD."

¹² And they were all
astonished and perplexed,
saying one to another,
"What can this be?"

¹³ But others scoffing,
said, "They are full of
Sweet wine."

¹⁴ But Peter standing
with the ELEVEN, lifted
up his voice, and said to
them, "Jews! and all who
are SOJOURNING in Jeru-
salem! let this be known
to you, and listen to my
WORDS."

¹⁵ For these are not
drunk as you suppose, for
it is the third hour of the
DAY;

¹⁶ but this is WHAT WAS
SPOKEN THROUGH THE PRO-
PHET Joel;

¹⁷ "And it shall be *in
the LAST DAYS, says GOD,
'I will pour out of my
'Spirit upon All Flesh;
'and your SONS and your
'DAUGHTERS shall prophe-
'cy; and your YOUNG
'MEN shall see Visions,
'and your OLD MEN shall
'dream Dreams."

¹⁸ "And indeed on my
'MEN-SERVANTS and on my
'WOMEN-SERVANTS in
'those DAYS I will pour
'out of my SPIRIT, and
'they shall prophecy."

¹⁹ "And I will give Pro-
diges in the HEAVENS
above, and Signs on the
'EARTH below; Blood, and
'Fire, and a Cloud of
'Smoke."

²⁰ "The SUN shall be
'turned into Darkness, and
'the MOON into Blood, be-
fore THAT great and illus-
'trious Day of the Lord
'come."

²¹ "And it shall be, every
'one who may invoke
'the NAME of the Lord,
'shall be saved."

* VATICAN MANUSCRIPT.—17. after these things, says God.

† 15. 1 Thess. v. 7. † 17. Joel ii. 28, 29. † 18. Acts—† 4, 9, 10; 1 Cor. xii. 10,
28; xvi. 1. † 20. Matt. xxiv. 29; Mark xii. 24; Luke xxi. 23. † 21. Rom. x. 13.

22 Ἄνδρες Ἰσραηλίται, ἀκούσατε τοὺς λόγους
Men Israelites, hear you the words
 τούτου· Ἰησοῦν τὸν Ναζωραίου, ἀνδρα ἀπο τοῦ
Grove; Jesus the Nazarene, a man from the
 θεοῦ ἀποδείχτηναι εἰς ὑμᾶς δυνάμεσι καὶ
God having been pointed out to you by mighty works and
 τερασι καὶ σημείοις, (οἷς ἐποίησε δι' αὐτοῦ ὁ
prodigies and signs, (which did through him the
 θεὸς ἐν μέσῳ ὑμῶν, καθὼς * [καὶ] αὐτοὶ οἰδατέ,)
God is midst of you, as [also] yourselves you know,)
 23 τούτων τῇ ὠρίσμενῃ βουλῇ καὶ προγνώσει
thus by the having been fixed purpose and foreknowledge
 τοῦ θεοῦ ἐκδοτὸν λαβόντες, διὰ χειρὸν ἀνο-
of the God given up having been taken, by hands of law-
 μων προσήξαντες ἀνείλατε. 24 Ὁν δὲ θεὸς
him once having allied to you killed. Whom the God
 ἀνέστησε· λύσας τὰς ὀδινὰς τοῦ θανάτου,
raised up, having loosed the pains of the death,
 καθὼς οὐκ ἦν δυνατόν κρατεῖσθαι αὐτοῦ ὑπ'
inasmuch as not was possible to be held him under
 αὐτοῦ.
it.

25 Δαυὶδ γὰρ λέγει εἰς αὐτόν· Προαρῶμην
David for says concerning him; I saw
 τὸν κύριον ἐνώπιόν μου διαπαντός, ὅτι ἐκ δεξιῶν
the Lord in presence of me always, because at right hand
 μου ἐστίν, ἵνα μὴ σαλευθῶ. 26 Διὰ τοῦτο
of me he is, so that not I may be shaken. Through this
 ἐνφράθη ἡ καρδία μου, καὶ ἠγαλλίασατο ἡ
rejoiced the heart of me, and exalted the
 γλῶσσο μου· ἐτι δε καὶ ἡ σὰρξ μου κατασκη-
 tongue of me; moreover and also the flesh of me will repose
 νῶσει ἐν ἐλπίδι. 27 ὅτι οὐκ ἐγκαταλείψεις
in hope; because not thou wilt abandon
 τὴν ψυχὴν μου εἰς ἄδου, οὐδὲ ὀψείεις
the life of me to invisibility, nor thou wilt abandon
 τὸν ὅσιόν σου ἰδεῖν διαφθοράν. 28 Ἐγνώρισας
the holy one of thee to see corruption. Thou didst make known
 μοι ὁδοὺς ζωῆς· πληρῶσαι με εὐφροσύνης μετὰ
to me ways of life; thou wilt fill me of joy with
 τοῦ προσηκού σου.
the voice of thee.

29 Ἄνδρες ἀδελφοί, ἐξὸν εἶπεν μετὰ παρρη-
Men brethren, it is lawful to speak with freedom
 σίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ,
to you concerning the patriarch David,
 ὅτι καὶ τετέλευτησε καὶ εταφῆ, καὶ τὸ μνημα
that both he died and was buried, and the tomb
 αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης.
of him is among us till of the day this.
 30 Προφῆτης οὖν ὑπαρχών, καὶ εἰδὼς ὅτι ὀρκω
A prophet therefore being, and knowing that with an oath
 ὁμοσεῖν αὐτῷ ὁ θεὸς, ἐκ καρποῦ τῆς σάφους
swore to him the God, out of fruit of the loins
 αὐτοῦ καθίσαι ἐπὶ τὸν θρόνον αὐτοῦ. 31 Προει-
of him to come to sit on the throne of him. fore-

22 Israelites! hear these words. Jesus, the NAZARENE, a Man from GOD, celebrated among you † by Miracles, and Prodiges, and Signs, which GOD wrought through him in the M dst of you, as you yourselves know;

23 him, † given up by the FIXED Counsel and Foreknowledge of God, * by the Hand of Lawless ones, † you nailed to the cross, and killed;

24 † whom GOD raised up, having loosed the PAINS OF DEATH; as it was impossible to hold him under it.

25 For David says concerning him, † 'I saw the LORD always before me, 'Because he is at my Right hand, so that I may not 'be moved.

26 'On account of this 'My heart rejoiced, and 'my TONGUE exulted; and 'moreover, my FLESH also 'shall repose in Hope;

27 'because thou wilt 'not abandon my SOUL in 'Hades, nor give up thine 'HOLY ONE to see Corrup- 'tion.

28 'Thou didst make 'known to me the Ways of 'Life; thou wilt make me 'full of Joy with thy 'COUNTENANCE.'

29 Brethren! I may speak to you, with free- dom, concerning the PA- TRIARCH David, that he both died and was buried, and his TOMB is among us to this DAY.

30 Being, therefore, a Prophet, † and knowing that GOD swore to him with an Oath, that of the Fruit of his LOINS he would cause one to sit upon his THRONE;

* VATICAN MANUSCRIPT.—22. also—omit.
 nailed to the cross and killed.

20. MY HEART.

† 22. John iii. 2; xiv. 10, 11; Acts x. 73.

23. Matt. xxvi. 24; Luke xxii. 22; xxiv.

44; Acts ii. 18; iv. 28.

24. Act. v. 30.

25. 1st Cor. 15.

26. Ps. xvi. 8.

† 28. 2 Sam. vii. 12, 13; Ps. cxxxii. 11; Luke i. 32, 33; Rom. i. 3; 2 Tim. ii. 8.

ἔων ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ἰὺς he spoke concerning the resurrection of the Anointed, ὅτι οὐ κατελείφθη εἰς ἄβυσσον, οὐδὲ ἡ σὰρξ that not he was abandoned into invisibility, nor the flesh αὐτοῦ εἶδε διαφθοράν. 31 Τούτου τοῦ Ἰησοῦ of him saw corruption. This the Jesus

ἀνεστήσεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμεν raised up the God, of which all we are μαρτυροί. 32 Τῇ δεξιᾷ οὖν τοῦ θεοῦ ὡψω-witnesses. To the right hand there's of the God having been

θεῖς, τὴν τὴν ἐπαγγελίαν τοῦ ἁγίου πνεύματος exalted, the and promise of the holy spirit λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεε τούτο, ὁ having received from the father, he poured out this, which ὑμεῖς βλέπετε καὶ ἀκούετε. 31 Οὐ γὰρ Δαυὶδ you see and hear. Not for David

ἀνέβη εἰς τοὺς οὐρανοὺς· λέγει δὲ αὐτὸς· Εἶπεν ascended into the heavens; he says but himself, Εἶπεν ὁ κύριος τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, the lord to the lord of me; Sit thou at right hand of me, 32 ἕως ἂν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν till I may place the enemies of thee a footstool for the

ποδῶν σου. 36 Ἀσφαλὼς οὖν γινώσκετε πάντας feet of thee. Certainly therefore let know all οἰκος Ἰσραὴλ, ὅτι καὶ κύριον αὐτὸν καὶ Χριστόν house of Israel, that both lord him and Anointed

ὁ θεὸς ἐποίησε, τούτου τοῦ Ἰησοῦ, ὃν ὑμεῖς the God made, this the Jesus, whom you ἐσταυρώσατε. 37 Ἀκούσαντες δὲ κατενυγίσσαν crucified. Having heard and they were pierced

τῇ καρδίᾳ, εἶπον τε πρὸς τὸν Πέτρον καὶ τοὺς to the heart, said and to the Peter and the λοιποὺς ἀποστόλους· Τί ποιήσομεν, ἄνδρες other apostles; What shall we do, men

ἀδελφοί; 33 Πέτρος δὲ * [εἶπεν] πρὸς αὐτοὺς· brethren? Peter and [said] to them; Μετανοήσατε, καὶ βαπτισθῆτω ἕκαστος ὑμῶν Reform you, and be dipped each one of you

ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ, εἰς ἀφεσὶν ἁμαρ- in the name of Jesus Anointed, for forgiveness of τῶν, καὶ λήψετε τὴν δωρεὰν τοῦ ἁγίου πνεύ- sins, and you shall receive the gift of the holy spirit.

ματος. 33 Ὅτι γὰρ ἐστὶν ἡ ἐπαγγελία καὶ To you for is the promise and τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακράν, to the children of you, and to all those at a distance,

ὅσους ἂν προσκαλεσθῇ κύριος ὁ θεὸς ἡμῶν. as many as may call lord the God of us. 40 Ἐτέροις τε λόγοις πλείοσι διεμαρτυρετο, Other and words with many he testified,

καὶ παρεκάλει, λέγων· Σωθῆτε ἀπὸ τῆς γενεᾶς and exhorted, saying; Be saved from the generation τῆς σκολίας ταύτης. 41 Οἱ μὲν οὖν * [ἀσμενως] of the perverse this. They indeed therefore [gladly]

31 foreseeing he spoke concerning the RESURRECTION of the MESSIAH, 'that he was not left in Hades, nor did his FLESH 'see Corruption.' 32 God raised up this Jesus, † of which we all are Witnesses. 33 Having been, there- fore, exalted to the RIGHT HAND of God, † and having received from the FATHER the PROMISE of the * HOLY SPIRIT, † he poured out this which you * both see and hear. 34 For David ascended not to HEAVEN, but he says himself, † 'ἸΕΡΟΝΑΒ 'said to my LORD, Sit thou 'at my Right hand, 35 'till I put thine EX- 'EMITS underneath thy 'FEET.'

36 Therefore, let all the House of Israel certainly know, that This Jesus, whom you crucified, † God made him both Lord and Messiah." 37 And having heard this, they were pierced to the HEART, and said to PETER and the OTHER Apostles, "Brethren! what shall we do?" 38 And Peter said to them; † "Reform, and let each of you be immersed in the NAME of Jesus Christ, for the Forgiveness * of your sins; and you will receive the GIFT of the HOLY Spirit. 39 For the PROMISE is to you and † to your CHILDREN, and † to ALL who are far off, as many as the Lord our God may call."

40 And with many Other Words he testified and * exhorted them, saying, "Be you saved from this PERVERSE GENERATION." 41 Then THOSE who RE-

31 foreseeing he spoke concerning the RESURRECTION of the MESSIAH, 'that he was not left in Hades, nor did his FLESH 'see Corruption.'

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33 Having been, there- fore, exalted to the RIGHT HAND of God, † and having received from the FATHER the PROMISE of the * HOLY SPIRIT, † he poured out this which you * both see and hear.

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40 And with many Other Words he testified and * exhorted them, saying, "Be you saved from this PERVERSE GENERATION."

41 Then THOSE who RE-

VATICAN MANUSCRIPT.—33. HOLY SPIRIT. 38. of the sins. 40. exhorted them, saying.

33. both see.

33. said—omit.

† 32. Acts i. 8. I 33. Acts v. 31; Phil. ii. 9; Heb. x. 12. † 33. John xiv. 26; xv. 26; xvi. 7, 13; Acts i. 4. † 34. Ps. cx. 1; Matt. xxii. 24; 1 Cor. xv. 25; Eph. i. 20—22; Heb. i. 18; x. 12, 13. † 35. Acts v. 31. † 36. Luke xxiv. 47; Acts iii. 10. † 37. Acts iii. 25. † 38. Acts x. 45; xi. 15, 18; xiv. 27; xv. 3, 8, 14; Eph. ii. 13, 17.

αποδεξαμενοι τον λογον αυτου, βαπτισθησαν
having received the word of him, were dipped;
και προστεθηκαν τη ημερα εκεινη ψυχαι ωσει
and were added the day that souls about
τρισχιλιαι. ⁴² Ησαν δε προσκαρτερουντες τη
three thousand. Were and constantly attending to the
διδαχη των αποστολων, και τη κοινωνια, * [και
teaching of the apostles, and to the distribution, [and
τη κλασει του αρτου, και ταις προσευχαις.
to the breaking of the loaf, and to the prayers.
⁴³ Εγενετο δε παση ψυχη φοβος, πολλα τε
Came and to every soul fear, many and
τερατα και σημεια δια των αποστολων εγι-
prodigies and signs through the apostles were
νετο. ⁴⁴ Παρτες δε οι πιστευοντες ησαν επι
done. All and those believing were in
το αυτο, και ειχον απαντα κοινα, ⁴⁵ και τα
the same, and had all things common, and the
κτηματα και τας υπαρξεις επιπρασκον, και διε-
possessions and the goods they were selling, and they
μεριζον αυτα πασι, καθοτι αν τις χρειας ειχε.
were dividing them to all, as any one need had.
⁴⁶ Καθ' ημεραν τε προσκαρτερουντες ομοθυμαδον
Every day and constantly attending with one mind
εν τη ιερω, κλωντες τε κατ' οικον αρτον, μετε-
in the temple, breaking and at home bread, they
λαμβανον τροφης εν αγαλλιασει και απελοτητι
were partaking of food in gladness and singleness
καρδιας. ⁴⁷ αικουντες τον θεον, και εχοντες
of heart, praising the God, and having
χαριν προς ολον τον λαον. 'Ο δε κυριος προσε-
favor with whole the people. The and lord was
τιθει τον σωζομενους καθ' ημεραν * [τη εκκλη-
adding those being saved every day [to the congrega-
σι.]
gation.]

ΚΕΦ. γ. 3.

¹ Επι το αυτο δε Πητρος και Ιωαννης ανεβαι-
in the same day Peter and John were going
νον εις το ιερον επι την ωραν της προσευχης
up into the temple at the hour of the prayer
την εννατην. ² Και τις ανηρ χωλος εκ κοι-
the sixth. And a certain man lame from womb
λιας μητρος αυτου υπαρχων, εβασταζετο· ον
of mother of himself being, was being carried; whom
ετιθουν καθ' ημεραν προς την θυραν του ιερου
they placed every day at the door of the temple
την λεγομενην Ωραιαν, του αιτειν ελεημοσυνην
that being called beautiful, the to ask alms
παρ των εισπορευομενων εις το ιερον. ³ 'Ος
from those entering into the temple. Who

REIVED his WORDS were immersed; and on that DAY about three thousand Souls were added.

⁴² † And they were constantly attending to the TEACHING of the APOSTLES, and to the † CONTRIBUTION, and to the BREAKING of the LOAF, and to the PRAYERS.

⁴³ And Fear came upon Every Soul; and † Many Prodiges and Signs were done through the APOSTLES.

⁴⁴ And ALL the BELIEVERS † had all things common together;

⁴⁵ and sold their POSSESSIONS and GOODS, and divided them to all, as any one had Need.

⁴⁶ And constantly attending with one mind [in the TEMPLE every day, and breaking Bread at Home, they partook of Food in Joyfulness and Simplicity of heart;

⁴⁷ praising God, and having Favor with all the PEOPLE. And † the LORD daily added THOSE BEING SAVED to the CONGREGATION.

CHAPTER III.

¹ Now Peter and John were going up TOGETHER into the TEMPLE, at the HOUR of PRAYER, being the SIXTH HOUR.

² And a Certain Man, lame from his Birth, was being carried, whom they placed daily at † THAT GATE of the TEMPLE which is CALLED Beautiful, to ASK ALMS of THOSE ENTERING into the TEMPLE;

* VATICAN MANUSCRIPT.—42. and—omit. and so. d. 47. to the congregation—omit.

44. had all things common together;

† 42. See the following passages where the same original word is used:—Rom. xv. 26; 2 Cor. viii. 4; ix. 13; Phil. i. 8; Heb. xiii. 16. Also Appendix. † 2. This gate is said to have led from the court of the Gentiles into the court of the Israelites on the eastern side of the temple. It was built by Herod the Great, almost or quite wholly of Corinthian brass. The sides of this gate were fifty cubits high and forty broad, and covered with plates of gold and silver.

1. 41. Heb. x. 25.

† 43. Mark xvi. 17; Acts iv. 33; v. 13.

† 44. Acts iv. 32.

† 2. Luke xxiv. 46; Acts v. 42.

† 47. Acts v. 14; xl. 14.

ιδὼν Πέτρον καὶ Ἰωάννην μελλόντας εἰσελθεῖν
 seeing Peter and John being about to go
 εἰς τὸ ἱερόν, ᾗρτα ἑλεημοσύνην λαβεῖν. ⁴ Ἀτε-
 into the temple, asked alms to receive. Looking
 νισας δὲ Πέτρος εἰς αὐτὸν συν τῷ Ἰωάννῃ, εἶπε·
 steadily and Peter on him with the John, said,
 βλέψον εἰς ἡμᾶς. ⁵ Ὁ δὲ ἐπέχεν αὐτοῖς, προσ-
 Look on us. He and gave heed to them, ex-
 δόκων τι παρ' αὐτῶν λαβεῖν. ⁶ Εἶπε δὲ Πέ-
 pecting something from them to receive. Said and Pe-
 τρος· Ἀργύριον καὶ χρυσιον οὐκ ἔπαρχει μοι·
 ter, Silver and gold not are possessed by me;
 ὃ δὲ ἔχω, τοῦτο σοὶ διδοῦμι. Ἐν τῷ ὀνόματι
 what but I have, this to thee I give, In the name
 Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου * [εἰσελθαι καὶ]
 of Jesus Anointed the Nazarene [do thou arise and]
 περιπατεῖ. ⁷ Καὶ πιάσας αὐτὸν τῆς δεξιᾶς
 walk. And having taken him the right
 χειρὸς ἤγειρε· παραχρῆμα δὲ ἐστερεώθησαν
 hand he rose up, immediately and were strengthened
 αὐτοῦ αἱ βάσεις καὶ τὰ σφύρα. ⁸ Καὶ ἐξαλλο-
 of him the feet and the ankle-bones. And leaping
 μένος, ὤσθη, καὶ περιπατεῖ· καὶ εἰσῆλθε συν
 up, he stood, and walked; and entered with
 αὐτοῖς εἰς τὸ ἱερόν, περιπατῶν καὶ αλλομένου,
 them into the temple, walking and leaping,
 καὶ αἰνῶν τὸν θεόν. ⁹ Καὶ εἶδεν αὐτὸν πᾶς ὁ
 and praising the God. And saw him all the
 λαὸς περιπατοῦντα καὶ αἰνῶντα τὸν θεόν·
 people walking and praising the God;
¹⁰ ἐπεγίνωσκον τε αὐτὸν, ὅτι οὗτος ἦν ὁ πρὸς
 they knew and him, that he was who for
 τὴν ἐλεημοσύνην καθημένος ἐπὶ τῇ ὀραίᾳ πυλῇ
 the alms sitting at the beautiful gate
 τοῦ ἱεροῦ· καὶ ἐπλησθήσαν θαύματος καὶ ἐκτα-
 of the temple; and they were filled with wonder and amaze-
 σews ἐπὶ τῷ συμβεβηκότι αὐτῷ. ¹¹ Κρατούντας
 ment at that having happened to him. Holding fast
 δὲ αὐτοῦ τὸν Πέτρον καὶ Ἰωάννην, συνεδράμα
 and of him the Peter and John, ran together
 πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλῷ-
 to them all the people to the porch that being
 μεντ Σολομῶνος, ἐκθαμβοί. ¹² Ἰδὼν δὲ Πέτρος
 called of Solomon, awe-struck. Seeing and Peter
 ἀπεκρίνατο πρὸς τὸν λαόν· Ἄνδρες Ἰσραηλῖται,
 answered to the people, Men Israelites,
 τί θαυμάζετε ἐπὶ τούτῳ; ἢ ἡμῖν τί ἀτενίζετε,
 why do you wonder at this? or to us why look you earnestly,
 ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκοῦσι τοῦ
 as by own power or piety having been made of the
 περιπατεῖν αὐτόν; ¹³ Ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ
 to walk him? The God of Abraham and Isaac
 καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε
 and Jacob, the God of the fathers of us, glorified
 τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς μὲν παρέδω-
 the servant of himself Jesus, whom you indeed delivered

3 who seeing Peter and John being about to go into the temple, asked Alms.

4 And Peter, with John, having earnestly fixed his eyes on him, said, "Look on us."

5 And he gave heed to them, expecting to receive something from them.

6 But Peter said, "Silver and Gold I have not; but what I have, This I give thee: in the NAME of Jesus Christ, the NAZARENE, walk."

7 And having taken him by the RIGHT HAND he raised * him up; and immediately * his FEET and ANKLES were strengthened;

8 and leaping up, he stood, and walked about, and entered with them into the temple, walking, and leaping, and praising GOD.

9 † And All the PEOPLE saw him walking and praising GOD;

10 and they knew him, That HE was the ONE who SAT for ALMS at the BEAUTIFUL Gate of the temple; and they were filled with Wonder and Amazement at WHAT HAD HAPPENED to him.

11 And while he held fast to PETER and JOHN, All the PEOPLE ran together to them, into THAT PORCH † which is CALLED Solomon's, greatly astonished.

12 And * PETER seeing it, answered the PEOPLE, "Israelites! why do you wonder at this? or why do you look intently at US, as though by Our Power or Piety we had caused him to walk.

13 † The GOD of Abraham, and of Isaac, and of Jacob, the GOD of our FATHERS, glorified his SERVANT Jesus, whom you

VATICAN MANUSCRIPT.—d. rise up and—omit. PETER.

† d. Acts iv. 10. Acts v. 30.

† d. Acts iv. 10, 21.

7. him.

† 11. John x. 23; Acts v. 12.

7. his FEET.

23.

† 12.

κατε, και ηρησασθε * [αυτον] κατα προσωπον
 ap. and denied [him] in face
 Πιλατου, κριναντος εκεινον απολευειν. 14 * ἡμεῖς
 of Pilate, having judged he to release. You
 δε τον ἅγιον και δικαιον ηρησασθε, και ητη-
 but the holy and righteous denied, and asked
 σασθε αδρα φονεα καρισθηναι ὑμιν, 15 τον δε
 a man a murderer to be granted to you, the and
 αρχηγον της ζωης απεκτεινατε· ον ο θεος ηγει-
 prince of the life you killed; whom the God raised
 ρεν εκ νεκρων, ου ἡμεῖς μαρτυρες εσμεν·
 out of dead ones, of whom we witnesses are;
 16 και επι τη πιστει του ονοματος αυτου, τουτον
 and by the faith of the name of him, this
 ον θεωρεῖτε και οἰδατε, εστερεωσε το ονομα
 whom you behold and know, strengthened the name
 αυτου· και ἡ πιστις ἡ δι' αυτου εδωκεν αυτω
 of him; and the faith that through him gave to him
 την δλοκληριαν ταυτην απεναντι παντ ὄντων.
 the perfect soundness this in presence of all of you.
 17 Και νυν, αδελφοι, οἶδα οτι κατα ανωγαν
 And now, brethren, I know that in ignorance
 επραξατε, ὡς περ και οι αρχοντες ὑμων. 18 * Ο
 you did, as also the rulers of you. The
 δε θεος ο προκαταγγειλε δια στοματος παντων
 but God what he foretold through mouth of all
 των προφητων αυτου, παθειν τον Χριστον,
 of the prophets of himself, to suffer the Anointed,
 εκληρωσεν οὕτω. 19 Μετανοησατε ουν και
 he fulfilled thus. Reform you therefore and
 επιστρεψατε, εις το εξαλειφθηναι ὑμων τας
 turn you, in order that the to be wiped out of you the
 ἁμαρτίας, ὥς αν ελθωσι καιροι αναψνξεως απο
 sins, that may come seasons of refreshing from
 προσωπου του κυριου, 20 και αποστείλῃ τον
 face of the lord, and he may send him
 προκειχειρισμενον ὑμιν Ἰησουν Χριστον· ον
 having been before destined for you Jesus Anointed; whom
 δι' ουρανον μεν δεξασθαι αχρι χρονων αποκα-
 must heaven indeed to receive till times of restora-
 ταστασεως παντων, ὃν ελαλησεν ο θεος δια
 tion of all things, which spoke the God through
 στοματος των ἁγιων αυτου προφητων απ' αιω-
 mouth of the holy of himself prophets from an
 νος. 22 Μωυσης μεν * [προς τους πατερας]
 age. Moses indeed [to the fathers]
 ειπεν· Ὅτι προφητην ὑμιν αναστησει κυριος ο
 said; That a prophet to you shall raise up lord the
 θεος ὑμων, εκ των αδελφων ὑμων· ὡς εμε·
 God of you, from of the brethren of you; like me;
 αυτου ακουσεσθε κατα παντα, ὅσα αν λαλησῃ
 of him you shall hear in all things, which he may speak
 προς ὑμας. 23 Εσται δε, πασα ψυχη ἡ τις αν μη
 to you. It shall be and, every soul whatever not
 ακουσῃ του προφητου εκεινου, εξολοθρευθησε·
 may hear the prophet that, shall be destroyed

indeed delivered up, and rejected in the Presence of Pilate, when he resolved to release him.

14 But you rejected the HOLY and Righteous one, and asked a Murderer to be given you,

15 and killed the PRINCE of LIFE; whom GOD raised from the Dead, of which we are Witnesses.

16 And by the FAITH of his NAME, this NAME strengthened this Man, whom you behold and know; and THAT FAITH, through him, gave him this PERFECT SOUNDNESS in the presence of you all.

17 And now, Brethren, I know That in Ignorance you did it, as also your RULERS.

18 But GOD thus fulfilled what he foretold by the Mouth of All * the PROPHETS, that his ANOINTED should suffer.

19 † Reform, therefore, and turn, that Your SINS may be BLOTTED OUT; so that Seasons of Refreshment may come from the Presence of the LORD,

20 and he may send him HAVING BEEN BEFORE DESTINED for you, JESUS Christ;

21 whom, indeed, Heaven must retain till the Times of Restoration of all things which GOD spoke by the Mouth of HIS HOLY Prophets, from of Old.

22 Moses indeed said, † 'The Lord your God shall raise up to you, from your BRETHREN, a Prophet, like me; Him you shall hear in all things which he may speak to you;

23 and it shall be, Every Soul which may not hear that PROPHET, shall be destroyed from among the PEOPLE.'

* VATICAN MANUSCRIPT.—13. him—omit. of his HOLY.

21. to the FATHERS—omit.

13. the PROPHETS his ANOINTED.

21.

† 13. Matt. xxiii. 29; Mark xv. 11; Luke xliii. 18, 20, 21; John xviii. 40; xix. 15; Acts xlii. 23. 16. Acts iv. 10. 17. Luke xliii. 34; John xvi. 3; Acts xlii. 27; 1 Cor. ii. 8; 1 Tim. i. 15. 13. Luke xiv. 41; Acts xxvi. 23. 18. Ps. xlii. 1, 2; llii. 1. 22. Deut. xviii. 15, 18, 19; Acts vii. 37.

ται εκ του λαου. ²⁴ Και παντες δε οι προφηται
out of the people. Also all and the prophets
ται απο Σαμουηλ και των καθεξης όσοι ελαλη-
from Samuel and those succeeding as many as spoke,
σαν, και καταγγειλαν τας ημερας ταυτας.
also told of the days these.
²⁵ "Τμεις εστε οι υιοι των προφητων, και της
You are the sons of the prophets, and of the
διαθηκης, ης διεθετο ο θεος προς τους πατερας
covenant, which ratified the God to the fathers
ημων, λεγων προς Αβρααμ· Και εν τη σπερματι
of us, saying to Abraham: And in the seed
σου ευλογηθησονται πασαι αι πατριαι της
of thee shall be blessed all the families of the
γης. ²⁶ "Τμιν πρωτον ο θεος, αναστησας τον
earth. To you first the God, having raised up the
παιδα αυτου, απεστειλεν αυτον ευλογουντα
servant of himself, sent him blessing
ημας, εν τη αποστρεφειν εκαστον απο των
you, in the to turn each one from the
πονηριων." [ημων.]
evil deeds [of you]

ΚΕΦ. 5. 4.

¹ Ακουσαντες δε αυτων προς τον λαον, και
Speaking and of them to the people, and
επιστησαν αυτοις οι ιερεις και ο στρατηγος του
came upon them the priests and the captain of the
ιερου και οι Σαδδουκαιοι, ² διακονουμενοι δια
temple and the Sadducees, being grieved through
την διδασκειν αυτους τον λαον, και καταγγελλειν
to teach them the people, and to announce
εν τη Ιησου την αναστασιν την εκ νεκρων.
in the Jesus the resurrection that out of dead ones.
³ Και επεβαλον αυτοις τας χειρας, και εθεντο
And they laid on them the hands, and put
εις τηρησιν εις την αυριον· ην γαρ εσπερα ηδη.
into keeping to the morrow, it was for evening now.
⁴ Πολλοι δε των ακουσαντων τον λογον επισ-
Many but of those having heard the word be-
τευσαν· και εγεννηθη ο αριθμος των ανδρων ωσει
lieved; and became the number of the men about
χιλιαδες πεντε. ⁵ Εγενετο δε εκι την αυριον συν-
thousand five. It happened and on the morrow to be
αχθηναι αυτων τους αρχοντας και πρεσβυτερους
assembled of them the rulers and elders
και γραμματεις εις Ιερουσαλημ· ⁶ και Ανναν τον
and scribes at Jerusalem; also Ananias the
αρχιερεα, και Καιαφαν και Ιωαννην και Αλεξαν-
high-priest, and Caiaphas and John and Alexan-
δρον, και όσοι ησαν εκ γενους αρχιερατικου.
der, and as many as were of a family of highpriesthood.
⁷ Και σθησαντες αυτους εν μεσφ, επυνθανοντο·
And having placed them in middle, they asked;
Εν ποια δυναμει, η εν ποιω ονοματι εποιησατε
By what power, or in what name did

²⁴ And also all the PROPHETS from Samuel, and THOSE succeeding in order, as many as spoke, also announced these DAYS.

²⁵ † You are * Sons of the PROPHETS, and of the COVENANT which God ratified with our FATHERS, saying to Abraham, † 'And 'in thy SEED shall all the 'FAMILIES of the EARTH 'be blessed.'

²⁶ God having raised up his SERVANT, sent him † first to you, to bless each one who shall TURN from his EVIL WAYS."

CHAPTER IV.

1 And while they were speaking to the PEOPLE, the * HIGH-PRIESTS, and the COMMANDER of the TEMPLE, and the SADDUCEES, came upon them,

2 † being grieved because they TAUGHT the PEOPLE, and announced THAT RESURRECTION from the Dead in JESUS.

3 And they laid HANDS on them, and placed them in CUSTODY till the NEXT DAY; for it was now EVENING.

4 But many of THOSE HAVING HEARD the WORD believed; and the NUMBER of the MEN became about five THOUSAND.

5 And it occurred on the NEXT DAY, that Their RULERS, and * the ELDERS, and the SCRIBES assembled at Jerusalem;

6 and † Ananias, the HIGH-PRIEST, and Caiaphas, and John, and Alexander, and as many as were of the family of the High-Priesthood;

7 and having placed them in the MIDST, they asked, † "By What POWER, or in What NAME, have you done this?"

* VATICAN MANUSCRIPT.—25. the Sons of. 5. and the ELDERS and the SCRIBES.

20. of you—omit.

1. HIGH-PRIESTS

† 23. Acts II. 30; Rom. IX. 4, 8; XV. 8. Matt. X. 5; XV. 24; Luke XXIV. 47; Acts XIII. 32, 33, 43. XIII. 8.

† 25. Gen. XII. 3; XXII. 13; Gal. III. 8. † 26. Matt. XXII. 32; Acts I. 7. Matt. XII. 23.

† 2. Matt. XXII. 32; Acts I. 7. Matt. XII. 23.

τὸντα ὑμεῖς; ⁸ Τότε Πέτρος πλησθεὶς πνεύμα-
 τος ἁγίου, εἶπε πρὸς αὐτοὺς· Ἀρχόντες τοῦ
 λαοῦ, καὶ πρεσβύτεροι * [τοῦ Ἰσραὴλ,] ⁹ εἰ ἡμεῖς
 σημεῖον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου
 ἀσθενούς, ἐν τίνι οὗτος σέσωσται· ¹⁰ Γνωστον

ἐστὶν πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι
 ἐν τῇ ὀνοματί Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου,
 ὃν ὑμεῖς ἐσταυρώσατε ὃν ὁ Θεὸς ἡγείρειν ἐκ
 νεκρῶν, ἐν τούτῳ οὗτος παρεστήκεν σωθεὶς
 ὑμῶν ὅλης. ¹¹ Οὗτος ἐστὶν ὁ λίθος ὃς ἐξορίσθη·

θεῖς ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὃ γενομέ-
 νος εἰς κεφαλὴν γωνίας. ¹² Καὶ οὐκ ἐστὶν ἐν
 ἄλλῳ ἑνδεῖα ἡ σωτηρία· οὐδὲ γὰρ ὄνομα ἐστὶν
 ἕτερον ὑπὸ τοῦ οὐρανοῦ, τὸν δεδομένον ἐν
 ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

¹³ Οἰσώμενοι δὲ τὴν τοῦ Πέτρου παρρησίαν

καὶ Ἰωάννου, καὶ καταλαβόμενοι, ὅτι ἄνθρωποι
 ἀγράμματοι εἰσι καὶ ἰδιῶται, ἐθαυμάζον, ἐπεγί-
 νοσκον τε αὐτοὺς, ὅτι σὺν τῷ Ἰησοῦ ἦσαν·

¹⁴ τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶ-
 τα τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντειπεῖν.

¹⁵ Κελευσάντες δὲ αὐτοὺς ἐξω τοῦ συνεδρίου
 ἀπελθεῖν, συνεβάλον πρὸς ἀλλήλους, ¹⁶ λέγον-
 τες· Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι

μεν γὰρ γνωστον σημεῖον γέγονε δι' αὐτῶν,
 πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ
 οὐ δύναμεθα ἀρνησασθαι. ¹⁷ Ἀλλ' ἵνα μὴ ἐπι-
 πλεῖον διανεμηθῇ εἰς τὸν λαόν, * [ἀπειλῇ] ἀπει-

μεν γὰρ γνωστον σημεῖον γέγονε δι' αὐτῶν,
 πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ
 οὐ δύναμεθα ἀρνησασθαι. ¹⁷ Ἀλλ' ἵνα μὴ ἐπι-
 πλεῖον διανεμηθῇ εἰς τὸν λαόν, * [ἀπειλῇ] ἀπει-

⁸ † Then Peter being filled with holy Spirit, said to them, "Rulers of PEOPLE, and Elders of ISRAEL!

⁹ If we are to-day ex- amined about a Good Deed conferred on the sick Man, by what means he has been cured;

¹⁰ Be it known to you all, and to All the PEOPLE of Israel, † That by the NAME of Jesus Christ, the NAZARENE, whom you crucified, † whom GOD raised from the Dead, by him has this man stood before you whole.

¹¹ † This is 'THAT STONE' which HAS BEEN RE- 'JECTED' by You, the 'BUILDERS, THAT which HAS BECOME the Head of 'the Corner.'

¹² And there is no SAL- VATION in any other; for there is no other Name under HEAVEN, which HAS BEEN GIVEN among Men, by which we can be saved."

¹³ And seeing the BOLD- NESS of PETER and John, † and perceiving that they were illiterate and ungifted Men, they wondered, and recognized them That they had been with JE- SUS.

¹⁴ And beholding THAT MAN who had been CURED standing with them, they had nothing to say against it.

¹⁵ But having ordered them to withdraw from the SANHEDRIM, they conferred with each other,

¹⁶ saying, † "What shall we do to these MEN? for that, indeed, a Signal Sign has been wrought by them, is manifest to All THOSE DWELLING in Jerusalem; and we cannot deny it.

¹⁷ But that it may spread no further among the PEOPLE, let us threat-

VATICAN MANUSCRIPT.—8. of ISRAEL—omit.

17. with a threat—omit.

8. Lake xii. 11, 12. cxxviii. 72; Isa. xlviii. 10; Matt. xxi. 42; John xii. 47.

† 10. Acts iii. 6, 16.

† 13. Matt. xi. 23; 1 Cor. i. 27.

† 11. Gen. † 16.

λησωμεθα αυτοις, μηκετι λαλειν επι τῷ ὀνόματι
threaten them, no longer to speak in the name
τουτῷ μηδενι ανθρωπον. ¹⁸ Και καλεσαντες
this to any man. And having called
ιτους, παρηγγειλαν αυτοις το καθολου μη
them, they charged them not at all not
φθεγγεσθαι μηδε διδασκειν επι τῷ ὀνόματι του
to speak nor to teach in the name of the
Ιησου. ¹⁹ Ο δε Πέτρος και Ιωαννης ἀποκριθεν-
Jame. The but Peter and John answer-
τες προς αυτοις ειπον· Εἰ δικαίον ἐστὶν ἐναντίον
to them said; If just it is in presence
του Θεου, ὑμῶν ἀκουειν μαλλον ἢ του Θεου, κρι-
of the God, you to hearken rather than the God, judge
vate. ²⁰ Οὐ δυναμεθα γὰρ ἡμεῖς, ἃ εἶδμεν και
you. Not are able for we, what we saw and
ἤκουσαμεν, μὴ λαλειν. ²⁰ Οἱ δε προσπειλη-
heard, not to speak. They and having again threat-
σαμενοι ἀπελυσαν αυτοις, μηδεν ἐδρισκοντες
ceed them dismissed them, nothing finding
το πως κολασωνται αυτοις, δια τον λαον· ὅτι
the how they might punish them, on account of the people; because
παντες εδοξα(ον) τον θεον επι τῷ γεγονοτι.
all glorified the God on account of that having been done.
²² Ἐτων γὰρ ἦν πλειονων τεσσαρακοντα ὁ ανθρω-
Years for was more forty the man,
πος, ἐφ' ὃν ἐγεγονει το σημειον τουτο τῆς
on whom was wrought the sign this of the
ιασεως.

²³ Ἀπολυθεντες δε ἦλθον προς τους ιδιους,
Having been dismissed and they came to the own friends,
και ἀπηγγειλαν ὅσα προς αυτοις οἱ ἀρχιερεῖς
and related what things to them the high-priests
και οἱ πρεσβυτεροι ειπον. ²⁴ Οἱ δε ακουσαντες,
and the elders said. They and having heard,
ὁμοθυμαδον ᾤσαν φωνην προς τον θεον, και
with one mind lifted up a voice to the God, and
ειπον· Δεσποτα, συ * [ὁ θεος,] ὁ ποιησας τον
said; O sovereign, thou [the God,] that having made the
ουρανον και την γην και την θαλασσαν, και
heaven and the earth and the sea, and
παντα τα ἐν αυτοις· ²⁵ ὁ δια στοματος
all the things in them; who through mouth
Δαυιδ παιδος σου ειπων· Ἰνατι ἐφρυσεν ἐθνη,
of David a servant of thee having said; Why raged nations,
και λαοι ἐμελετησαν κενά; ²⁶ Παρεστησαν οἱ
and peoples devised vain things? ²⁶ Stood up the
βασιλεις της γης, και οἱ ἀρχοντες συνηχθησαν
kings of the earth, and the rulers were assembled
ἐπι το αυτο, κατα του κυριου, και κατα του
in the same, against the lord, and against the
Χριστου αυτου. ²⁷ Συνηχθησαν γὰρ ἐκ' ἀλη-
Anointed of him. Were gathered for in truth,
θειας ἐν τῇ πολει ταυτῇ ἐπι τον ἅγιον παιδα
in the city this against the holy servant

en them, to speak no more to any Man in this NAME."

¹⁸ And having called them, they commanded * that they should not speak at all nor teach in the NAME of JESUS.

¹⁹ But PETER and JOHN answering, said to them, * "Whether it is righteous in the sight of GOD to obey you rather than GOD, judge you;

²⁰ {for we cannot forbear to speak of the things we have seen and heard."

²¹ And THEY, having again threatened them, dismissed them, finding Nothing how they might punish them, {on account of the PEOPLE; because all glorified GOD for WHAT was DONE;

²² For the MAN on whom this SIGN of HEALING had been performed, was more than forty Years old.

²³ And being dismissed, they went to their own friends, and related all that the HIGH-PRIESTS and ELDERS had said to them.

²⁴ And THEY, having heard it, lifted up their Voice to GOD with one mind, and said, "O Sovereign Lord, thou who didst make the HEAVENS, and the EARTH, and the SEA, and ALL things in them;

²⁵ who didst say * by the Mouth of thy SERVANT David, * "Why did the Nations rage, and the Peoples devise vain things?"

²⁶ The KINGS of the EARTH stood up, and the RULERS assembled together, against the LORD, and against his ANOINTED."

²⁷ For truly, in this CITY, both Herod, and Pontius Pilate, with the Gentiles and People of Is-

* VATICAN MANUSCRIPT.—18, that they should not speak at all nor.

omit. ²⁵ through the holy Spirit, by the mouth of our SERVANT David thy Servant

hast said.

† 19. Acts v. 20.

† 20. Acts i. 8.

† 20. Acts ii. 32.

† 21. Matt. xxi. 26;

Luke xx. & 19; xxii. 2; Acts v. 25.

† 25. Ps. ii. 1.

σου Ἰησοῦν, ὃν ἐχρίσας, Ἡρώδης τε καὶ Πόν-
 tiος Πιλάτος, συν ἐθνεσι καὶ λαοῖς. Ἰσραὴλ,
 τίς Πιλάτῃ, with Gentiles and peoples of Israel,
 ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βούλη * [σου]
 to do what things the hand of thee and the will [of thee]
 πρῶτισε γενέσθαι. 29 Καὶ ταῦν, κυριε, ἐπιδε
 be first marked out to be done. And now, O Lord, look thou
 ἐπὶ τὰς ἀπειλάς αὐτῶν, καὶ ὅς τοις δουλοῖς
 upon the threats of them, and grant to the slaves
 σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον
 of thee with freedom all to speak the word
 σου, 30 ἐν τῇ τὴν χεῖρα σου ἐκτεινεῖν σε εἰς
 of thee, in the the hand of thee, to stretch out thou for
 ἰσχύ, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ
 to do, and signs and prodigies to do through the
 ὀνόματος τοῦ ἁγίου παιδὸς σου Ἰησοῦ. 31 Καὶ
 of the name of the holy child of thee Jesus. And
 δυνάμεων αὐτῶν ἐσαλευθὲ ὁ τόπος, ἐν ᾧ ᾤψαν
 by the power of them was shaken the place, in which they were
 συναθρομένοι· καὶ ἐπλησθήσαν πάντες πνεύμα-
 assembled, and they were filled all of a spirit
 τὸς ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ
 holy, and spoke the word of the God with Free-
 dom.

32 Τοὺς δὲ πλῆθους τῶν πιστευσάντων ἦν ἡ
 of those and multitude of those having believed was the
 καρδία καὶ ἡ ψυχὴ μία· καὶ οὐδε εἰς τι τῶν
 heart and the soul one; and not even one any of the
 ὑπαρχόντων αὐτῷ ἐλέγεν ἰδίῳ εἶναι, ἀλλ' ἡ
 possessions to him said his own to be, but
 πάντα ἀπαντὰ κοῖνα. 33 Καὶ μεγάλη δυνάμις
 all things common. And with great power
 ἀσκήδουν τὸ μαρτυρίον οἱ ἀποστολοὶ τῆς ἐκ-
 gave the testimony the apostles of the
 τασι τοῦ κυρίου Ἰησοῦ· χάρις τε μετὰ πάν-
 of the lord Jesus, favor and great was
 ἐπὶ πάντας αὐτοὺς. 34 Οὐδε γὰρ ἐνδεὴς τις
 on all them. Not even for poor anyone
 ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων
 was among them; such as for owners of lands
 ἢ οἰκιῶν ὑπῆρχον, πωλόντες ἐφέρον τὰς τιμὰς
 or houses were, were selling bringing the prices
 τῶν πωρασκομένων, 35 καὶ ἐτίθενον παρα τοὺς
 of those being sold, and were placing at the
 πόδας τῶν ἀποστόλων· διεδίδοτο δὲ ἕκαστῃ,
 feet of the apostles; it was divided and to each one,
 καθότι ἀν τις χρεῖαν εἶχεν. 36 Ἰωσὴς δὲ, ὁ
 according as might one need have. Jesus and, he
 ἐκκληθεὶς Βαρναβᾶς ὑπὸ τῶν ἀποστόλων, (ὁ
 being surnamed Barnabas by the apostles, which
 ἑστὶ μὴδονικουμῆνον, ὥς παρὰ κλησῆς,)
 is being translated, as son of exhortation,)
 ἄρχων, ὡς γένει, 37 ὑπαρχόντος αὐτῷ
 a leader, as by the birth, having to him

ruel were gathered together against thy HOLY Servant Jesus, whom thou hast anointed,

28 † to do what thy HAND and COUNSEL before appointed to be done.

29 And NOW, O Lord, look upon their THREATS; and grant to thy SERVANTS to speak thy WORD with all Freedom,

30 while thou art EXTENDING thy HAND for healing; † and while performing Signs and Prodiges through the NAME of thy HOLY Servant Jesus."

31 And while they were praying, † the PLACE was shaken where they were assembled; and they were all filled with * the HOLY Spirit, and they spoke the word of GOD with Freedom.

32 And of the MULTI-TUDE of those HAVING BELIEVED † the HEART and the SOUL was one; and no one said that any thing of his POSSESSIONS was his own; † but all things were common among them.

33 And with * great Power the APOSTLES delivered the TESTIMONY of the RESURRECTION of the LORD Jesus; and great Favor was upon them all.

34 For no one among them was in want; † for such as were Owners of Lands or Houses were constantly selling and bringing the VALUE of WHAT WAS SOLD,

35 and placing it at the FEET of the APOSTLES; and it was distributed to each as anyone might have Necessity.

36 And THAT Jesus, who by the APOSTLES was surnamed Barnabas, (which signifies, being translated, a Son of Exhortation) a Levite, a Cyprian by birth, 37 having a Field, sold

* VATICAN MANUSCRIPT.—28. of thee—omit. Power.

31. the HOLY Spirit.

33. great

† 28. Acts II. 23; III. 18.

† 30. Acts II. 43; v. 12.

† 31. Acts I. 4; xvi. 29

† 31. ver. 28.

† 32. Acts v. 13; Rom. xv. 8, 9; 2 Cor. xiii. 11; Phil. i. 27; 1 Pet. iii. 8.

† 32. Acts II. 44.

† 31. Acts II. 43.

αργον, πωλῆσας ἤνεγκε το χρήμα, και εθηκε
a field, having sold brought the price, and placed
παρε τους ποδας των αποστολων.
at the feet of the apostles.

ΚΕΦ. ε'. 5.

¹ Ἄνθρωπος τις Ἀνανίας ὀνοματι, συν Σαπφει-
A man but certain Ananias by name, with Sapphira
τη γυναικι αὐτου, επωλησε κτημα· ² και
the wife of himself, sold a possession; and
κρυψισατο απο της τιμης, συνειδυιας και της
kept back from the price, being privy also the
γυναικος αὐτου· και ενεγκας μέρος τι, παρα
wife of him; and having brought a part certain, at
τους ποδας των αποστολων εθηκεν. ³ Εἰπε δε
the feet of the apostles placed. Said and
Πετρος· Ἀνανια, διατι επληρωσεν ὁ σατανας
Peter; Ananias, why has filled the adversary
την καρδιαν σου, ψευσασθαι σε το πνευμα το
the heart of thee, to deceive thee the spirit the
αγιον, και κρυψισασθαι απο της τιμης του χω-
holy, and to keep back from the price of the land?
ριου; ⁴ Οὐχι μενον, σοι εμενε, και πρα-
Not remaining, to thee it remained, and having been
θεν, εν τη ση εξουσια ὑπερχε; τι ὅτι
sold, in the thing authoring it was? why that
εθου· εν τη καρδια σου το πραγμα τουτο;
hast thou placed in the heart of thee the thing this?
οὐκ εψευσω ανθρωποις, αλλα τῷ θεῷ.
not thou hast lied to men, but to the God.
⁵ Ἀκουων δε ὁ Ἀνανιας τους λογους τουτους,
Having heard and the Ananias the words these,
πεσων εξεψυξε. Και εγενετο φοβος μεγας επι
falling down breathed out. And came a fear great on
παντας τους ακουοντας ταυτα. ⁶ Ανασταντες δε
all those having heard these. Having arisen and
οι νεωτεροι συνεστειλαν αυτον, και εξενεγκαν-
the younger ones wrapped up him, and having carried
τες εθαψαν. ⁷ Εγενετο δε ὡς ὥρων τριων δια-
out they buried. It happened and about hours three apart
στημα, και ἡ γυνη αὐτου μη ειδυια το γεγο-
and the wife of him not having known that having
νος εισηλθεν. ⁸ Απεκριθη δε αυτη ὁ Πετρος·
been done came in. Answered and to her the Peter;
Εἰπε μοι, εἰ τοσούτου το χωριον απεδοσθε; Ἡ
Tell me, if for so much the land you sold? She
δε εἰπε· Ναι τοσούτου. ⁹ Ὁ δε Πετρος εἰπε
and said; Yes for so much. The and Peter said
προς αυτην· Τι ὅτι συνεφωνηθη ὑμιν περσασαι
to her; Why that it has been agreed upon by you to tempt
το πνευμα κυριου; Ἴδου οἱ ποδες των θαψαντων
the spirit of Lord? Behold, the feet of those who have
τον ανδρα σου, επι τη θυρα, και εξοισουσι σε.
the husband of thee, at the door, and they will carry thee out.

it, and brought the MONEY, and laid it at the FEET of the APOSTLES.

CHAPTER V.

1 And a certain Man, Ananias by name with Sapphira his WIFE, sold an Estate,

2 and appropriated a part of the PRICE, * his WIFE also knowing of it; and having brought a certain part, † laid it at the FEET of the APOSTLES.

3 ‡ But Peter said, "Ananias, why has the † ADVERSARY filled thine HEART to deceive the HOLY SPIRIT, and to appropriate a part of the PRICE of the LAND?"

4 While remaining unsold was it not thine? and when sold, was it not at thine own disposal? Why is it that thou hast admitted this thing into thine HEART? Thou hast not lied to Men, but to God."

5 And ANANIAS, having heard these words, † fell down, and expired. And great Fear came on ALL THOSE who HEARD these things.

6 Then the YOUNGER disciples arising, ‡ wrapped him up, and carrying him out, buried him.

7 And it occurred after an interval of about three Hours, his WIFE also came in, not knowing WHAT had been DONE.

8 And * Peter answered her, "Tell me whether you sold the LAND for so much?" and she said, "Yes, for so much."

9 And Peter said to her, "Why have you agreed together † to try the SPIRIT of the Lord? Behold, the FEET of THOSE who have been BURYING thy HUSBAND are at the DOOR, and they will carry thee out."

* VATICAN MANUSCRIPT.—2. the WIFE.

8. Peter.

† 1. Acts iv. 37.
6. ver. 10, 11.

‡ 8. Num. xxx. 2; Deut. xliii. 21; Eccl. v. 4.
‡ 9. Judges xix. 40. ‡ 9. Matt. iv. 7.

: 3. Luke xxii.

10 Ἐτεσε δε παραρημα παρα τους ποδας αυτου, She fell and immediately at the feet of him,
 και εξεψυξεν· εισελθοντες δε οι νεανισκοι ευρον and breathed out; having come in and the younger ones found
 αυτην νεκραν, και εξενεγκαντας θαψαν προς her dead, and having carried out they buried with
 τον αυδρα αυτης. **11** Και εγενετο φοβος μεγας the husband of her. And came a fear great
 εφ' ὅλην την εκκλησιαν, και επι παντας τους on whole the assembly, and on all those
 ακουοντας ταυτα. hearing heard these things.

12 Δια δε των χειρων των αποστολων εγινεν Through and the hands of the apostles were done
 σημεια και τερατα εν τῷ λαῳ πολλα· και ησαν signs and prodigies among the people many; and they were
 δεσπομαδον ὁμοθυμαδον ὅλοι ἐν τῇ στοᾷ Σολομωνος· with one mind all in the porch of Solomon;

13 των δε λοιπων ουδεις ετολμα κολλασθαι of the and others no one presumed to join himself
 αυτοις. **Αλλ'** εμεγαλυνεν αυτους ὁ λαος· to them. But magnified them the people;

14 (μαλλον δε προσετιθεντο πιστευοντες τη (more and were added believing to the

κυριῳ πληθη ανδρων τε και γυναικων·) **15** Ὅστις Lord multitudes of men both and women;) so that

κατα τας πλατειας εκφερειν τους ασθενεις, και in the open square to bring out the sick ones, and

τιθιγει επι κλινων και κραββατων, ινα ερχομενοι place on bed, and couches, that coming

Πιτρου καν ἡ σκια επισκιασῃ τινη αυτων. of Peter if even the shadow might overshadow some of them.

16 Συνιρχετο δε και το πληθος των περιε πολ· Came together and also the multitude from the surrounding cities

εως εις Ἱερουσαλημ, φεροντες ασθενεις και into Jerusalem, bringing sick ones and

ου λυμενους ὑπο πνευματων ακαθαρτων· οἵτινες were being troubled by spirits impure; whom

θεραπευοντο ὅπαντες. **17** Αναστας δε ὁ αρχιε· were healed all. Having arisen and the high-

ρους και παντες οἱ συν αυτῳ, ἡ οὐσα αἵρεσις priest and all those with him, the being sect

των Σαδδουκαιων, ἐπλησθησαν (ζηλου. **18** Καὶ of the Sadducees, were filled of anger. And

εμβαλοντας χειρας * [αὐτων] ἐπι τοὺς ἀποστο· laid the hands [of them] on the apostles,

λους, και εθεντο αυτους εν τηρῃσει δημοσιᾳ. and placed them in prison public.

19 Ἄγγελος δε κυριου δις της νυκτος ηνοιξε τας An angel but of a lord by the night opened the

θυρας της φυλακης, εξαγαγων τε αυτους ειπε· doors of the prison, having brought out and them said;

20 Κορευεσθε, και σταθεντες λαλειτε εν τῷ ἱερῳ go, and standing speak you in the temple

τῷ λαῳ· παντα τα ῥήματα της ζωης ταυτης. to the people all the words of the life this.

to the people all the words of the life this.

10 And she fell down immediately at his feet, and expired; and the YOUNG MEN coming in, found her dead, and having carried her out, buried her by her HUSBAND.

11 † And great Fear came on the WHOLE ASSEMBLY, and on all THOSE WHO HEARD these things.

12 † And many Signs and Prodiges were performed among the PEOPLE by the HANDS of the APOSTLES—(and they were all with one mind in Solomon's PORTICO;

13 and of the REST, no one presumed to unite himself to them; † but the PEOPLE magnified them;

14 and Believers were added the more to the LORD, Multitudes both of Men and Women;—

15 so that they brought out the SICK * even into the OPEN SQUARES, and laid them on Beds and Couches, that at least the SHADOW of Peter, coming along, might overshadow some of them.

16 And the MULTITUDE came together even from the CITIES surrounding Jerusalem, bringing Sick persons, and those troubled by impure Spirits; all of whom were cured.

17 And the HIGH-PRIEST arising, and All THOSE who were with him,—being the SECT of the SADDUCEES,—were filled with Anger.

18 and laid HANDS on the APOSTLES, and put them into the public PRISON.

19 † But an Angel of the LORD, in the NIGHT, opened the DOORS of the PRISON, and bringing them out said,

20 “Go, stand and speak in the TEMPLE to the PEOPLE All the words of this LIFE.”

* VATICAN MANUSCRIPT.—13. even into.

13. of them—omit.

† 11. Acts II. 47: xiv. 17.

† 12. Acts xiv. 3; xix. 11; Rom. xv. 19; 2 Cor. xii. 12

Heb. iii. 4.

† 13. Acts II. 47; iv. 21.

† 14. Acts xii. 7; xvi. 26.

²¹ Ἀκουσάντες δὲ εἰσηλθόν ὑπο τὸν ὄρθρον εἰς τὸ ἱερόν, καὶ ἐδίδασκον.
Having heard and they entered at the dawn into the temple, and taught.

Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ συν αὐτοῦ, συνεκάλεσαν τὸ συνέδριον καὶ πάντας τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἐπέστειλαν εἰς τὸ δεσμωτήριον, ἀχθῆναι αὐτοῖς. ²² Οἱ δὲ ὑπή-
Having come and the high-priest and those with him, they called together the high council even all the senate of the sons of Israel, and sent into the prison, to have brought them. The but off-

ρεται παραγενόμενοι οὐχ εὗρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπηγγείλαν, ²³ λέγοντες· Ὅτι τὸ * [μεν] δεσμωτήριον εὗρομεν κλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φυλά-
having gone not found them in the prison; having returned and reported, saying: That the [indeed] prison we found having been closed with all safety, and the guards standing before the doors; having opened but, within
οὐδεὶν εὗρομεν. ²⁴ Ὡς δὲ ἤκουσαν τοὺς λόγους
no one we found. When and they heard the words
τούτους * [ὁ, τε ἱερεὺς καὶ] ὁ στρατηγὸς τοῦ
these [the, both priest and] the commander of the
ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηποροῦν περὶ αὐτῶν, τί
temple and the high-priests, they doubted concerning them, what
ἀνέχοιτο τοῦτο. ²⁵ Παραγενόμενος δὲ τις ἀπὴν-
might be this. Having come but one told
γείλεν αὐτοῖς· Ὅτι ἴδον, οἱ ἄνδρες οὓς ἐθεσθε
them; That lo, the men whom you put
ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ
in the prison, are in the temple standing and
διζασκόντες τὸν λαόν. ²⁶ Τότε ἀπελθὼν ὁ
teaching the people. Then having gone the
στρατηγὸς συν τοῖς ὑπηρεταῖς, ἤγαγεν αὐτοὺς,
commander with the officers, they brought them,
οὐ μετὰ βίας· ἐφίβουντο γὰρ τὸν λαόν, ἵνα μὴ
not with violence; they feared for the people, that not
λίθασθωσιν. ²⁷ Ἀγαγοντες δὲ αὐτοὺς ἐστήσαν ἐν
they might be stoned. Having brought and them they stood in
τῷ συνέδριῳ. Καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχι-
the sanhedrim. And asked them the high-
ερεὺς, ²⁸ λέγων· Οὐ παρηγγελίᾳ παρηγγείλαμεν
priest, saying: Not with a charge we charged
ὑμῖν, μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ
you, not to teach in the name this? and
ἰδὼν, πεπληρωκάτε τὴν Ἱερουσαλὴμ τῆς διδ-
lo, you have filled the Jerusalem of the teach-
χῆς ὑμῶν, καὶ βουλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ
ing of you, and you wish to bring on us the
αἷμα τοῦ ἀνθρώπου τούτου. ²⁹ Ἀποκρίθεις δὲ ὁ
blood of the man this. Answering and the
Πέτρος καὶ οἱ ἀποστολοὶ, εἶπον· Πειθαρχεῖν
Peter and the apostles, said; To obey
δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις. ³⁰ Ὁ θεὸς
it is necessary God rather than men. The God

²¹ And having heard this, they entered into the temple, early in the morning, and taught. ²² And the high-priest coming, and those with him, called the sanhedrim together, even all the senate of the sons of Israel, and sent to the prison to have them brought.

²³ But the officers going did not find them in the prison; and having returned, they reported,

²⁴ saying, "We found the prison closed with all safety, and the guards standing * at the doors; but having opened them, we found no one within."

²⁵ And when they heard these words, both the commander of the temple, and the high-priests were perplexed concerning them, how this thing could be.

²⁶ But some one having come, told them, "Behold, the men whom you put in the prison are standing in the temple, and teaching the people."

²⁷ Then the commander going away with the officers, brought them without violence; for they feared the people, lest they should be stoned.

²⁸ And having brought them, they stood before the sanhedrim; and the high-priest asked them, saying,

²⁹ * "We charged you strictly not to teach in this name, and behold, you have filled Jerusalem with your teaching, and wish to bring this man's blood on us."

³⁰ And Peter answering, and the apostles, said, "It is necessary to obey God, rather than men."

* VATICAN MANUSCRIPT.—23. indeed—omit. 21. at the dawn. 24. both the priest, and—omit. 25. We charged you strictly not.

† 21. Acts iv. 5. & 23. Acts iv. 18.

‡ 24. Luke xiii. 4; Acts i. 1. 25. Acts ii. 23, 30; iii. 15; vii. 51.

§ 26. Matt. xxi. 26. 29. Acts iv. 19.

τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς
 of the fathers of us raised up Jesus, whom you
 διχειρίσασθε, κρεμάσαντες ἐπὶ ξυλῶν. ³¹ τούτων
 and violent hands upon, having hanged on a cross him
 ὁ θεὸς ἀρχηγὸν καὶ σωτῆρα ὑψῶσε τῇ δεξιᾷ
 the God a prince and a savior has lifted up to the right hand
 αὐτοῦ, δοῦναι μετανοίαν τῇ Ἰσραὴλ, καὶ ἀφεσίν
 of himself, to give reformation to the Israel, and forgiveness
 ἁμαρτιῶν. ³² Καὶ ἡμεῖς ἐσμεν αὐτοῦ μαρτυρεῖς
 of him. And we are of him witnesses
 τῶν ῥημάτων τούτων, καὶ τὸ πνεῦμα δὲ τὸ
 of these matters these, and the spirit also the
 ἅγιον, ὃ ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.
 holy, which gave the God to those submitting to him.
³³ Οἱ δὲ ἀκουσάντες διεκρίοντο, καὶ ἐβουλευοντο
 They and having heard were seen through, and took counsel
 ἀνελεῖν αὐτούς.

³⁴ Ἀναστὰς δὲ τις ἐν τῇ συνεδρίῳ Φαρισαῖος,
 Having arisen and one in the high counsel a Pharisee,
 ὀνόματι Γαμαλιὴλ νομοδιδασκαλός, τιμίος παν-
 by name Gamaliel a teacher of law, honored by
 τὴ τῷ λαῷ, ἐκέλευσεν ἐξω βραχὺ τι τοὺς
 all the people, ordered without a little while the
 ἐπιστολοὺς ποιῆσαι. ³⁵ Εἶπε τε πρὸς αὐτοὺς·
 apostles to be put. He said and to them;
 Ἄνδρες Ἰσραηλίται, προσέχετε ἑαυτοῖς, ἐπὶ τοῖς
 Men Israelites, take heed to yourselves, to the
 ἀνθρώποις τούτοις τι μελλετέ πρᾶσσειν.

³⁶ Πρὶν γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεῦδας,
 Before for these the days stood up Theudas,
 λέγων εἶναι τινα ἑαυτὸν, ᾧ προσεκολληθῇ
 saying to be some one himself, to whom adhered
 ἀριθμὸς ἀνδρῶν ὥσει τετρακοσίων· ὃς ἀνῆρθεθ,
 a number of men about four hundred; who was put to death,
 καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ, διελυθῆσαν
 and all as many as listened to him, were dispersed
 καὶ ἐγενόνητο εἰς οὐδέν. ³⁷ Μετὰ τούτον ἀνέστη
 and came to nothing. After this stood up
 Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπο-
 Judas the Galilean, in the days of the regi-
 γραφῆς, καὶ ἀπέστησε λαὸν * [ἱκανόν] ὀπίσω
 taking, and drew away people [much] behind
 αὐτοῦ· καὶ ἐκατένευσεν αὐτὸν, καὶ πάντες ὅσοι ἐπεί-
 himself, and he was destroyed, and all as many as li-
 θυντῖ αὐτῷ, διεσκορπίσθησαν. ³⁸ Καὶ τὰνυν
 toed to him, were dispersed. And now
 λέγω ὑμῖν, ἀποστήτε ἀπὸ τῶν ἀνθρώπων τού-
 I say to you, withdraw from the men these
 τῶν, καὶ εἰσατέ αὐτοὺς, ὅτι εἰ ἢ ἐξ ἀνθρώ-
 and let alone them, because if may be from men
 πῶν ἡ βουλὴ αὕτη ἢ τὸ ἔργον τούτο, καταλυ-
 the counsel this or the work this, it will be
 θήσεται· ³⁹ εἰ δὲ ἐκ θεοῦ ἐστίν, οὐ δύνασθε
 overthrow; if but from God it is, not you are able
 καταλῦσαι αὐτούς, μήποτε καὶ θεομαχοὶ εὗρε-
 to overthrow them, not and fighters against God you

30 † The God of our
 FATHERS raised up * JES-
 US, whom, having hanged
 on a CROSS, you killed.

31 Him, a Prince and a
 Savior, GOD has lifted up
 to his own RIGHT-HAND,
 ‡ to GIVE Reformation to
 ISRAEL, and Forgiveness
 of Sins.

32 And we are Wit-
 nesses * in him of these
 THINGS; † and GOD gave
 the HOLY SPIRIT to THOSE
 who SUBMIT to him."

33 And THEY, having
 heard this, were enraged,
 and took counsel to kill
 them.

34 But a certain Phari-
 see in the SANHEDRIM,
 named Gamaliel, a teacher
 of the law, honored by All
 the PEOPLE, standing up
 ordered * the MEN to be
 put out for a little time.

35 And he said to them,
 "Israelites! take heed to
 yourselves what you are
 about to do to these MEN."

36 For before THESE
 DAYS Theudas stood up,
 saying that he was some-
 body; to whom a Number
 of Men, about four hun-
 dred, adhered; who was
 put to death, and all, as
 many as obeyed him, were
 dispersed, and came to
 nothing.

37 After him stood up
 Judas the Galilean, in the
 DAYS of the REGISTERING,
 and drew away PEOPLE
 after him; and he was
 destroyed, and all, as many
 as obeyed him, were dis-
 persed.

38 And now I say to
 you, Keep away from these
 MEN, and let them alone;
 † Because if this COUNSEL
 or this WORK be from
 Men, it will be overthrown;

39 but if it be from God,
 you are not able to over-
 throw them; be not you
 found fighters against
 God."

* VATICAN MANUSCRIPT.—31. to give. 32. in him of these THINGS; and GOD gave the HOLY SPIRIT to THOSE who SUBMIT to him.

34. the MEN. 37. much—em-1.

‡ 30. Acts III. 13, 15; xlii. 14. † 31. Luke xxiv. 47; Acts III. 26; xlii. 28. ‡ 32. Acts II. 4; 1. 44. † 33. Prov. xli. 20; Isa. viii. 10; Matt. xv. 13.

οἱ τε. ⁴⁰ Επεισθῆσαν δὲ αὐτῷ· καὶ προσκα-
 should be found. They were persuaded and by him; and having
 λίσσασθαι τοὺς ἀποστόλους, ἔχοντας παρα-
 called the apostles, having beaten they com-
 γελᾶν μὴ λαλεῖν ἐν τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ
 manded not to speak in the name of the Jesus, and
 σπελυσσᾶν αὐτοὺς. ⁴¹ Οἱ μὲν οὖν ἐπορεύοντο
 released them. They indeed therefore went
 χαιρεῖντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι
 rejoicing from presence of the high council, because
 ὑπὲρ τοῦ ὀνόματος κατηξιώθησαν ἀτιμασθῆναι.
 in behalf of the name they were accounted worthy to be dishonored.
⁴² Ἦσαν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον
 Every and day in the temple and at home
 οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελίζοντες
 not they ceased teaching and announcing glad tidings of
 Ἰησοῦ τοῦ Χριστοῦ.
 Jesus the Anointed.

ΚΕΦ. 6. 1. 6.

¹ Ἐν δὲ ταῖς ἡμέραις ταύταις πληθύνοντων
 in and the days those increasing
 τῶν μαθητῶν, ἐγένετο γογγυσμός τῶν Ἑλλη-
 the disciples, came a murmuring of the Helle-
 νιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο
 nists to the Hebrews, because were overlooked
 ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χηραὶ αὐτῶν.
 in the service the daily the widows of them.
² Προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος
 Having called and the twelve the multitude
 τῶν μαθητῶν, εἶπον· Οὐκ ἀρῆστον ἐστὶν ἡμᾶς
 of the disciples, said; Not proper it is us
 καταλείψαντας τὸν λόγον τοῦ θεοῦ, διακορεῖν
 having left the word of the God, to serve
 τραπέζαις. ³ Ἐπισκεψάσθε οὖν, ἀδελφοί,
 tables. Look you out therefore, brethren,
 ἀνδρὰς ἐξ ὑμῶν μαρτυροῦμένους ἑπτά, πληρεῖς
 men from of you being attested seven, full
 πνεύματος καὶ σοφίας, οὓς καταστήσομεν ἐπὶ
 of spirit and wisdom, whom we will appoint to
 τῆς χρείας ταύτης· ⁴ ἡμεῖς δὲ τῇ προσευχῇ καὶ
 the need this; we but to the prayer and
 τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν.
 to the service of the word will constantly attend.
⁵ Καὶ ᾔρεσεν ὁ λόγος ἐνώπιον πάντων τοῦ πλῆ-
 And pleased the word in presence of all of the multi-
 θους· καὶ ἐξελέξαντο Στεφάνον, ἀνδρὰ πληρῆ
 tude; and they choose Stephen, a man full
 πίστεως καὶ πνεύματος ἁγίου, καὶ Φιλίππον,
 of faith and spirit holy, and Philip,
 καὶ Προχόρον, καὶ Νικάνορα, καὶ Τιμόνα, καὶ
 and Prochorus, and Nicanor, and Timon, and
 Παρμενῆαν, καὶ Νικόλαον προσηλυτὸν Ἀντιόχεια·
 Parmenas, and Nicolaus a proselyte of Antioch;

40 And they were per-
 suaded by him; and hav-
 ing summoned the APO-
 STLES and scourged them,
 they charged them not to
 speak in the NAME of Je-
 sus, and dismissed them.

41 Then indeed THEY
 went rejoicing from the
 Presence of the SANHE-
 DRUM, Because they were
 deemed worthy to be dis-
 honored on account of the
 NAME.

42 And every Day, in
 the TEMPLE and at Home,
 they ceased not teaching
 and preaching the glad
 tidings * of the ANOINTED
 Jesus.

CHAPTER VI.

1 And in those DAYS,
 the DISCIPLES increasing,
 there arose a Complaint of
 the Hellenists against
 the Hebrews, Because
 their WIDOWS were neg-
 lected in the DAILY SER-
 vice.

2 And the TWELVE,
 having summoned the
 MULTITUDE of the DISCI-
 PLES, said, "It is not pro-
 per for us to leave the
 WORD of GOD and serve
 Tables."

3 Therefore, Brethren,
 look out from among your-
 selves, seven Men of good
 reputation, full of Spirit
 and Wisdom, whom we
 may set over this BUSI-
 NESS;

4 but we will constantly
 attend to PRAYER, and to
 the MINISTRY of the
 WORD."

5 And the PROPOSITION
 was pleasing to All the
 MULTITUDE; and they
 selected Stephen, a man
 full of Faith and holy Spirit,
 and Philip, and Procho-
 rus, Nicanor, and Timon,
 and Parmenas, and Nico-
 laus, a Proselyte of Anti-
 och;

* VATICAN MANUSCRIPT.—42. of the ANOINTED Jesus.
 look out among you.

3. But, Brethren, we will

† 1. Proselytes to the Jewish religion, or foreign Jews who spoke the Greek language.
 † 40. Matt. x. 17; xxiii. 34; Mark xiii. 9. † 41. Matt. v. 12; Rom. v. 3; James i. 2;
 1 Pet. iv. 12, 16. † 42. Acts ii. 42. † 43. Acts ii. 42. † 44. Acts iv. 12.
 † 5. Acts viii. 3, 26; xxi. 8.

οὓς ἐστῆσαν ἐνώπιον τῶν ἀποστόλων· καὶ
whom they placed in presence of the apostles; and
προσευξαμένοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.
having prayed they put to them the hands.

7 Καὶ ὁ λόγος τοῦ θεοῦ ἤμεινε, καὶ ἐπληθύνετο
And the word of the God grew, and was multiplied
ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σποδρᾷ·
the number of the disciples in Jerusalem greatly;
πᾶλος τε ὄχλος τῶν ἱερέων ὤπηκον τῇ πίστει.
great and a crowd of the priests were obedient to the faith.

8 Στέφανος δὲ πλήθης χάριτος καὶ δυνάμεως
Stephen and full of favor and of power
ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.
performed prodigies and signs great among the people.

9 Ἀνίστησαν δὲ τινεὶ τῶν ἐκ τῆς συναγωγῆς
Rising up and some of those from the syna-
της τῆς λεγομένης Λιβερτινῶν, καὶ Κυρηναιῶν,
gogue of that being called of Libertines, and of Cyrenians,
καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Καλικίας καὶ
and of Alexandrians, and of those from Cilicia and
Ἀσίας, συζητοῦντες τῷ Στεφάνῳ·
Asia, disputing with the Stephen; and not

ἰσχυροὶ ἀνίστηναι τῇ σοφίᾳ καὶ τῷ πνεύματι
were able to resist the wisdom and the spirit
ἐλάλει. 11 Τότε ὑπεβάλον ἀνδρας,
with which he spoke. Then they thrust under men,

λέγοντας· Ὅτι ἀκηκομένον αὐτοῦ λαλοῦντος
saying, That we have heard him speaking
ῥητὴν βλασφημίαν εἰς Μωυσὴν καὶ τὸν θεόν.
word of blasphemy against Moses and the God.

12 Συναίχθησαν τε τὸν λαὸν καὶ τοὺς πρεσβυτε-
They stirred up and the people and the elders
ροὺς καὶ τοὺς γραμματεῖς, καὶ ἐπιστάτες
and the scribes, and having come upon

συνήγαγον αὐτόν, καὶ ἤγαγον εἰς τὸ συνέδριον.
they seized him, and led into the high council,

13 ἐστῆσαν τε μαρτυρᾶς ψευδεῖς, λέγοντας· Ὁ
stood up and witnesses false, saying; The
ἄνθρωπος οὗτος οὐκ παύεται ῥήματα λαλῶν κατὰ
man this not ceases words speaking against
τὸν τόπον τοῦ ἁγίου καὶ τοῦ νόμου. 14 Ἀκηκοα-
the place of the holy and the law. We have heard

μεν γὰρ αὐτὸν λεγόντος· Ὅτι Ἰησοῦς ὁ Ναζω-
for him saying; That Jesus the Nazo-
ραίος οὗτος καταλύσει τὸν τόπον τούτον, καὶ
raeus this will destroy the place this, and

ἀλλάξει τὰ ἔθνη, ἃ παρέδωκεν ἡμῖν Μωυσῆς.
will change the customs, which delivered to us Moses.

15 Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθε-
And having gazed on him all those being

ζήμενοι ἐν τῷ συνέδριῳ, εἶδον τὸ πρόσωπον
seated in the high-council, saw the face

αὐτοῦ ὥσπερ προσώπον ἀγγέλου.
of him like a face of a messenger.

6 whom they set before
the APOSTLES; †and they,
having prayed, † laid
HANDS on them.

7 † And the WORD of
GOD grew; and the NUM-
BER of the DISCIPLES was
greatly multiplied in Jeru-
salem; and a great CROWD
of the † PRIESTS obeyed
the FAITH.

8 And Stephen, full of
FAVOR and POWER, per-
formed PRODIGES and great
SIGNS among the PEOPLE.

9 And there arose some
of THAT SYNAGOGUE which
is CALLED of the † Liberi-
tines, and of the Cyrenians
and Alexandrians, and of
THOSE from Cilicia and
Asia, disputing with STE-
PHEN;

10 and † they were not
able to resist the WISDOM
and the SPIRIT with which
he spoke.

11 Then they bribed MEN
to say, "We have heard
him speak blasphemous
WORDS against MOSES and
GOD."

12 And they excited the
PEOPLE, and the ELDERS,
and the SCRIBES; and com-
ing suddenly, they seized
him, and led him into the
SANHEDRIM;

13 and introduced false
WITNESSES, saying, "This
MAN is incessantly speak-
ing against the HOLY
PLACE, and the LAW;

14 † for we have heard
him say, That this JESUS,
the NAZARENE, † will des-
troy this PLACE, and will
change the CUSTOMS which
MOSES delivered to us."

15 And ALL those BEING
SEATED in the SANH-
EDRIM, looking steadily at
him, saw his FACE like the
FACE of an Angel.

† 7. The number of the priests must have been quite large about this time, as it appears from Ezra ii. 26-30, that 4280 priests returned from the captivity. † 9. These persons seem to have been Jews, who having been carried captive to Rome, were freed by their masters, and thus became freed-men. Some think they received their name from the place where they lived.—Owen.

† 6. Acts i. 24.
xii. 14; xix. 20.
ix. 22; Matt. xxiii. 7.

† 6. Acts xiii. 8; 1 Tim. iv. 14; v. 22; 3 Tim. i. 6.
† 10. Luke xxi. 15; v. 80. † 14. Acts xiv. 8.

† 7. Acts
† 14. Dan

ΚΕΦ. ζ'. 7.

Ἰεῖπε δὲ ὁ ἀρχιερεὺς, Εἰ * [ἀρα] ταῦτα οὕτως
Said and the high-priest, If (then) these things thus
 ἐχῆν; Ὁ δὲ εἶπεν· Ἄνδρες ἀδελφοὶ καὶ πατέρες,
are? He and said; Men brethren and fathers,
 ἀκούσατε. Ὁ θεὸς τῆς δόξης ᾤφθη τῷ πατρὶ
hear you. The God of the glory appeared to the father
 ἡμῶν Ἀβραὰμ ὅντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ
of us Abraham being in the Mesopotamia, before
 κατοικῆσαι αὐτὸν ἐν Χαρρὰν· ὁ καὶ εἶπε πρὸς
to dwell him in Charran; and said to
 αὐτὸν· Εἰσελθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς
king. Go out from the land of thee, and from the
 συγγενείας σου, καὶ δευρο εἰς γῆν, ἣν αὐ σοὶ
land of thee, and come into a land, which to thee
 δεῖξω. Ὅτε ἐξελθὼν ἐκ γῆς Χαλδαίων, κατὰ
I will show. Then going out from land of Chaldeans, he dwelt
 κῆσεν ἐν Χαρρὰν· κακεῖθεν, μετὰ το ἀποθανεῖν
in Charran; and thence, after the to have died
 τοῦ πατέρα αὐτοῦ, μετέκτισεν αὐτὸν εἰς τὴν
the father of him, he caused to remove him into the
 γῆν ταύτην, εἰς ἣν ὑμεῖς νῦν κατοικεῖτε· καὶ
land this, in which you now dwell; and
 οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ
not he gave to him inheritance in her, neither
 βίβλα κτίδος· καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς
a free-birth; and he promised to him to give for,
 κατασχέσιν αὐτὴν, καὶ τὴν σπερματί αὐτοῦ μετ'
a possession her, and to the seed of him after
 αὐτοῦ, οὐκ ὅντος αὐτῷ τέκνου. Ἐλάλησε δὲ
him, not being to him a child. Spoke and
 οἶκτος ὁ θεός· Ὅτι ἐστὶν τὸ σπέρμα αὐτοῦ
thus the God; That shall be the seed of him
 παρικλῶν ἐν γῇ ἀλλοτρίᾳ, καὶ δουλωσούσιν
a stranger in a land foreign, and they will enslave
 αὐτὰ καὶ κακώσουσιν ἐπὶ τετρακόσια· καὶ τὸ
it and they will oppress years four hundred; and the
 ἔθνος, ᾧ ἐὰν δουλεύωσι, κρίνω ἐγὼ, εἰπὼν
nation, to which they may be enslaved, will judge I, said
 ὁ θεός· καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ
the God; and after these things they shall come out, and
 λατρεύσουσι μοι ἐν τῇ τοῦ τοῦ. (Καὶ
shall render service to me in the place this. (And
 ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως
he gave to him a covenant of circumcision; and thus
 ἐγέννησε τοῦ Ἰσαὰκ, καὶ περιέτεμεν αὐτοῦ τῇ
he begot of the Isaac, and circumcised him the

CHAPTER VII.

1 Then the HIGH-PRIEST said, "Are these things so?"

2 And HE said, † "Brethren and Fathers, hearken! The GLORIOUS GOD appeared † to OUR FATHER Abraham, when in MESOPOTAMIA, before he resided in Haran,

3 and said to him, † "Depart from thy COUNTRY, and from thy KINDEED, and come into * the LAND which I will show thee."

4 Then † going out from the Land of the Chaldeans, he dwelt in Haran; from thence also, † after the DEATH of his FATHER, he removed him into this LAND in which you now dwell;

5 and gave him † no INHERITANCE in it, not even the breadth of his Foot; † but he promised to give it to him for a Possession, and to his SEED after him, though he had no Child.

6 And GOD spoke thus, † "That his SEED should be a Stranger in a foreign Land; and that they will enslave and oppress it † four hundred years;

7 and the NATION to which they shall be enslaved † I will judge," said God, "and after that, they shall come out and serve me in this PLACE."

8 † And he gave him a Covenant of Circumcision; † and thus he begot ISAAC, and circumcised him the

* VATICAN MANUSCRIPT.—1. then—omit.

3. the LAND.

† 1. It seems probable that Stephen here followed the Jewish tradition, (adopted by Philo,) that God appeared twice to Abraham,—1st, when living in Chaldea, and 2dly, when resident in Haran. He left Ur at the 81st year, and came to Haran with his father Terah, (Gen. xi. 31;) he left Haran at the second call, and came into the promised land. In this way the account harmonizes with the call as narrated in Gen. xii. 1: "Now the Lord Aed said unto Abraham," &c.

† 4. By recurring to Gen. xi. 26, 32, and xli. 4, it will appear that Terah lived 60 years after the removal of Abraham, and yet here he is said to have died before Abraham left Haran. Unless with some we suppose Abraham to have been the youngest of Terah's sons, and born when his father was 130 years old we must presume that Stephen followed some traditionary account of the transaction.—Owen. The Samaritan copy makes the age of Terah at his death to be 143, or 60 years less than the Hebrew text.

† 2. Acts xii. 1. † 3. Gen. xii. 1. † 4. Gen. xi. 31; xii. 4, 5. † 5. Heb. x. 32. † 6. Gen. x. 32. † 7. See Exod. vii—xli. † 8. Gen. x. 32.

ἡμέρῃ τῇ ογδοῇ· καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ
day the eighth, and the Isaac the Jacob, and the
Ἰακώβ τοὺς δώδεκα πατριάρχας. ⁹ Καὶ οἱ
Jacob the twelve patriarchs. And the
πατριάρχαι ζηλοῦσάντες τὸν Ἰωσήφ ἀπεδόντο
patriarchs envying the Joseph sold
εἰς Αἴγυπτον· καὶ ἡν ὁ θεὸς μετ' αὐτοῦ, ¹⁰ καὶ
into Egypt; and was the God with him, and
ἐξείλετο αὐτὸν ἐκ πάντων τῶν θλίψεων αὐτοῦ,
delivered him out of all of the afflictions of him,
καὶ ἐδωκέν αὐτῷ χάριν καὶ σοφίαν ἐναντίων
and gave to him favor and wisdom in presence
Φαραὼ βασιλέως Αἰγυπτου, καὶ κατέστησεν
of Pharaoh king of Egypt, and placed
αὐτὸν ἡγούμενον ἐπ' Αἰγυπτὸν καὶ ὅλον τὸν
him ruling over Egypt and whole the
οἶκον αὐτοῦ.
house of himself.

¹¹ Ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγυπτου
Came and a famine on whole the land of Egypt
καὶ Χαναάν, καὶ θλίψις μεγάλη· καὶ οὐκ εὗρισκον
and Canaan, and affliction great; and not found
χρῆστας οἱ πατέρες ἡμῶν. ¹² Ἀκούσας δὲ
provisions the fathers of us. Having heard and
Ἰακώβ ὅρα σίτα ἐν Αἰγύπτῳ, ἐξαπέστειλε τοὺς
Jacob being grain in Egypt, he sent the
πατέρας ἡμῶν πρῶτον. ¹³ Καὶ ἐν τῷ δευτέρῳ
fathers of us first. And in the second
ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ
was made known Joseph to the brothers of himself, and
φανερὸν ἐγένετο τῷ Φαραὼ τὸ γένος τοῦ Ἰωσήφ.
known became to the Pharaoh the family of the Joseph.
¹⁴ Ἀποστείλας δὲ Ἰωσήφ μετεκαλεσάτο τὸν
Having sent and Joseph called for the
πατέρα αὐτοῦ Ἰακώβ, καὶ πᾶσαν τὴν συγγενεῖαν,
father of himself Jacob, and all the kindred,
ἐν ψυχαῖς εβδομηκοντα πέντε. ¹⁵ Κατέβη δὲ
in souls seventy five. Went down and
Ἰακώβ * [εἰς Αἰγύπτον,] καὶ ἐτελεύτησεν αὐτὸς
Jacob [into Egypt,] and die' he
καὶ οἱ πατέρες ἡμῶν. ¹⁶ Καὶ μετετέθησαν εἰς
and the fathers of us. And they were carried into
Συχὲμ, καὶ ἐτεβήσαν ἐν τῷ μνηματί, ᾧ ὤνη-
Sychem, and were placed in the tomb, which bought
σεν Ἀβραὰμ τιμῆς ἀργυρίου ποτα τῶν υἱῶν
Abraham for a price of silver from the sons
Σακορ τοῦ Συχίμ.) ¹⁷ Καθὼς δὲ ἤγγιζεν ὁ
of Sackor of the Sychem.) When but drew near the
Χρῆνος τῆς ἐπαγγελίας, ἧς ὤμοσεν ὁ θεὸς τῷ
time of the promise, which swore the God to the

EIGHTH DAY; and ISAAC, JACOB, and JACOB the TWELVE PATRIARCHS.

⁹ And the PATRIARCHS envying JOSEPH, sold him into Egypt; † but GOD was with him,

¹⁰ and delivered him from ALL his AFFLICTIONS, and gave him FAVOR and WISDOM in the sight of PHARAOH, King of Egypt, who constituted him Ruler over Egypt, and ALL his HOUSE.

¹¹ † And a Famine came upon ALL the LAND of Egypt and Canaan, and great DISTRESS; and our FATHERS found no PROVISIONS.

¹² † Put Jacob, having heard that there was GRAIN in Egypt, sent our FATHERS the first time;

¹³ † and at the SECOND time, Joseph was made known to his BROTHERS; and * JOSEPH'S FAMILY was shown to PHARAOH.

¹⁴ † And Joseph sent and invited his FATHER Jacob to him, and † ALL his KINDRED, † seventy-five Souls.

¹⁵ And Jacob went down into Egypt, and died, he, and our FATHERS;

¹⁶ and † they were carried to Shechem, and laid in the TOMB which † Jacob bought for Money of the sons of HAMOR * in SHECHEM.

¹⁷ But when † the TIME of the PROMISE drew near, which God † * solemnly

* VATICAN MANUSCRIPT.—12. for Egypt. Egypt.—omit. 16. in Shechem.

13. Joseph's FAMILY. 17. solemnly made to ABRAHAM.

15. into

† 11. It states in Gen. xli. 26, "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were three score and six." Stephen adds to this number nine of Jacob's sons' wives, which makes the number of seventy-five. These though not of his blood, were of his kindred, as Stephen expresses it, being related to him by marriage. † 16. In Gen. l. 1, it is stated, "that Jacob was buried in the cave of the Field of Machpelah, before Mamre;" and in Josh. xiv. 32, that Joseph was buried in Shechem; and here we have the authority of Stephen that the rest of the twelve patriarchs were interred in the same place. † 17. The last critics are of the opinion that Abraham, as found in the text, is spurious, and has been inserted by some officious transcriber. The word Jacob ought to be supplied.

† 9. Gen. xxxvi. 4, 11, 28; Gen. x. 17. † 9. Gen. xxxix. 2, 21, 27. † 10. Gen. xli. 27; xlii. 6; 11. Gen. xli. 54. † 12. Gen. xlii. 1. † 13. Gen. xlv. 4, 16. † 14. Gen. xlv. 27. † 15. Gen. xlv. 27; Deut. x. 22. † 17. Gen. xv. 13. † 17. Exod. i. 7—9

Αβρααμ, ηυξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν
 Abraham, grew the people and were multiplied in
 Αἴγυπτον. ¹³ ἄχρῃ οὐ ἀνέστη βασιλεὺς ἕτερος,
 Egypt, till for whom stood up a king another,
 ὃς οὐκ ᾔδει τὸν Ἰωσήφ. ¹³ Οὗτος κατασφί-
 who not knew the Joseph. This having dealt
 σαμένος τὸ γένος ἡμῶν, ἐκακώσε τοὺς πατέρας
 deceitfully the family of us, ill-treated the fathers
 ἡμῶν, τοῦ ποιεῖν ἐκθετὰ τὰ βρέφη αὐτῶν, εἰς
 of us, of the to cause to be exposed the babes of them, in order
 τὸ μὴ (σω)γονεῖσθαι. ²⁰ Ἐν ᾧ καιρῷ ἐγεννή-
 that not they might be preserved. In which season was born
 ὁ Μωϋσής, καὶ ἦν ἀστεῖος τῷ θεῷ· ὃς ἀετρά-
 Moses, and was beautiful to the God; who was nursed
 φη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς.
 months, three in the house of the father.
²¹ Ἐκτεθέντα δὲ αὐτὸν, ἀνείλετο αὐτὸν ἡ θυγά-
 Having exposed and him, took up him the daugh-
 τηρ Φαραῶ, καὶ ἀνέθρεψατο αὐτὸν ἑαυτῇ εἰς υἱόν.
 ter of Pharaoh, and nursed him herself for a son.
²² Καὶ ἐκπαίδευθη Μωϋσής πάσῃ σοφίᾳ Αἰγυπ-
 And was taught Moses in all wisdom of Egypt-
 τίων· ἣν δὲ δυνατός ἐν λόγοις καὶ ἐν ἐργοῖς
 tians; was and powerful in words and in works
 αὐτοῦ. ²³ Ὡς δὲ ἐπληρύντο αὐτῷ τεσσαράκον-
 of himself. When but was completed to him forty
 ταετῆς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ
 years of time, it came up in the heart of him
 ἐπισκεψάσθαι τοὺς ἀδελφούς αὐτοῦ, τοὺς υἱούς
 to visit the brethren of himself, the sons
 Ἰσραὴλ. ²⁴ Καὶ ἰδὼν τινα ἀδικουμένων, ἠμύνατο,
 of Israel. And seeing one being wronged, he defended,
 καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ,
 and did justice to him being oppressed,
 πατάσας τὸν Αἰγύπτιον. ²⁵ Ἐνομίζε δὲ συριέναι
 having smitten the Egyptian. He thought and to understand
 τοὺς ἀδελφούς αὐτοῦ, ὅτι ὁ θεὸς διὰ χειρὸς
 the brethren of himself, that the God by hands
 αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνή-
 of him gives to them salvation; they but not under-
 καν. ²⁶ Τῇ δὲ ἐπιουσῇ ἡμέρᾳ ὤρθη αὐτοῖς
 stood. In the but next day he appeared to those
 μαχομένοις, καὶ συνηλάσεν αὐτοὺς εἰς εἰρήνην,
 contending, and urged them to peace,
 εἰπὼν· Ἄνδρες, ἀδελφοί, ἐστὲ ὑμεῖς· ἵνατί
 saying; Men, brethren, are you; why
 ἀδικεῖτε ἀλλήλους; ²⁷ Ὁ δὲ ἀδικῶν τὸν πλησίον,
 wrong you each other? He but wronging the neighbor,
 ἀπώσατο αὐτὸν, εἰπὼν· Τίς σε κατεστήσεν
 thrust away him, saying; Who thee has appointed
 ἀρχόντα καὶ δικάστην ἐφ' ἡμᾶς; ²⁸ Μὴ ἀνέλεις
 a ruler and a judge over us; Not to kill

made to ABRAHAM, the
 PEOPLE grew and were
 multiplied in Egypt,
 18 till another King
 *arose, who did not ac-
 knowledge Joseph.

19 He, having outwitted
 our RACE, ill-treated *our
 FATHERS, causing their
 INFANTS to be EXPOSED
 in order that they might
 not LIVE.

20 † At which period
 Moses was born, and † was
 DIVINELY beautiful; and
 he was nursed in his FA-
 THER'S HOUSE three
 Months;

21 † But having exposed
 him, the DAUGHTER of
 Pharaoh took him up, and
 cherished him for her own
 Son.

22 And Moses was edu-
 cated in ALL the Wisdom
 of the Egyptians, and was
 † Powerful in his Words
 and Works.

23 † And when he was
 full † forty years of age, it
 came into his HEART to
 visit his BRETHREN, the
 Sons of Israel.

24 And observing one
 wronged, he defended and
 executed judgment for HIM
 who was OPPRESSED, smit-
 ing the EGYPTIAN.

25 Now he thought that
 his BRETHREN understood
 That God by his HAND
 would give them Deliver-
 ance; but they did not un-
 derstand.

26 † And on the fol-
 lowing Day, he presented
 himself to them as they
 were contending, and urged
 them to peace, saying,
 *Men, *you are brethren;
 why do you injure each
 other?

27 But HE INJURING
 his NEIGHBOR, thrust him
 away, saying, † 'Who made
 Thee a Ruler and a Judge
 over us?

* VATICAN MANUSCRIPT.—13. rose up in Egypt, who knew.
 26. you are.

10. the FATHERS.

† 21. This was a general tradition among the Jews; "Moses was 40 years in Pharaoh's court, 40 years in Midian, and 40 years he served Israel."—Clarke.

‡ 20. Exod. ii. 2. § 20. Heb. xi. 23. ¶ 21. Exod. ii. 3—12. § 22. Luke
 ii. 17. § 23. Exod. ii. 11, 12. § 24. Exod. ii. 13. § 27. See Luke xii. 11;
 Act. iv. 7.

με συ θελεις, ὃν τροπον ανειλες χθες τον
me thou wilt, in which manner thou didst kill yesterday the
ΑΙΓΥΠΤΙΟΝ. ²⁹ Εφυγε δε Μωυσης εν τη λογω
Egyptian? Fled and Moses at the word
τουτῃ, και εγενετο παροικος εν γη Μαδιαμ, οὗ
this, and became a sojourner in land of Midian, where
εγεννησεν υἱους δυο. ³⁰ Και πληρωθεντων ετων
he begot some two. And being completed years
τεσσαρακοντα, ωβθη αυτω εν τη ερημῳ του
forty, appeared to him in the desert of the
ερους Σινα αγγελος * [κυριου] εν φλογι πυρος
mountain Sinai a messenger [of Lord] in a flame of fire
βιτου. ³¹ Ο δε Μωυσης ιδων θαυμαζε το
of a bush. The but Moses having seen admired the
δραμα προσερχομενου δε αυτου κατανοησαι,
sight, coming near and of him to observe,
εγενετο φωνη κυριου * [προς αυτον]. ³² Εγω ο
came voice of lord [to him:] I the
θεος των πατερων σου, ο θεος Αβρααμ, και * [ο
God of the fathers of thee, the God of Abram, and [the
θεος] Ισαακ, και * [ο θεος] Ιακωβ. Εντρομος
God] of Isaac, and [the God] of Jacob. Terrified
δε γενομενος Μωυσης ουκ ετολμα κατανοησαι.
and being Moses not dared to look.
³³ Επει δε αυτω ο κυριος· Λυπον το υποδημα
said and to him the Lord; Loose the sandale
των ποδων σου· ο γαρ τοπος εν ᾧ εστηκας,
of the feet of thee; the for place in which thou standest,
γη αγια εστιν. ³⁴ Ιδων ειδον την κακωσιν
ground he y is. Having seen I saw the evil treatment
του λαου μου του εν Αιγυπτῳ, και τον στεναγ-
of the people of mine of that in Egypt, and the groaning
μου αυτων ηκουσα, και κατεβην εξελεσθαι
of them I have heard, and am come down to deliver
αυτους· και νυν δευρο, αποστελω σε εις Αιγυπ-
them: and now come, I will send thee into Egypt.

³⁵ Τουτον τον Μωυσην ὃν ηρησατο, ειπον·
This the Moses whom they denied, say-
τες· Τις σε κατεστησεν αρχοντα και δικαστην;
we? Who thee appointed a ruler and a judge?
τουτον ο θεος αρχοντα και λυτρωτην απεσ-
this the God a ruler and a redeemer sent
τειλεν εν χειρι αγγελου του οφθεντος αυτω
by hand of a messenger of that having appeared to him
εν τη βατω. ³⁶ Ουτος εξηγαγεν αυτους, ποιη-
in the bush. This led out them, having
σας τερατα και σημεια εν γη Αιγυπτῳ, και εν
done prodigies and signs in the Egypt, and in
ερυθρῃ θαλασση, και εν τη ερημῳ, ετη τεσσα-
red sea, and in the desert, years forty.
ρακοντα. ³⁷ Ουτος εστιν ὁ Μωυσης, ο ειπων
This is the Moses, he saying
τοις υἱοις Ισραηλ· Προφητην υμιν αναττησει
to the sons of Israel; A prophet for you will raise up

²⁸ Wilt thou kill me as thou didst the Egyptian yesterday?

²⁹ † And Moses fled at that SAYING, and became a Sojourner in the Land of Midian, where he begot two Sons.

³⁰ † And forty Years being completed, there appeared to him in the DESERT of MOUNT SINAI, an Angel in a Flame of Fire, in a Bush.

³¹ And Moses having seen, admired the SIGHT; and coming near to look at it, a Voice came from the Lord, saying,

³² † I am the God of thy FATHERS,—the God of Abraham, and Isaac, and Jacob. And Moses being afraid dared not look at it.

³³ † And the LORD said to him, 'Loose thy SANDALS from * Thy FEET; for the PLACE on which thou standest is holy Ground.'

³⁴ † I have surely seen the EVIL TREATMENT of THAT PEOPLE of mine in Egypt, and I have heard their GROANING, and am come down to deliver them; and now, come, I will send thee into Egypt.'

³⁵ This is the Moses whom they renounced, saying, 'Who made Thee a Ruler and a Judge?' * even Him God sent to be a Ruler and a Redeemer, * with the Hand of † THAT Angel which appeared to him in the BUSH.

³⁶ † He led them out, having † performed Prodigies and Signs in EGYPT, † and in the Red Sea, † and in the DESERT forty years.

³⁷ This is THAT MOSES, who SAID to the sons of Israel, † 'A Prophet will God raise up for you from

* VATICAN MANUSCRIPT.—30. of the Lord—omit. 31. the God—omit. 33. Thy FEET. the land.

31. to him—omit. 35. even.

32. the 35. with

† 21. Exod. II. 15, 23; IV. 20; XVII. 2, 4. 23; Heb. XI. 16. † 24. Exod. III. 2. † 25. Exod. XIV. 10; Num. XI. 16. † 26. Exod. XII. 41; XXIII. 1. † 27. Exod. XVI. 1, 34. † 28. Exod. XVI. 1, 34. † 29. Exod. XVI. 1, 34. † 30. Exod. XVI. 1, 34. † 31. Exod. XVI. 1, 34. † 32. Exod. XVI. 1, 34. † 33. Exod. XVI. 1, 34. † 34. Exod. XVI. 1, 34. † 35. Exod. XVI. 1, 34. † 36. Exod. XVI. 1, 34. † 37. Exod. XVI. 1, 34.

† 21. Exod. III. 2. † 22. Matt. XXI. 1. † 23. Exod. III. 2. † 24. Exod. III. 2. † 25. Exod. III. 2. † 26. Exod. III. 2. † 27. Exod. III. 2. † 28. Exod. III. 2. † 29. Exod. III. 2. † 30. Exod. III. 2. † 31. Exod. III. 2. † 32. Exod. III. 2. † 33. Exod. III. 2. † 34. Exod. III. 2. † 35. Exod. III. 2. † 36. Exod. III. 2. † 37. Exod. III. 2.

*[κυριος] ὁ θεος ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμε·
[lord] the God from of the brethren of you, like me;

*[αὐτου ακουσασθε.] ³³ Οὗτος ἐστὶν ὁ γενομε·
[him you shall hear.] This is he being,

νος, ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρημῳ, μετὰ τοῦ
in the congregation in the desert, with the
αγγελοῦ τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ
messenger that speaking to him in the mountain Sinai,
καὶ τῶν πατέρων ἡμῶν, ὃς ἐδεξάτο λογία ζῶντα
and of the fathers of us, who received oracles living
δουναὶ ἡμῖν· ³⁴ φ οὐκ ᾔβηλῃσαν ὑπακούει γενε·
to give to us; to whom not were willing obedient to become
θαὶ οἱ πατέρες ἡμῶν, ἀλλ' ἀπώσαντο, καὶ ἐστρά·
the fathers of us, but thrust away, and turned
φῆσαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον,
back in the hearts of them into Egypt,

⁴⁰ εἰπόντες τῷ Ααρῶν· Ποιήσον ἡμῖν θεοὺς, οἱ
saying to the Aarons; Make for us gods, who
προπορεύονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος ὃς
shall go before us; the for Moses this who
ἐξηγάγεῖν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν
led out us from land Egypt, not we know

τι γέγονεν αὐτῷ. ⁴¹ Καὶ ἐμοσχοποίησαν ἐν
what has happened to him. And they made a calf in
ταῖς ἡμέραις ἐκείναις, καὶ ἀνῆγαγον θυσίαν τῇ
the days those, and offered a sacrifice to the
εἰδωλῷ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν
idol, and rejoiced in the works of the

χειρῶν αὐτῶν. ⁴² Ἐστρεψε δὲ ὁ θεός, καὶ
hands of them. Turned and the God, and
παρέδωκεν αὐτοὺς λατρεῖν τῇ στρατιᾷ τοῦ
gave up them to serve the host of the
οὐρανοῦ· καθὼς γεγραπται ἐν βιβλῷ τῶν προ·
heaven; as it is written in book of the pro·

φήτων· Μὴ σφάγια καὶ θυσίας προσηνεγκάτε
phets; Not victims and sacrifices did you offer
μοὶ ἐτη τεσσαράκοντα ἐν τῇ ἐρημῳ, οἶκος
to me years forty in the desert, house
Ἰσραὴλ; ⁴³ Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ
of Israel? And you took up the tabernacle of the

Μολοχ καὶ ἀστρον τοῦ θεοῦ ὁμῶν Ῥεμφαν, τοὺς
Moloch and star of the god of you Remphan, the
τυποὺς, οὓς ἐποίησατε προσκυνεῖν αὐτοῖς· καὶ
images, which you made to worship them; and
μετοικίω ὑμᾶς ἐκεῖνα Βαβυλῶνος. ⁴⁴ Ἡ
I will cause to remove you beyond Babylon. The

σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν ἡμῶν
tabernacle of the testimony was with the fathers of us
ἐν τῇ ἐρημῳ, καθὼς διέταξάτο ὁ λαλῶν τῷ Μωϋ·
in the desert, as directed he speaking to the Mo·
σῇ, ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑώρακει·
ses, to make her according to the form which he had seen;

among your BROTHERN,
like me.

³³ † This is HE who WAS
in the CONGREGATION in
the DESERT, with † THAT
ANGEL who SPOKE to him
on MOUNT Sinai, and with
our FATHERS; † who re·
ceived the living † Oracles
to give to us;

³⁹ to whom our FATHERS
would not become obedient,
but thrust away, and in
their HEARTS turned back
into Egypt,

⁴⁰ † saying to AARON,
'Make us Gods to go be·
fore us; for this MOSES,
who led us out of the Land
of Egypt, we know not
what has happened to him.'

⁴¹ † And they made a
Calf in those DAYS, and of·
fered a Sacrifice to the
IDOL, and rejoiced in the
WORKS of their own
HANDS.

⁴² † But GOD turned,
and gave them up to serve
† the HOST of HEAVEN; as
it is written in the Book of
the PROPHETS, † 'Did you
not offer Victims and Sac·
rifices to me forty Years in
the DESERT, O House of
Israel?'

⁴³ And yet you took up
the TABERNACLE of MO·
LOCH, and the STAR of the
GOD † Remphan, the FIG·
URES which you made to
worship them; I will even
cause you to remove beyond
† Babylon.'

⁴⁴ Our FATHERS had
the TABERNACLE of the
TESTIMONY in the DESERT,
as HE who SPOKE to MO·
SES directed him † to make
it according to the PAT·
TERN which he had seen;

* VATICAN MANUSCRIPT.—37. Lord—omit.

37. him you shall hear—omit.

43. the

god.

† 43. Remphan or Raiphan was the name of the same idol in Egypt, which was called Chian in Syria, and represented the planet Saturn. † 43. Both the Septuagint, from which this appears to be a quotation, and the Hebrew, read Demerua, instead of Babylon. Bloomfield thinks it is a marginal reading which has crept into the text.

† 38. Exod. xix. 3, 17. † 39. Isa. lxxiii. 9; Gal. iii. 19; Heb. ii. 2. † 38. Exod. xix. 1; Deut. v. 27, 31; xxiii. 4; John i. 17. † 39. Rom. ii. 2. † 40. Exod. xxxi. 1. † 41. Deut. ix. 16; Psa. cvi. 19. † 42. Psa. lxxxi. 17; Ezek. xi. 25, 29; Rom. i. 24; 2 Thess. ii. 11. † 43. Deut. iv. 19; xvii. 3; 2 Kings xvii. 16; xli. 2; Jer. xix. 12. † 42. Amos v. 25, 26. † 44. Exod. xxv. 40; xvi. 30; Heb. viii. 2.

45 ἥν και εἰσηγαγον διαδεξαμενοι οἱ πατερες
which also brought having received by succession the fathers
ἡμῶν μετα Ἰησοῦ ἐν τῇ κατασχεσει τῶν ἐθνῶν,
of us with Jesus in to the possession of the nations,
ἐν ἐξῶσεν ὁ θεος ἀπο προσώπου τῶν πατερῶν
which drove out the God from face of the fathers
ἡμῶν, ἕως τῶν ἡμερῶν Δαυὶδ· 46 ὃς εὔρε χάριν
of us, till the days of David; who found favor
ἐνώπιον τοῦ θεοῦ, και ἠτήσατο εὑρεῖν σκηνῶμα
in presence of the God, and asked to find a dwelling
τῷ θεῷ Ἰακώβ. 47 Σολομῶν δε οἰκοδομησεν
for the God of Jacob. Solomon but built
αὐτῷ οἶκον. 48 Ἀλλ' οὐχ ὁ ὑψίστος ἐν χειρὶ
for him a house. But not the Most High in hand
ποκῆτοις κατοικεῖ, καθὼς ὁ προφήτης λέγει·
made things dwells, as the prophet says;
49 ὁ οὐρανὸς μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν
the heaven to me a throne, the earth a footstool of the
ποδῶν μου. Ποῖον οἶκον οἰκοδομησέτε μοι;
feet of me. What house will you build for me?
λέγει κυριὸς· ἢ τίς τόπος τῆς καταπαύσεως
says Lord; or what place of the dwelling
μου; 50 Οὐχὶ ἡ χεὶρ μου ἐποίησε ταῦτα πάντα;
of me? Not the hand of me made these things all?
51 Σκληροτράχηλοι, και ἀπεριτμητοὶ τῇ καρδίᾳ
O stiff-necked, and uncircumcised in the heart
και τοῖς ὠσίν· ὑμεῖς αἰ τῷ πνεύματι τῷ ἁγίῳ
and the ears; you always the spirit the holy
ἀντιπικτετε, ὥς οἱ πατερες ὑμῶν και ὑμεῖς.
fight against, like the fathers of you also you.
52 Τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατερες
Which of the prophets not persecuted the fathers
ὑμῶν; και ἀπέκτειναν τοὺς προκαταγγειλάντας
of you? and they killed those having foretold
περὶ τῆς ἐλευσεως τοῦ δικαίου, οὗ νυν ὑμεῖς
concerning the coming of the righteous, of whom now you
προδοταὶ και φονεῖς γεγενῆσθε· 53 οἵτινες ἐλα-
betrayers and murderers have become; who re-
βετε τὸν νόμον εἰς διατάγας ἀγγέλων, και οὐκ
ceived the law by injunctions of messengers, and not
ἐφυλάξατε. 54 Ἀκούοντες δε ταῦτα, διεπρίον-
you kept. Having heard and these things, they were en-
το ταῖς καρδίαις αὐτῶν, και ἐβρυχον τοὺς ὀδόν-
through the hearts of them, and gnashed the teeth
τας ἐπ' αὐτόν. 55 Ὑπαρχὼν δε πληρὴς πνεύματος
on him. Being but full of spirit
ἁγίου, ἀτενίσας εἰς τὸν οὐρανόν, εἶδε δόξαν
holy, having gazed intently into the heavens, he saw glory
θεοῦ, και Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τοῦ θεοῦ,
of God, and Jesus having stood at right of the God,

45 † Which also our FA-
THERS, having received it
by succession, brought in
with Joshua into the pos-
SESSION of the NATIONS,
† whom God drove out be-
fore the Face of our FA-
THERS, to the DAYS of Da-
vid;

46 † who found Favor in
the sight of God, and † re-
quested to find a Dwelling
for the * GOD of Jacob.

47 † But Solomon built
for him a House.

48 Yet † the MOST HIGH
dwells not in things made
with hands; as the PRO-
PHET says,

49 † HEAVEN is My
Throne, and the EARTH
my FOOTSTOOL; What
House will you build for
me? says the Lord; or
what is the PLACE of my
REST?

50 Has not my HAND
made all these things?

51 O stiff-necked and
uncircumcised in HEART
and EARS! you always
fight against the HOLY
SPIRIT; as your FATHERS
did you also do.

52 † Which of the PRO-
PHETS did not your FA-
THERS persecute? And
they killed THOSE who
FORETOLD the COMING of
the RIGHTEOUS ONE; of
whom you now have be-
come Betrayers and Mur-
derers:—

53 † you who received
the LAW by Injunctions of
Angels, and kept it not."

54 And having heard
these things, they were
enraged in their HEARTS,
and gnashed their TEETH
upon him.

55 But being full of holy
Spirit, and looking steadily
towards HEAVEN, he saw
the Glory of God, and Je-
sus standing at the right
hand of God,

* VATICAN MANUSCRIPT.—46. HOUSE of Jacob.

† 45. Josh. iii. 14. † 46. Neh. ix. 24; Ps. xlv. 2; lxxviii. 55; Acts xiii. 10.
† 46. 1 Sam. xvi. 1; 2 Sam. vii. 1; Acts xiii. 32. † 48. 1 Kings viii. 17; 1 Chron. xxi.
7; Psa. cxxiii. 4 & 5. † 47. 1 Kings vi. 1; viii. 20. † 49. 1 Kings viii. 27; Acts
xvii. 24. † 50. Matt. v. 34, 35. † 52. Matt. xxi. 35; xliii. 24, 27. † 53. Exod.
xx. 1; Gal. iii. 10; Heb. ii. 2.

⁵⁶ και ειπεν· Ιδου, θεωρω τους ουρανους ανεωγ-
and said; Lo, I see the heavens having been
μενους, και τον υιον του ανθρωπου εκ δεξιων
opened, and the son of the man at right
εστωτα τω Θεου. ⁵⁷ Κραζαντες δε φωνη μεγα-
having stood of the God. Having cried and with a voice loud,
λη, συνεσχον τα ωτα αυτων, και ερμησαν
they shut up the ears of them, and they ran
δροθυμαδον επ' αυτον· ⁵⁸ και εκβαλοντες εξω
with one mind on him; and having cast outside
της πολεις, ελιθοβολουν. Και οι μαρτυρες
the city, they stoned. And the witnesses
απεθεντο τα ιματια αυτων παρα τους ποδας
laid down the mantles of them at the feet
νεαριου καλουμενου Σαυλου, ⁵⁹ και ελιθοβολουν
of a young man being called Saul, and they stoned
τον Στεφανον, επικαλουμενον και λεγοντα·
the Stephen, calling upon and saying;
Κυριε Ιησου, δεξαι το πνευμα μου. ⁶⁰ Θεις
O lord Jesus, do thou receive the breath of me. Having pleased
δε τα γονατα εκραζε φωνη μεγαλη· Κυριε, μη
and the knees he cried out with a voice loud; O lord, not
στησης αυτοις την αμαρτιαν ταυτην. Και
thou mayest place to them the sin this. And
τουτο ειπων, κοιμηθη.
this having said, he fell asleep.

ΚΕΦ. η'. 8.

¹ Σαυλος δε ην συνευδοκων τη ανααιρεσει
Saul and was consenting to the death
αυτου. Εγενετο δε εν εκεινη τη ημερα διωγμος
of him. Was and in that the day a persecution
μηνς επι την εκκλησιαν την εν Ιερουσολυμοις·
great against the congregation that in Jerusalem;
παντες τε διεσπαρθησαν κατα τας χωρας της
all and were scattered in the regions of the
Ιουδαιας και Σαμαρειας, πλην των αποστολων.
Judea and Samaria, except the apostles.
² Συνεκομισαν δε τον Στεφανον ανδρες ευλαβεις,
Buried and the Stephen men pious,
και εποιησαντο κοπετον μεγαν επ' αυτον.
and they made lamentation great for him.
³ Σαυλος δε ελυμαρνετο την εκκλησιαν, κατα
Saul but was outraging the congregation, into
τους οικους εισπορευομενος, συρων τε ανδρας
the houses entering, dragging and men
και γυναικας, παρεδιδου εις φυλακην· ⁴ οι μεν
and women, was delivering up into prison; they indeed
ουν διασπαρεντες διηλθον, ευαγγελιζομενοι
therefore having been scattered wandered about, preaching glad tidings
τον λογον. ⁵ Φιλιππος δε κατελθων εις πολιν
the word. Philip and going down into a city
της Σαμαρειας, εκηρυσσεν αυτοις τον Χριστον.
of the Samaria, proclaimed to them the Anointed.

⁵⁶ and said, "Behold, I see the HEAVENS opened, and the SON of MAN standing on the right hand of God."

⁵⁷ And crying out with a loud Voice, they stopped their EARS, and rushed upon him with one accord;

⁵⁸ and having cast him out of the CITY, they stoned him. And the WITNESSES laid down their MANTLES at the FEET of a Young man, named Saul,

⁵⁹ and they stoned STEPHEN, as he was invoking and saying, "Lord Jesus, receive my SPIRIT."

⁶⁰ And bending his KNEES he cried with a loud Voice, "Lord, place not this Sin against them." And having said THIS, he fell asleep.

CHAPTER VIII.

1 Now Saul was consenting to his DEATH. And in THAT DAY there was a great Persecution against THAT CONGREGATION in Jerusalem; and they were all dispersed through the REGIONS of JUDEA and Samaria, except the APOSTLES.

2 And pious Men buried Stephen, and made great Lamentation over him.

3 But Saul ravaged the CONGREGATION, entering HOUSES, and violently seizing Men and Women, he committed them to Prison.

4 Then THOSE HAVING BEEN DISPERSED, went about preaching the glad tidings of the WORD.

5 And Philip going down to the CITY of SAMARIA, proclaimed to them the MESSIAH.

* VATICAN MANUSCRIPT.—60. This sin.

5. the CITY.

† 50. *Dezai* may also be rendered *sustain* or *support*. Booth, in his *Lexicon of Primitive Greek words*, gives this as one of the significations of the word. The prayer of Stephen then would read, "Lord Jesus, *sustain* my spirit," or "*assist* me to suffer."

‡ 56. *Ezek.* i. 1; *Matt.* iii. 16; *Acts* x. 11.

‡ 58. 1 Kings xxi. 13; *Luke* iv. 29; *Ich.*

xiii. 12.

‡ 59. *Luke* xxiii. 46.

‡ 60. *Matt.*

v. 44; *Luke* vi. 28; *xiii.* 34.

‡ 1. *Acts* vii. 58; *xiii.* 20.

‡ 1. *Acts* xi. 12.

‡ 3. *Acts* vii. 58; *ix.* 1, 13, 21; *xii.* 4; *xv.* 10, 11; *1 Cor.* xv. 9; *Gal.* i. 13; *Phil.* iii. 6;

Tim. i. 13.

⁶ Προσειχον τε οι οχλοι τοις λεγομενοις υπο
 Assented and the crowds to the things being spoken by
 του φιλιππου ομοθυμαδον, εν τω ακουειν αυτους
 the Philip with one mind, in the to hear them
 και βλέπειν τα σημεια α ποιοι. ⁷ Πολλων γαρ
 and to see the signs which he did. Many for
 των εχοντων πνευματα ακαθαρτα, βοωντα φωνη
 of those possessing spirits unclean, crying with a voice
 μεγαλη εξηρχετο· πολλοι δε παραλελυμενοι
 loud came out; many and having been palsied
 και χωλοι εθεραπευθησαν. ⁸ Και εγενετο χαρα
 and lame were cured. And was joy
 μεγαλη εν τη πολει εκεινη.
 great in the city that.

⁹ Ανθρωπος δε τις, ονοματι Σιμων, προσηλπη
 A man but certain, by name Simon, formerly
 εν τη πολει, μαγεων, και εξιστων το εθνος
 in the city, practicing magic, and amazing the nation
 της Σαμαρειας, λεγων ειναι τινα εαυτον μεγαλ
 of the Samaria, saying to besomewhat himself great;
¹⁰ ο προσειχον παντες απο μικρου εως μεγα
 to whom they assented all from least to great
 λου, λεγοντες· Ουτος εστιν η δυναμις του θεου
 out, saying; This is the power of the God
 η καλουμενη μεγαλη. ¹¹ Προσειχον δε αυτω,
 which being called great. They attended and to him,
 δια το ικανω χρονω ταις μαγειαις εξεστακεναι
 because that for a long time with the magic arts to have amazed
 αυτους. ¹² Οτε δε επιστευσαν τω φιλιππω
 them. When but they believed the Philip

ευαγγελιζομενη * [τα] περι της βασιλειας
 announcing glad tidings [the thing] concerning the kingdom
 του θεου και του ονοματος Ιησου Χριστου,
 of the God and the name of Jesus Anointed,
 εβαπτίζοντο ανδρες τε και γυναικες. ¹³ Ο δε
 they were dipped men both and women. The and
 Σιμων και αυτοι επιστευσε, και βαπτισθεις ην
 Simon and himself believed, and having been dipped he was
 προσκαρτερων τω φιλιππω· θεωρων τε δυναμεις
 constantly attending to the Philip; beholding and miracles
 και σημεια μεγαλα γινομενα, εξιστατο.
 and signs great being done, he was amazed.

¹⁴ Ακουσαντες δε οι εν Ιερουσαλυμοις αποστολοι,
 Having heard and the in Jerusalem apostles,
 οτι δεδεκται η Σαμαρεια τον λογον του θεου,
 that had received the Samaria the word of the God,
 απεστειλαν προς αυτους τον Πετρον και Ιωαν
 they sent to them the Peter and John;
 νην ¹⁵ οιτινες καταβαιντες προσηυξαντο περι
 who having gone down offered prayer concerning
 αυτων, οπως λαβωσι πνευμα αγιον. ¹⁶ (Ουτω
 them, so that they might receive spirit holy. (Not yet
 γαρ ην επ ουδενι αυτων επιπετωκος, μονον
 for it was on any one of them having fallen, only

⁶ And the crowds with one mind attended to the things spoken by Philip, as they heard and saw the signs which he performed.

⁷ † For many of those possessing impure spirits, crying with a loud voice, were dispossessed; and many paralytic and lame persons were cured.

⁸ And there was * Much Joy in that city.

⁹ Now a certain man, named Simon, came before into the city † using magic, and astonishing the nation of Samaria, † saying that he himself was somebody great;

¹⁰ to whom all attended, from the least to the greatest, saying, "This is that which is called the GREAT POWER of God."

¹¹ And to him they gave heed, because that for a long time he had astonished them with his MAGIC ARTS.

¹² But when they believed Philip announcing glad tidings † concerning the KINGDOM of God, and the NAME of Jesus Christ, they were immersed, both Men and Women.

¹³ And Simon himself also believed; and having been immersed, he was constantly attending to PHILIP; and beholding the * SIGNS and great Miracles which were performed, he was astonished.

¹⁴ And the APOSTLES in Jerusalem having heard That SAMARIA had received the WORD of GOD, sent to them PETER and John;

¹⁵ who, having gone down, prayed for them that they might receive the holy Spirit;

¹⁶ † for it was not yet fallen on any of them; but they had only † been im-

* VATICAN MANUSCRIPT.—8. Much Joy.
 and great Miracles.

12. the things—omit.

13. signs

† 7. Mark xvi. 17.
 † 16 Acts xix. 2.

† 9. Acts xiii. 6.
 † 16. Matt. xxviii. 19; Acts ii. 38.

† 9. Acts v. 36.

† 12. Acts i. 3

δε βαπτισμενοι ὑπάρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.) ¹⁷ Τότε ἐπέτιθον τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάβανον πνεῦμα ἅγιον.

¹⁸ Ἰδὼν δὲ ὁ Σίμων, ὅτι δια τῆς ἐπιθεσεως τῶν χειρῶν τῶν ἀποστόλων διδοται τὸ πνεῦμα τοῦ ἁγίου, προσηνεγκεν αὐτοῖς χρῆματα,

καὶ εἰπὼν· Δότε καμοὶ τὴν ἐξουσίαν ταυτην, ἵνα ἐν ὀνόματι τοῦ κυρίου Ἰησοῦ ἐπιθῶ τὰς χεῖρας, λαμβανῇ πνεῦμα ἅγιον.

²⁰ Πέτρος δὲ εἶπε πρὸς αὐτόν· Το ἀργύριον σου σὺν σοὶ εἴη εἰς ἀπώλειαν· ὅτι τὴν δωρεάν σου θεὸς ἐνομίσας δια χρημάτων κτασθαι.

²¹ Οὐκ ἐστὶ σοὶ μερίς οὐδὲ κληρος ἐν τῷ λόγῳ τούτῳ· ἡ γὰρ καρδία σου οὐκ ἐστὶν εὐθεία ἐναντὶ τοῦ θεοῦ.

²² Μετανοήσον οὖν ἀπο τῆς κακίας σου ταυτης, καὶ δεηθῇ τοῦ θεοῦ, εἰ ἀρα ἀφεθή σοι ἡ ἐκποικία τῆς καρδίας σου.

²³ Εἰς γὰρ χολὴν πικρίας καὶ συνδισμόν ἀδικίας ὄρω σε οὐτα. ²⁴ Ἀποκριθεὶς δὲ ὁ Σίμων εἶπε· Δεηθῆτε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον, ὅπως μὴδὲν ἐπελθῇ ἐπ' ἐμὲ ὧν ἐειρηκατέ.

²⁵ Οἱ μὲν οὖν διαμαρτυραμένοι καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, πολλὰς τε κώμας τῶν Σαμαρειτῶν εὐηγγελίσαντες παντοῦ.

²⁶ Ἀγγέλους δὲ κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων· Ἀναστῆθι, καὶ πορεύου κατὰ μεσημβριαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἐρημος.

²⁷ Καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδὼν, ἀνὴρ Αἰθιοψ

mersed into the NAME of the LORD Jesus.

¹⁷ Then they placed their HANDS on them, and they received the holy Spirit.

¹⁸ And SIMON seeing That through the IMPOSITION of the HANDS of the APOSTLES, the SPIRIT was given, he offered them Money,

also this AUTHORITY, that on whom I place my HANDS, he may receive the holy Spirit."

²⁰ But PETER said to him, "May thy SILVER go to Destruction with thee, Because thou hast thought to buy the GIFT of God with Money.

²¹ Thou hast no Part nor Lot in this THING; for thy HEART is not right before GOD.

²² Reform, therefore, from this thy WICKEDNESS, and entreat the LORD, if perhaps the THOUGHT of thine HEART may be forgiven thee;

²³ for I see that thou art in the Gall of Bitterness, and in the Bond of Wickedness."

²⁴ And SIMON answering, said, "Entreat you the LORD in my behalf, that nothing of which you have spoken may come on me."

²⁵ Then THEY, having fully testified and spoken the WORD of the LORD, turned back for Jerusalem, and announced the glad tidings in Many Villages of the SAMARITANS.

²⁶ And an Angel of the Lord spoke to Philip, saying, "Arise, and go towards the South, by THAT ROAD LEADING DOWN from Jerusalem to Gaza;" this is a Desert.

²⁷ And having arisen, he went; and behold, an Ethiopian Eunuch, a Gran-

* VATICAN MANUSCRIPT.—18. SPIRIT WAS GIVEN.

22. the Lord, if.

16. Acts x. 43; xix. 8.

17. Acts xix. 8.

20. Acts x. 45; xi. 17.

23.

Ueb. xii. 18.

24. Gen. xx. 7, 17; Exod. viii. 8; Num. xxi. 7; 1 Kings xiii. 6

ευνουχος, δυναστης Κανδακης της βασιλεισσης
 a eunuch, a grandee of Candace of the queen
 Λιθιων, ὃς ἦν ἐπὶ πασης της γαλιλαας αὐτης· ὃς
 of Ethiopians, who was over all the venure of her, who
 ἐληλυθει προσκυνησων εἰς Ἱερουσαλημ, καὶ ἦν
 had come worshipping to Jerusalem, was
 τε ὑποστρεφων καὶ καθημενος ἐπὶ τῷ ἅρματι
 and returning and sitting in the chariot
 αὐτοῦ, καὶ ἀνεγίνωσκε τον προφητην Ἡσαιαν.
 of himself, and was reading the prophet Isaiah.
 29 Εἰπε δε το πνευμα τῷ Φιλίππῳ· Προσελθε,
 And said the spirit to the Philip, Go thou near,
 καὶ κολληθητι τῷ ἅρματι τούτῳ. 30 Προσδρα-
 and bejoined to the chariot this. 30 Prosdra-
 μων δε ὁ Φιλίππος ἤκουσεν αὐτοῦ ἀναγινωσκον-
 to and the Philip heard him reading
 τος τον προφητην Ἡσαιαν, καὶ εἶπεν· Ἀραγε
 the prophet Isaiah, and said; Truly
 γινώσκεις, ἃ ἀναγινώσκεις; 31 Ὁ δε εἶπε· Πῶς
 understandest thou, what thou readest? He but said; How
 γὰρ ἂν δύναμαι, εἰ μὴ τις ὀδηγήσῃ με;
 for should I be able, if no one should guide me?
 Παρεκάλεσε τε τον Φιλίππον, ἀναβαντα καθι-
 He called and the Philip, having gone up to sit
 σαι συν αὐτῷ. 32 Ἡ δε περιοχη της γραφης,
 with him. The and portion of the writing,
 ἣν ἀνεγίνωσκεν, ἦν αὕτη· Ὡς πρόβατον ἐπὶ
 which he was reading, was this; As a sheep to
 σφαγῆν ἤχθη, καὶ ὡς ἀμνος ἐναντίον τοῦ κει-
 slaughter was led, and as a lamb before the one
 ροντος αὐτοῦ ἀφῶνος, οὕτως οὐκ ἠνοίγει το
 shearing him is dumb, so not he opens the
 στόμα αὐτοῦ. 33 Ἐν τῇ ταπεινώσει αὐτοῦ ἡ
 mouth of himself. In the low estate of him the
 κρίσις αὐτοῦ ἤρθη· τὴν δε γενεαν αὐτοῦ τις
 judgment of himself was taken away; the and generation of him who
 διαγγησεται; ὅτι αἰρεται ἀπο της γῆς ἡ ζωὴ
 shall declare? because is taken away from the earth the life
 αὐτοῦ. 34 Ἀπεκρίθεις δε ὁ ευνουχος τῷ Φιλίπ-
 of him. Answering bathe eunuch to the Philip
 πῶ εἶπε· Δεσμαι σου, περὶ τίνος ὁ προφητὴς
 said; I beseech thee, concerning whom the prophet
 λέγει τούτου; περὶ εαυτοῦ, ἢ περὶ ἑτέρου
 says this? concerning himself, or concerning another
 τίνος; 35 Ἀνοίξας δε ὁ Φιλίππος τὸ στόμα
 one? Having opened and the Philip the mouth
 αὐτοῦ, καὶ ἀρξάμενος ἀπο της γραφης ταυτης,
 of himself, and having begun from the writing, this,
 ευηγγελισατο αὐτῷ τον Ἰησουν. 36 Ὡς δε ἐπο-
 announced glad tidings to him the Jesus. As and they
 ρεοντο κατὰ την ὁδον, ἤλθον ἐπὶ τι ὕδωρ· καὶ
 were going in the way, they came to a certain water; and
 φησιν ὁ ευνουχος· Ἰδου ὕδωρ· τι κωλύει με
 said the eunuch; Lo water; what hinders me

dee of Candace, * Queen
 of the Ethiopians, who was
 over All her TREASURY,
 and who had come to wor-
 ship at Jerusalem,

28 was returning, and
 sitting in his CHARIOT he
 was reading the PROPHET
 Isaiah.

29 And the SPIRIT said
 to PHILIP, "Approach,
 and join thyself to this
 CHARIOT."

30 And PHILIP running
 forward heard him read-
 ing * Isaiah the PROPHET,
 and he said, "Dost thou
 indeed understand what
 thou art reading?"

31 And HE said, "How
 can I, unless some one
 should guide me?" And
 he requested PHILIP to
 come up and sit with him.

32 Now the PORTION
 of the SCRIPTURE which
 he was reading was this,
 † "As a Sheep he was led
 to Slaughter, and like a
 "Lamb before the SHEAR-
 "ER is dumb, so he opens
 "not his MOUTH.

33 "In * his HUMILIA-
 "TION his JUDGMENT was
 "taken away; and who
 "will tell of his GENERA-
 "TION? Because his
 "LIFE is taken from the
 "EARTH."

34 And the EUNUCH
 answering PHILIP, said,
 "I beseech thee, of whom
 speaks the PROPHET this
 —of himself, or of some
 other person."

35 Then PHILIP open-
 ing his MOUTH, † and be-
 ginning from this SCRIP-
 TURE, announced the glad
 tidings of Jesus to him.

36 And as they were
 going on the ROAD, they
 came to a Certain Water;
 and the EUNUCH said,
 "Behold, Water! † what
 hinders my being immer-
 sed?" †

* VATICAN MANUSCRIPT.—27. Queen.
 HUMILIATION.

† 36. Verse 37 of the common version is spurious. It is not found in the Vatican MS., nor in the ancient Syriac. Griesbach rejects it; and it is cancelled or rejected by Grotius, Mill, Wetstein, Pearce, Tittman, Knapp, Lachmann, Tischendorf, and others.

‡ 33. Isa. lili. 7. 3.

‡ 35. Luke xlii. 27; Acts xviii. 28.

‡ 35. Acts x. 47.

βαπτισθῆναι; ³⁸ **Και ἐκέλευσε στήναι τὸ ἄρμα·**
to be dipped? And he ordered to stand the chariot.
καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ ὃ, τὸ
and they went down both into the water the, both
Φίλιππος καὶ ὁ εὐνούχος· καὶ ἐβάπτισεν αὐτὸν.
Philip and the eunuch; and he dipped him.
39 Ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα
When and they came up out of the water, spirit
κυρίου ἤρπασε τὸν Φίλιππον· καὶ οὐκ εἶδεν
of lord seized the Philip; and not saw
αὐτὸν οὐκέτι ὁ εὐνούχος· ἐπορεύετο γὰρ ἡν
him no longer the eunuch; he went for the
ὁδὸν αὐτοῦ χαίρων. ⁴⁰ **Φίλιππος δὲ εὗρεθῇ εἰς**
way of himself: rejoicing. Philip but was found into
Ἀζώτων· καὶ διερχόμενος εὐηγγελίζετο τὰς
Azotus; and passing through he announced glad tidings the
πολεῖς πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισα-
cities all, till of the to come him into Cae-
ρείαν.
rea.

ΚΕΦ. θ'. 9.

1 Ὁ δὲ Σαυλός ἐτι ἐμπνέων ἀπειλῆς καὶ
Tue and Saul still breathing of threatening and
φόνου εἰς τοὺς μαθητάς του κυρίου, προσελθὼν
slaughter towards the disciples of the Lord, coming
τῷ ἀρχιερεῖ, ἡτήσατο παρ' αὐτοῦ ἐπιστολάς
to the high-priest, he desired from him letters
εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ἵπως εἴαν
to Damascus to the synagogues, that if
τινας εὕρῃ τῆς ὁδοῦ ὄντας, ἀνδρας τε καὶ
any he might find of the way being, men both and
γυναῖκας, δεδεμένους ἀγαγῇ εἰς Ἱερουσαλὴμ.
women, having been bound he might lead into Jerusalem.
2 Ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν ἐγγίzeiv
In and the to go, came him to draw near
τῇ Δαμασκῷ· καὶ ἐξαίφνης περιστράψεν αὐτὸν
to the Damascus; and suddenly flashed around him
φῶς ἀπο τοῦ οὐρανοῦ· καὶ πετῶν ἐπὶ τὴν γῆν,
alight from the heaven; and having fallen to the earth.
ἤκουσε φωνὴν λεγούσαν αὐτῷ· Σαῦλ, Σαῦλ·
he heard a voice saying to him; Saul, Saul;
τί με διώκεις; ³ **Εἶπε δὲ· τίς εἰ, κύριε;** ⁴ **Ὁ**
why me doest thou persecute? He said and; who art thou, O lord? The
δὲ κύριος εἶπεν· Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώ-
and Lord said; I am Jesus whom thou persecu-
κεις· ⁵ **ἀλλὰ ἀναστῆθι καὶ εἰσλθε εἰς τὴν πόλιν,**
test; but stand thou up and enter into the city,
καὶ λαληθήσεται σοι τι σε δεῖ ποιεῖν.
and it shall be told to thee what thou it is necessary to do.
7 Οἱ δὲ ἄνδρες οἱ συνοδευόντες αὐτῷ, εἰστήκει-
The and men those traveling with him, stood
σαν ἐννεοί, ἀκουόντες μὲν τῆς φωνῆς, μηδὲνα
dumb, hearing indeed the voice, no one
δὲ θεωρούντες. ⁸ **Ἦγερθῇ δὲ ὁ Σαυλὸς ἀπο τῆς**
but seeing. Arose and the Saul from the
γῆς· ἀνεφγμενων δὲ τῶν οφθαλμῶν αὐτοῦ,
earth; having been opened and the eyes of him,

38 And he ordered the
CHARIOT to stop; and they
both went down into the
WATER, both PHILIP and
the EUNUCH, and he im-
mersed him.

39 And when they came
up out of the WATER, the
Spirit of the Lord seized
PHILIP; and the EUNUCH
saw him no more, for he
WENT HIS WAY rejoicing.

40 Philip, however, was
found at Azotus; and pas-
sing through, he announc-
ed the glad tidings in all
the CITIES, till he came
to Caesarea.

CHAPTER IX.

1 And Saul, still breath-
ing out Threatenings and
Slaughter against the DIS-
CIPLES of the LORD, pro-
ceeding to the HIGH-
PRIEST,

2 asked from him Let-
ters to the SYNAGOGUES
at Damascus, that if he
should find Any of that
RELIGION, whether Men
or Women, he might bring
them bound to Jerusalem.

3 And as he was GOING
ALONG, he came near to
DAMASCUS; and suddenly
a Light from HEAVEN
flashed around him.

4 and having fallen to
the EARTH, he heard a
Voice saying to him,
"Saul, Saul, why dost thou
persecute Me?"

5 And he said, "Who
art thou, Sir?" And he
said, "I am Jesus whom
thou persecutest."

6 But arise, and go into
the CITY, and it shall be
told thee what thou must
do."

7 And THOSE MEN
traveling with him, stood
speechless, hearing indeed
the VOICE, but seeing no
one.

8 And Saul arose from
the EARTH; and his EYES
having been opened, he

* VATICAN MANUSCRIPT.—30. HIS WAY.

5. HE.

† 80. 1 Kings xviii. 12; 2 Kings ii. 16; Ezek. iii. 12, 14.
1 Tim. i. 13. † 2. Acts x. c. 9, 23. † 3. Acts xxii. 6; xxvi. 12.
xxv. 40. † 7. Dan. x. 7; Acts xxii. 9; xxvi. 13.

† 1. Acts viii. 3; Gal. i. 17;
† 4. Matt.

οὐδεὶς ἐβλεπε· χειραγωγούντες δὲ αὐτὸν εἰση-
no one he saw; leading by the hand and him they
γαγον εἰς Δαμασκόν·⁹ καὶ ἡν ἡμέρας τρεῖς μὴ
into Damascus; and he was days three not
βλεπων· καὶ οὐκ ἐφαγεν, οὐδὲ ἐπινεν.
was; and not a, nor drank.

¹⁰ Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ ὀνοματι
Was and a certain disciple in Damascus by name
Ἀνaniaς, καὶ εἶπε πρὸς αὐτὸν ὁ κυριος ἐν ὄρα-
Ananias, and said to him the Lord in a

vision· Ἀνania. Ὁ δὲ εἶπεν· Ἰδου ἐγώ, κυριε.
Ananias. He and said; Lo I, O Lord.

¹¹ Ὁ δὲ κυριος πρὸς αὐτὸν· Ἀναστας πορεύθητι
The and Lord to him; Having arisen go thou

επὶ τὴν ῥύμην τὴν καλουμένην εὐθεῖαν, καὶ
on the street that being called Straight, and

ζητήσον ἐν οἰκίᾳ Ἰουδα Σαυλὸν ὀνοματι, Ταρ-
seek for in house of Judas Saul by name, of Tar-

σια· ἰδου γὰρ προσευχεται,¹² καὶ εἶδεν ἐν ὄρα-
sias; lo for he prays, and saw in a

ματι ἄνδρα ὀνοματι Ἀνaniaν, εἰσελθόντα καὶ
vision a man by name Ananias, having come in and

τίθεντα αὐτῇ χειρά, ὥπως ἀνεβλεψῇ.¹³ Ἀπεκ-
having placed to him a hand, that he might receive sight. An-
ριβη δὲ Ἀνaniaς· Κυριε, ἀκηκοὰ ἀπο πολλῶν
wered and Ananias; O Lord, I have heard from many

περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίη-
concerning the man this, what things bad he did

σε τοῖς ἁγίοις σου ἐν Ἱερουσαλὴμ.¹⁴ Καὶ ὥδε
to the saints of thee in Jerusalem. And here

εἶχει ἐξουσίαν παρὰ τῶν ἀρχιερέων, θῆσαι παν-
he has authority from the high-priests, to bind all

τας τοὺς ἐπικαλουμένους τὸ ὄνομα σου.¹⁵ Εἶπε
those calling upon the name of thee. Said

δὲ πρὸς αὐτὸν ὁ κυριος· Πορεύου, ὅτι σκευὸς
and to him the Lord; Go thou, because a vessel

ἐκλογῆς μοι ἐστὶν οὗτος, τοῦ βαστάσαι τὸ ὀνο-
chosen to me is this, of thee to bear the name

μα μου ἐνώπιον ἐθνῶν, καὶ βασιλέων, υἱὸν τε
of me before nations, and kings, sons and

Ἰσραὴλ.¹⁶ Ἐγὼ γὰρ ὑποδείξω αὐτῷ, ὅσα
of Israel. I for will point out to him, what things,

δεῖ αὐτὸν ὕπερ τοῦ ὀνοματος μου παθεῖν.
is behoven him in behalf of the name of me to suffer.

¹⁷ Ἀπῆλθε δὲ Ἀνaniaς καὶ εἰσηλθεν εἰς τὴν
Went away and Ananias and entered into the

οἰκίαν· καὶ ἐτίθει ἐπ' αὐτὸν τὰς χεῖρας, εἶπε·
house, and having placed on him the hands, he said;

Σαυλ ἀδελφε, ὁ κυριος ἀπεσταλκε με, (Ἰησοῦς
Saul O brother, the Lord has sent me, (Jesus

saw No one; but leading him by the hand they con-
ducted him to Damascus.

⁹ And he was three Days without sight, and neither ate nor drank.

¹⁰ Now there was in Damascus a certain Dis-
ciple, † named Ananias; and the LORD said to him in a Vision, "Ananias." And HE said, "Behold, I am here, Lord."

¹¹ And the LORD said to him, "Arise, and go into † THAT STREET which is CALLED Straight, and inquire in the house of Judas, for † a man of † Tarsus, named Saul; for behold, he is praying.

¹² and has seen in a Vision a Man, named Ananias, entering, and laying his * HANDS on him, that he might recover his sight."

¹³ And Ananias answered, "Lord, I have heard from many concern-
ing this MAN, how much Evil he has done to thy SAINTS in Jerusalem;

¹⁴ and here, he has Au-
thority from the HIGH-
PRIESTS to bind ALL who † INVOKE thy NAME."

¹⁵ But the LORD said to him, "Go; Because he is to me † a chosen Vessel, to BEAR my NAME before Nations, and * Kings, and Sons of Israel;

¹⁶ for † I will point out to him what things he must suffer in behalf of my NAME."

¹⁷ And Ananias de-
parted, and entered the HOUSE, and placing his HANDS on him, said, "Bro-
ther Saul, the LORD sent me, even THAT Jesus who

* VATICAN MANUSCRIPT.—12. HANDS on him.

13. also Kings.

† 11. This street has continued under the same name to the present day. It runs in a direct line from the eastern to the western gate, a distance of three miles. † 11. Tar-
sus, was the capital of Cilicia, situated on the banks of the *Cidus*, which flowed through the midst of it. It is now called *Tarsus*. As a seat of learning, it ranked with Athens and Alexandria. Its inhabitants, in the time of Julius Caesar, were endowed with all the privileges of Roman citizens.

† 16. Acts xxii. 12.

† 11. Acts xxi. 20; xxii. 3.

† 14. Acts vii. 50; verse 21;

xxii. 10; 1 Cor. i. 2; 3 Tim. ii. 21.

† 15. Acts xiii. 2; xxii. 21; xxvi. 17; Rom. i. 1;

Eph. iii. 7, 8.

† 16. 2 Cor. xi. 23.

ὁ οὐρανοῦ σοι ἐν τῇ ὁδῷ ἢ πρὸς ἀνα-
behaving appeared to thee in the way in which thou camest, that thou
βλεψῆς, καὶ πλησθῆς πνεύματος ἁγίου. 18 Καὶ
mayest receive sight, and mayest be filled of spirit Holy. And
εὐθὺς ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ
immediately fell from the eyes of him
ὥστε λεκίδες, ἀνεβλέψε τε· καὶ ἀναστὰς ἐβαπ-
as it were scales, he recovered sight and, and having arisen he was
τίσθη. 19 Καὶ λαβὼν τροφὴν ἐνίσχυται. Ἐγεν-
dipped. And having taken food he was strengthened. He
εἶτο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας
was and with the in Damascus disciples days
τινας. 20 Καὶ εὐθὺς ἐν ταῖς συναγωγαῖς
several. And immediately in the synagogues
ἐκήρυσσε τὸν Ἰησοῦν, ὅτι οὗτος ἐστὶν ὁ υἱὸς
he proclaimed the Jesus, that this is the son
τοῦ θεοῦ. 21 Ἐξίστατο δὲ πάντες οἱ ἀκούοντες,
of the God. Were amazed and all those having heard,
καὶ εἶπον· Οὐχ οὗτος ἐστὶν ὁ κορβήσας ἐν
and said; Not this is the one having wasted in
Ἱερουσαλὴμ τοὺς ἐπικαλοῦμενους τὸ ὄνομα
Jerusalem those calling upon the name
τούτου; καὶ ὧδε εἰς τούτο ἐληλυθεῖ, ἵνα διδ-
this? and here for this had come, that having
μενους αὐτοὺς ἀγαγῇ ἐπὶ τοὺς ἀρχιερεῖς.
bound them he might lead to the high-priests.
22 Σαῦλος δὲ μάλλον ἐνεδυναμύετο, καὶ συνε-
Saul but more was strengthened, and perplexed
χυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δα-
the Jews those dwelling in Da-
μασκῷ, συμβιβάζων, ὅτι οὗτος ἐστὶν ὁ Χριστός.
mascus, proving, that this is the Anointed.
23 Ὅς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβου-
When and were fulfilled days many, consulted
λεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν. 24 Ἐγνωσθῇ
together the Jews to kill him; was made known
δὲ τῷ Σαῦλ ἡ ἐπιβουλὴ αὐτῶν· παρεθροῦν
but to the Saul the plot of them; they were watching
τε τὰς πυλὰς ἡμέρας τε καὶ νυκτός, ὥπως αὐτὸν
and the gates day both and night, that him
ἀνέλωσι. 25 Λαβὼντες δὲ αὐτὸν οἱ μαθηταί
they might kill. Having taken but him the disciples
νυκτός, κατήκαν διὰ τοῦ τεύχους, χαλασάντες
by night, they let down through the wall, lowering
ἐν σκυριδί. 26 Παραγενόμενος δὲ εἰς Ἱερουσα-
in a basket. Having come and into Jerusalem,
λῆβ, ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς· καὶ
he tried to unite himself to the disciples; and
πάντες ἐφοβούντο αὐτόν, μὴ πιστεύοντες ὅτι
all feared him, not believing that
ἐστὶ μαθητῆς. 27 Βαρναβᾶς δὲ ἐπιλαβόμενος
he is a disciple. Barnabas but having taken

APPEARED to thee on the
the ROAD in which thou
camest, in order that thou
mayest receive sight, and
be filled with holy Spirit.

18 And immediately
something fell from * His
EYES, like Scales, and he
recovered sight; and ris-
ing up, he was immersed.

19 And having received
Food he was strengthened;
and was with the DISCIP-
LES in Damascus several
Days.

20 And immediately in
the SYNAGOGUES he pro-
claimed JESUS, That he
is the SON of GOD.

21 But ALL who heard
him were astonished, and
said, "Is not this HE
who in Jerusalem spread
DESOLATION among THEM
who CALL on this NAME,
and had come here for this
purpose, that he might lead
them bound to the HIGH-
PRIESTS?"

22 But Saul increased
more in power; and * per-
plexed those JEWS DWEL-
LING in Damascus, demon-
strating That this is the
MESSIAH.

23 And when † many
Days were fulfilled, ‡ the
JEWS conspired to kill
him;

24 but their PLOT was
made known to Saul. And
they * also watched the
GATES both Day and Night,
that they might murder
him.

25 But the DISCIPLES
took him by Night, and
‡ through the wall lower-
ed him down in a Basket.

26 † And having come
to Jerusalem he attempted
to associate with the DIS-
CIPLES; but they all feared
him, not believing That he
was a Disciple.

27 But Barnabas taking

* VATICAN MANUSCRIPT.—18. HIS EYES.

22. PERPLEXED THOSE JEWS DWELLING.

24. ALSO WATCHED THE GATES.

† 23. The many days here alluded to, probably included the three years mentioned by Paul in Gal. i. 18, during which he preached in Damascus and visited Arabia.

‡ 21 Acts viii. 8: verse 1; Gal. i. 13, 23. † 22. Acts xviii. 23. † 23. Acts xxiii. 13; xiv. 3, 2 Cor. xi. 36. † 25. Josh. ii. 15; 1 Sam. xix. 12; 2 Cor. xi. 33. † 26. Acts xxii. 17; Gal. i. 17, 16.

αὐτὸν, ᾤγαγε πρὸς τοὺς ἀποστόλους, καὶ διη-
him, brought to the apostles, and re-
ῆσάτο αὐτοῖς, πῶς ἐν τῇ ὁδῷ εἶδε τὸν κυρίον,
told to them, how in the way he saw the Lord,
καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ
and that he spoke to him, and how in Damascus
ἐπαρρησίασατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. ²⁸ Καὶ
he spoke boldly in the name of the Jesus. And
ἔν μὲν αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος
between with them coming in and going out
ἐν Ἱερουσαλὴμ, * [καὶ] παρρησίαζομενος ἐν τῇ
in Jerusalem, [and] speaking boldly in the
ὀνοματί τοῦ κυρίου * [Ἰησοῦ]. ²⁹ Ἐλάλει τε
name of the Lord [Jesus.] He spoke and
καὶ συνεζητεῖ πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ
and contended with the Hellenists; they but
ἐπιχειροῦν αὐτὸν ἀνελεῖν. ³⁰ Ἐγγιγνότες δὲ οἱ
took in hand him to kill. Having known but the
ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισαρείαν, καὶ
brethren they brought down him to Caesarea, and
ἐξέπεστεύλαν αὐτὸν εἰς Τάρσον. ³¹ Αἱ μὲν οὖν
sent away him into Tarsus. The indeed then
ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας
congregations in whole of the Judea and Galilee
καὶ Σαμαρείας εἶχον εἰρήνην, οἰκοδομουμέναι
and Samaria had peace, being built up
καὶ πορευόμεναι τῷ φόβῳ τοῦ κυρίου καὶ τῇ
and proceeding in the fear of the Lord and the
παράκλησιν τοῦ ἁγίου πνεύματος, ἐπληθύνοντο.
exhortation of the holy spirit, were multiplied.

² Ἐγένετο δὲ Πέτρον, διερχόμενον δια παν-
it happened and Peter, passing through all
τῶν, κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς
to have gone down also to the saints those
κατοικοῦντας Λυδᾶν. ³² Εὗρε δὲ ἐκεῖ ἄνθρω-
dwelling Lydda. He found and there a man
πὸν τινὰ Αἰνεᾶν ὀνοματί, ἐξ ἑτῶν ὀκτὼ κατα-
from him Keesa by name, from years eight being
κείμενον ἐπὶ κρᾶββατῷ, ὃς ἦν παραλελυμένος.
laid in bed, who was a paralytic.

³³ Καὶ εἶπεν αὐτῷ ὁ Πέτρος· Αἰνεᾶ, ἵαται σε
And said to him the Peter; Keesa, arise thou
Ἰησοῦς ὁ Χριστὸς· ἀναστῆθι, καὶ στρώσον σε
Jesus the Anointed; arise thou, and make the bed for
αὐτῷ. Καὶ εὐθὺς ἀνέστη. ³⁴ Καὶ εἶδον αὐτὸν
thymself. And immediately he arose. And saw him
πάντες οἱ κατοικοῦντες Λυδᾶν καὶ τὸν Σαρῶνα,
all those dwelling Lydda and the Sharon,
οἱ τιν· ἐπέστρεψαν ἐπὶ τὸν κύριον. ³⁵ Ἐν Ἰορ-
who turned to the Lord. In Jop-
πη δὲ τις ἦν μαθητὴς ὀνοματί Ταβίθα, ἥ διερ-
pe and certain was a female disciple named Tabitha, which being
μνησόμενη λέγεται Δορκὰς· αὕτη ἦν πλήρης
translated is called Dorcas; she was full
ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν ὧς ἐποίησεν.
of good works and of alms which she did.

him, conducted him to the APOSTLES, and related to them how he saw the LORD on the ROAD, and That he spoke to him, and how he spoke publicly in Damascus in the NAME of JESUS.

²⁸ † And he was with them coming in and going out at Jerusalem, speaking publicly in the NAME of the LORD.

²⁹ And he spoke and disputed with the Hellenists; † they however undertook to kill him.

³⁰ But the BROTHERN having been informed of it, conducted him to Cesarea, and sent him to Tarsus.

³¹ Then the * CHURCH had Peace in All JUDAEA, and Galilee, and Samaria; and being built up, and walking in the FEAR of the Lord, and in the admonition of the HOLY Spirit, was increased.*

³² And Peter, passing through all places, happened to go down also to those SAINTS DWELLING at Lydda.

³³ And he found a certain Man named Enneas, who, being palsied, had been on a bed for eight years.

³⁴ And PETER said to him, "Enneas, † Jesus the MESSIAH, restores thee; arise, and make the bed for thyself." And he instantly arose.

³⁵ And ALL THOSE DWELLING in Lydda and Sharon saw him; † and they turned to the LORD.

³⁶ And there was in Joppa a Certain female Disciple named † Tabitha, (which being translated signifies Dorcas;) she was full of good Works and Charities which she did.

* VATICAN MANUSCRIPT.—28. and—omit.

28. Jesus—omit.

31. the church.

31. was increased.

† 28. Tabitha, is a Syria word, and Dorcas a Greek word, both signifying an antelope. The name here is expressive of beauty; as "antelopes are particularly remarkable for their beautiful eyes." See Philb. 11.

† 27. verse 20, 22.
Acts 11. 6, 10; 14. 10.

† 23. Gal. 1. 18.
† 25. Acts 21. 31.

† 29. verse 22; 2 Cor. 21. 25.

† 24.

³⁷ Εγενετο δε εν ταις ἡμεραις ἐκειναις ασθενη-
It happened and in the days those having
σασαν αὐτὴν ἀποθανεῖν· λουσάντες δὲ * [αὐτὴν]
been sick her to have die!; having washed and [her]
ἐθήκαν ἐν ὑπερφφ. ³⁸ Ἐγγυς δὲ οὐσης Λυδδης
they laid in an upper room. Near and being Lydda
τῇ Ἰοκπῇ, οἱ μαθηταὶ ἀκουσάντες ὅτι Πέτρος
to the Joppa, the disciples having heard that Peter
ἐστὶν ἐν αὐτῇ, ἀπεστείλουν δύο ἀνδρας πρὸς
is in her, sent two men to
αὐτὸν, παρακαλῶντες μὴ ὀκνεῖσαι διελθεῖν ἕως
him, entreating not to delay to come over to
αὐτῶν. ³⁹ Ἀναστὰς δὲ Πέτρος συνήλθεν αὐτοῖς·
them. Having arisen and Peter came with them;
ὃν παραγενόμενον ἀνηγάγον ἐἰς τὸ ὑπερφφον,
whom having come they led into the upper room,
καὶ παρῆσθησαν αὐτῷ πασαι αἱ χηραὶ κλαίου-
and stood beside him all the widows weeping,
σαι, καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱματια,
and showing tunics and mantles,
ὅσα ἐποίησε μετ' αὐτῶν οὐσα ἡ Δορκας.
as many as she made with them being the Dorcas.
⁴⁰ Ἐκβάλων δὲ ἐξω πάντας ὁ Πέτρος, θεῖς
Having put and out all the Peter, having placed
τὰ γόνατα προσηύχάτο· καὶ ἐπιστρέψας πρὸς
the knees he prayed; and having turned to
τὸ σῶμα, εἶπε· Ταβίθα, ἀναστήθι. Ἡ δὲ
the body, said, Tabitha, do thou arise. She and
ἠνοιξε τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδούσα τὸν
opened the eyes of herself; and seeing the
Πέτρον, ἀνεκάθισε. ⁴¹ Δούς δὲ αὐτῇ χεῖρα,
Peter, sat up. Having given and to her a hand,
ἀνέστησεν αὐτὴν· φωνήσας δὲ τοὺς ἁγίους καὶ
he raised her; having called and the saints and
τὰς χηρας, παρῆσθησεν αὐτῇ ζῶσαν. ⁴² Γνωσ-
the widows, he presented her living. Known
τὸν δὲ ἐγένετο καὶ ὅλης τῆς Ἰοκπῆς· καὶ
and it became in whole of the Joppa; and
πολλοὶ ἐκίστησαν ἐπὶ τοῦ κυρίου. ⁴³ Ἐγενετο
many believed in the Lord. It happened
δὲ ἡμέρας ἱκανὰς μένειν αὐτὸν ἐν Ἰοκπῇ, παρα-
and days many to remain him in Joppa, with
τινὶ Σίμωνι βυρρσεῖ.
one Simon a tanner.

ΚΕΦ. Ι'. 10.

¹ Ἄνθρωπος δὲ τις ἐν Καισαρείᾳ, ὀνοματι Κορνη-
A man and certain in Caesarea, by name Corne-
λιος, ἐκατονταρχὴς ἐκ σπειρῆς τῆς καλουμένης
lius, a centurion of a cohort that being called
Ἰταλικῆς, ² εὐσεβὴς καὶ φοβούμενος τὸν θεόν
Italian, pious and fearing the God
συν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν * [τε] ἐλεημο-
with all the house of himself, doing [and] alms
συνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ θεοῦ
many to the people, and praying of the God
διαπαντός· ³ εἶδεν ἐν ὁραματι φανερώς, ὥσπερ
always; he saw in a vision clearly, about

³⁷ And it happened in those DAYS, that she was sick and died; and having washed they placed her in an upper room.

³⁸ Now Lydda being near to JOPPA, and the DISCIPLES having heard That Peter was there, sent Two Men to him entreating, * "Do not delay to come over to us."

³⁹ And Peter arose and went with them; and having arrived they conducted him to the UPPER ROOM; and All the WIDOWS stood beside him weeping, and showing the TUNICS and Mantles which DORCAS made, while she was with them.

⁴⁰ But PETER † putting them all out, kneeled down and prayed; and turning to the BODY, † he said, "Tabitha, arise!" And she opened her EYES; and beholding PETER, she sat up.

⁴¹ And giving her his Hand, he raised her; and having called the SAINTS and WIDOWS, he presented her living.

⁴² And it became known through All * Joppa; and many believed in the LORD.

⁴³ And it occurred, he continued many DAYS in Joppa, with One † Simon a Tanner.

CHAPTER X

¹ And a certain Man in Caesarea, named Cornelius, a Centurion of THAT Cohort CALLED the Italian,

² † a pious man, and one fearing God with All his HOUSE, doing many Charities for the PEOPLE, and praying to GOD always,

³ † saw distinctly in a Vision, * about the ninth

* VATICAN MANUSCRIPT.—37. her—omit.
42. Joppa. 2. and—omit. 8. as if about.

† 40. Matt. ix. 25.
† 41. Acts x. 6.

† 40. Mark v. 41, 42; John xi. 43.
† 2. verse 22.

† 3. verse 30; xi. 13.

38. Do not delay to come over to us.

† 42. John xi. 45; xii. 11.

ὥραν ἐννατὴν τῆς ἡμέρας, ἀγγελον τοῦ θεοῦ
hour ninth of the day, a messenger of the God
εἰσελθόντα πρὸς αὐτον, καὶ εἰπόντα αὐτῷ·
having come to him, and saying to him,
Κορνηλίε.

4 Ὁ δὲ ἀτενίσας αὐτῷ καὶ
O Cornelius, He and having looked steadily to him and

ἐμβοβος γινόμενος, εἶπε· Τί ἐστὶ, κύριε;
afraid becoming, he said, What is it, O Sir?

Εἶπε δὲ αὐτῷ· Αἱ προσευχαὶ σου καὶ αἱ ἐλεη-
He said and to him; The prayers of thee and the alms

μοσυναὶ σου ἀνεβήσαν εἰς μνημόσυνον ἐνώπιον
of thee went up for a memorial before

τοῦ θεοῦ. 6 Καὶ νῦν πέμψον εἰς Ἰοππὴν ἄνδρας,
the God. And now send into Joppa men,

καὶ μετὰπεμψαί Σίμωνα, ὃς ἐπικαλεῖται Πέτρος·
and send after Simon, who is surnamed Peter;

6 οἷτος ξενίζεται παρα τινὶ Σίμωνι βυρσεῖ, ὃς
he lodges with one Simon a tanner, to whom

ἐστὶν οἰκία παρα θαλάσσαν. 7 Ὡς δὲ ἀκηλθεν
is a house by sea. When and went away

ὁ ἀγγελος, ὃ λαλῶν αὐτῷ, φωνήσας δύο τῶν
the messenger, that speaking to him, having called two of the

οἰκετῶν αὐτοῦ, καὶ στρατιωτὴν εὐσεβῆ τῶν
house servants of himself, and a soldier pious of those

προσκαρτερούντων αὐτῷ, 8 καὶ ἐξηγησάμενος
constantly attending him, and having related

αὐτοῖς πάντα, ἀπέστειλεν αὐτοὺς εἰς τὴν
to them all things, He sent them into the

Ἰοππὴν. 9 Τῇ δὲ ἐπαυριον, ὁδοιπορούντων
Joppa. On the and morrow, journeying the journey

ἐκείνων, καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέ-
of them, and to the city drawing near, went up Pet-

ρος ἐπὶ τὸ δάμα προσευξασθαι, περὶ ὥραν
to the roof to pray, about hour

ἑκτῇ. 10 Ἐγενετο δὲ προσπεῖνος, καὶ ᾔθελε
sixth. He became and very hungry, and wished

γενῶσθαι· παρασκευάζοντων δὲ ἐκείνων, ἐπε-
to eat, making ready and of them, fell

πέσεν ἐπ' αὐτον ἐκστασις, 11 καὶ θεωρεῖ τον οὐρα-
on him a trance, and he beholds the heaven

νον ἀνεφῆγμενον, καὶ καταβαῖνον σκευος τι ὡς
having been opened, and coming down a vessel certain like

ὀθόνην μεγάλην, τεσσαρσιν ἀρχαῖς δεδεμένην,
a sheet great, four ends having been bound,

καὶ καθιμενον ἐπὶ τῆς γῆς. 12 ἐν ᾧ ὤκνηρχε
and being lowered down to the earth; in which were

πάντα τα τετραπόδα τῆς γῆς καὶ τὰ θηρία καὶ
all the four-footed beasts of the earth and the wild beasts and

τα ἐρπετα καὶ τὰ πετεινα τοῦ οὐρανοῦ· 13 καὶ
the creeping things and the birds of the heaven; and

ἐγενετο φωνὴ πρὸς αὐτον· Ἀναστας, Πέτρε,
came a voice to him; Having arisen, O Peter,

θνήσκον καὶ φάγε. 14 Ὁ δὲ Πέτρος εἶπε· Μὴ δα-
sacrifices and eat. The but Peter said; By no

Hour of the DAY, an Angel
of God coming in to him,
and saying to him, "Cor-
nelius!"

4 And steadily gazing
at him, and becoming
afraid, he said, "What is
it, Sir!" And he said to
him, "Thy PRAYERS and
thine ALMS went up as a
Memorial before God."

5 And now send Men to
Joppa, and invite one Si-
mon, who is surnamed Pe-
ter;

6 he lodges with †One
Simon a Tanner, whose
House is by the Sea.

7 And when THAT AN-
GEL which SPOKE to him
was gone away, he called
two of *the HOUSE SER-
VANTS, and a pious Soldier
of THOSE who ATTENDED
constantly on him;

8 and having related to
them all things, he sent
them to JOPPA.

9 And on the NEXT DAY,
† while they were pursu-
ing their journey, and
drawing near to the CITY,
‡ Peter went upon † the
ROOF to pray, about the
sixth Hour.

10 And he became very
hungry, and wished to eat;
but while they were mak-
ing ready, a Trance fell on
him,

11 and he beheld †HEA-
VEN opened, and a certain
Vessel like a great Sheet
descending, * being let
down by the Four Ends to
the EARTH;

12 in which were * All
the QUADRUPEDS and
REPTILES of the EARTH,
and BIRDS of HEAVEN.

13 And a Voice came to
him, "Rise, Peter, kill and
eat."

14 But PETER said,
"By no means, Lord;

* VATICAN MANUSCRIPT.—7. the HOUSE SERVANTS. Ends to the EARTH.

11. All the QUADRUPEDS and REPTILES of the EARTH.

† 9 It was about forty miles from Joppa to Caesarea, therefore the messengers must have travelled a part of the night to reach Joppa towards noon on the next day. † 9. It has been remarked before, that the houses in Palestine had flat roofs, on which people walked, conversed, meditated and prayed.

† 9. Acts ix. 43.

‡ 10. Acts xi. 5.

‡ 11. Acts vii. 50.

μὴ, κυρίᾳ· ὅτι οὐδέποτε ἐφαγον τὰν κοινὸν ἢ
means, O lord; because never I ate any thing common or
ἀκαθάρτον. 15 Καὶ φωνὴ πάλιν ἐκ δευτέρου
unclean. And a voice again a second time

πρὸς αὐτὸν. Ἄ ὁ θεὸς ἐκαθάρισε, σὺ μὴ κοινῶν.
to him. What the God has cleansed, thou not pollute.

16 Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν ἀνελη-
This and was done forthree times; and again was taken

φθῆ το σκευὸς εἰς τὸν οὐρανόν. 17 Ὡς δὲ ἐν-
up the vessel into the heaven. As and in

ἑαυτῷ διηπορεῖ ὁ Πέτρος, τί ἂν εἴη τὸ ὄραμα
himself was pondering the Peter, what might be the vision

ὃ εἶδε, καὶ ἰδού, οἱ ἄνδρες ὁ ἀπεσταλμένοι
which he saw, even lo, the men those being sent

ἀπο τοῦ Κορνηλίου, διερωτήσαντες τὴν οἰκίαν
from the Cornelius, having inquired for the house

Σιμωνος, ἐστῆσαν ἐπὶ τὸν πυλῶνα· 18 καὶ
of Simon, stood at the gate; and

φωνήσαντες ἐκυθάροντο, εἰ Σίμων ὁ ἐπικαλού-
having called aloud they asked, if Simon he being called

μένος Πέτρος ἐνθάδε ξενίζεται.
Peter here lodges.

19 Τοῦ δὲ Πέτρου διενθυμουμένου περὶ τοῦ
The and Peter reflecting concerning the

ὄραματος, εἶπεν * [αὐτῷ] τὸ πνεῦμα· Ἰδού, ἄνδρες
vision, said [to him] the spirit; Lo, men

τρεῖς ζητοῦσι σε· 20 ἀλλὰ ἀναστὰς κατα-
three are seeking thee; but having arisen do thou

βηθί, καὶ κορευοῦ σὺν αὐτοῖς, μὴδὲν δια-
go down, and go with them, nothing doubt-

κρικομένους ὅτι ἐγὼ ἀπεσταλκα αὐτοῦς. 21 Κατα-
ing because I have sent them. Having gone

βάς δὲ Πέτρος πρὸς τοὺς ἄνδρας, εἶπεν· Ἰδού,
down but Peter to the men, said; Lo,

ἐγὼ εἰμι, ὃν ζητεῖτε· τίς ἡ αἰτία, δι' ἣν
am, whom you seek; what the cause, on account of which

παρεστέ; 22 Οἱ δὲ εἶπον· Κορνηλίου εκατονταρ-
you are present? They and said; Cornelius a centurion,

χῆς, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν θεόν,
a man just and fearing the God,

μαρτυρούμενος τε ὑπὸ ὅλου τοῦ ἐθνους τῶν Ἰου-
being testified of and by whole of the nation of the Jews,

δαίων, ἐχηρηματισθῆ ὑπὸ ἀγγελοῦ ἁγίου, μετα-
was divinely instructed by a messenger holy, to

πεμφθῆναι σε εἰς τὸν οἶκόν αὐτοῦ, καὶ ἀκουσαί
send after thee to the house of himself, and to hear

ῥήματα παρὰ σου. 23 Εἰσκαλεσάμενος οὖν
words from thee. Having called in thee

αὐτοὺς ἐξενίστη. Τῇ δὲ ἐπαύριον ἀναστὰς
them he lodged. On the and morrow having arisen

ἐξῆλθε σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν, τῶν
he went out with them, and some of the brethren, those

ἀπο Ἰοππῆς, συνήλθον αὐτῷ. 24 Καὶ τῇ ἐπαύ-
from Joppa, went with him. And on the mor-

17. SIMON. 19. to him—omit. 20. two Men.

1. 14. Lev. xi. 4; xx. 25; Deut. xiv. 2. 7; Ezek. iv. 14.

xl. 12. 20. Acts xv. 7. 21. verses 1, 2.

22. the Cause.

23. the Cause.

24. the Cause.

† For never did I eat any thing common and im-
pure."

15 And a Voice came to
him again a second time,
† "What God has cleansed,
do not thou regard as com-
mon.

16 And this was done
three times; and * imme-
diately the vessel was
taken up into HEAVEN.

17 And as PETER was
pondering in himself, what
the vision which he saw
might mean, behold, even
THOSE MEN who were
SENT * by CORNELIUS,
having inquired for the
HOUSE of * Simon, stood
at the GATE;

18 and calling aloud,
they asked, "Is THAT Si-
mon who was SURNAMED
Peter lodging here?"

19 Now while PETER
was reflecting concerning
the vision, † the SPIRIT
said, "Behold, * three Men
are seeking thee;

20 † arise and go down,
and go with them, without
any hesitation, Because I
have sent them."

21 Then Peter having
gone down to the MEN,
said, "Behold, I am he
whom you seek; what is
* the Cause of your com-
ing?"

22 And THEY said,
† "Cornelius, a Centurion,
a righteous Man, and one
fearing God, † and es-
teemed by all the NATION
of the Jews, was divinely
instructed by a holy Angel
to send after thee to his
HOUSE, and to hear words
from thee."

23 Having, therefore,
invited them in, he enter-
tained them. And on the
NEXT DAY he arose and
went with them, and some
of THOSE BRETHREN from
Joppa accompanied him.

24 And on the DAY fol-

* VATICAN MANUSCRIPT.—16. immediately the vessel.
17. SIMON. 19. to him—omit. 20. two Men.

1. 14. Lev. xi. 4; xx. 25; Deut. xiv. 2. 7; Ezek. iv. 14.
xl. 12. 20. Acts xv. 7. 21. verses 1, 2.

17. by CORNELIUS.
21. the Cause.

† 15. verse 28. 19. Acts
22. Acts xiii. 13.

μον εισηλθον εις την Καισαρειαν. Ὁ δε Κορνηλιος ἦν προσδοκῶν αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. 25 Ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνηλιος, πεσὼν ἐπὶ τοὺς πόδας, προσεκύνησεν. 26 Ὁ δὲ Πέτρος αὐτὸν ᾗγειρε, λέγων· Ἀναστήθι· κῶμα αὐτὸς ἄνθρωπος εἰμι. 27 Καὶ συνομιλῶν αὐτῷ, εἰσέλθε, καὶ εὗρισκε συνελθυδὸτας πολλοὺς. 28 Ἐφη τε πρὸς αὐτούς· Ὑμεῖς ἐπιστάθε, ὡς ἀθεμίτον ἐστὶν ἀνδρὶ Ἰουδαίῳ, κολλασθαι ἢ προσερχεσθαι ἄλλοφυλῷ· καὶ ἐμοὶ ὁ θεὸς ἐδείξε, μὴδὲν κοῖνον ἢ ἀκαθάρτον λεγεῖν ἀνθρώπον. 29 Διὸ καὶ ἀνατιβήτως ἦλθον μεταπεμφθεῖς. Πυνθασαί μιν οὖν, τίμιν λόγῳ μετεπεμψάσθε με; 30 Καὶ ὁ Κορνηλιὸς ἐφη· Ἀπὸ τεταρτῆς ἡμέρας μέχρι ταύτης τῆς ὥρας, ἡμῖν νηστεύων, καὶ τὴν ἐνάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἰδοὺ, ἀνῆλθ', ἐστὶ ἐνώπιόν μου ἐν ἐσθῇ τι λαμπρᾷ, 31 καὶ φησὶ· Κορνηλίε, εἰσηκούσθη σου ἡ προσευχὴ, καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ θεοῦ. 32 Πεμψὼν οὖν εἰς Ἰοππὴν, καὶ μετακαλεῖται Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σιμῶνος θυρωροῦ παρὰ θάλασσαν· * [ὃς παραγενομένος ἀλλήλοισι σοι.] 33 Ἐξ αὐτῆς οὖν ἐπέμψα πρὸς σε· συ τε καλῶς ἐποίησας παραγενομένος. Νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ παρεσμέν· ἀκούσαι πάντα τα προσεταγμένα σοι ὕπο

LOWING they entered CESAREA. And CORNELIUS was expecting them, having assembled his RELATIVES and INTIMATE Friends.

25 And as PETER was coming in, CORNELIUS met him, and falling down at his FEET he worshipped him.

26 But PETER raised him up, saying, † "Arise; I also am a Man."

27 And conversing with him, he went in, and found many gathered together.

28 And he said to them, † "You know that it is unlawful for a Jew to associate with a Foreigner; † but God has showed Me not to call any man common or impure.

29 Therefore, being sent for, I also came without hesitation. I ask, therefore, for what reason you sent for me?"

30 And CORNELIUS said, "Four days ago * I was fasting till This HOUR; and at the NINTH Hour I was praying in my HOUSE, and behold, † a Man stood before me in † splendid Clothing,

31 and said, 'Cornelius' thy PRAYER is heard, and thine AIMS are remembered before GOD.

32 Send therefore to Joppa, and invite Simon, whose surname is Peter; he lodges in the HOUSE of Simon, a Tanner, by the Sea; who, when he is come, will speak to thee."

33 Immediately, therefore I sent to thee, and thou hast done well in having come. Now therefore we are all present before GOD to hear ALL THINGS which * the LORD has COMMANDED thee."

* VATICAN MANUSCRIPT.—30. till This HOUR, I was at the NINTH praying in my house. 33. the LOAN.

25. Acts xiv. 14, 15; Rev. xiv. 10; xii. 6. Gal. ii. 12, 14. 25. Acts xv. 8; Eph. iii. 6. xcviii. 3; Mark xvi. 8; Luke xxiv. 4.

25. Josh. iv. 9; xviii. 25. Acts xi. 3. 1. 30. Acts i. 10.

του θεου. ³⁴ Ανοίξας δε Πέτρος το στομα, εἶπεν·
the God. Having opened and Peter the mouth, said;
Επ' ἀληθείας καταλαμβάνομαι, ὅτι οὐκ ἐστὶ
In truth I perceive, that not is
προσωπολήπτης ὁ θεός. ³⁵ ἀλλ' ἐν παντί ἐθνέ
a respecter of persons the God; but in every nation
ὁ φοβούμενος αὐτόν, καὶ ἐργαζόμενος δικαιο-
he fearing him, and working righteous-
σύνην, δεκτός αὐτῷ ἐστὶ. ³⁶ Τὸν λόγον ὃν
ness, acceptable to him is. The word which
ἀπέπεμψε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελίζομενος
he sent to the sons of Israel, proclaiming glad tidings of
εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗτος ἐστὶ πάντων
peace through Jesus Anointed, this is of all
κύριος. ³⁷ Ὑμεῖς οἰδατε το γενομένον ῥήμα
a word. You know that having been as spoken word
καθ' ὅλης τῆς Ἰουδαίας ἀρχαμένον ἀπο τῆς Γαλι-
in whole of the Judea beginning from the Gal-
λαιας, μετὰ το βαπτίσμα δ' ἐκπύρξεν Ἰωάννης·
ee, after the dipping which was preached of John;
³⁸ Ἰησοῦν τὸν ἀπὸ Ναζαρετ, ὃς ἐχρίσεν αὐτὸν ὁ
Jesus that from Nazareth, how anointed him the
θεὸς πνευματὶ ἁγίῳ καὶ δυνάμει, ὃς διηλθεν ἐνερ-
God with spirit holy and power, who went about doing
γέτων καὶ ἰωμένους πάντας τοὺς καταδυναστεύ-
goes and curing all those being oppressed
ομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς ἦν μετ'
by the accuser, because the God was with
αὐτοῦ. ³⁹ καὶ ἡμεῖς μαρτυροῦμεν πάντων, ὧν ἐποίη-
him, and we witness of all, which he did
σεν ἐν τῇ τῇ χωρᾷ τῶν Ἰουδαίων καὶ ἐν Ἱερου-
sa both the country of the Jews and in Jerusa-
σαλὴμ· ὃν καὶ ἀνείλον κρεμάσαντες ἐπὶ ξύλου.
lem; whom also they killed having hanged on a cross.
⁴⁰ Τοῦτον ὁ θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ
This the God raised up the third day, and
ἐδωκεν αὐτὸν ἐμφανῆ γενέσθαι, ⁴¹ οὐ παντὶ τῷ
gave him manifest to become, not to all the
λαῷ, ἀλλὰ μαρτυρεῖ τοῖς προκεχειροτονημένοις
people, but to witnesses to those having been chosen before
ὑπο τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφαγομεν καὶ
by the God, to us, who ate with and
συνεπινομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ
drank with him after that to have raised him out of
νεκρῶν. ⁴² Καὶ παρηγγέλλειν ἡμῖν, κηρύττειν τῷ
dead ones. And he commanded us, to publish to the
λαῷ καὶ διαμαρτυρασθαι, ὅτι αὐτὸς ἐστὶν ὁ
people and to fully testify, that he is the
ὄρισμένος ὑπὸ τοῦ θεοῦ κριτὴς ζώντων καὶ
having been appointed by the God a judge of living ones and
νεκρῶν. ⁴³ Τοῦτο πάντες οἱ προφῆται μαρτυ-
dead ones. To him all the prophets bear testi-

³⁴ And Peter opening his mouth, said, "I perceive in Truth That God is not a Respector of persons,

³⁵ but in Every Nation, he who FEARS him and works Righteousness is acceptable to him.

³⁶ * He sent the word to the sons of Israel, & announcing glad tidings of Peace, through Jesus Christ—he is Lord of all—

³⁷ (* you know that word which was spoken through All JUDAEA, & beginning from GALILEE after the PREACHING which John preached.)

³⁸ even THAT Jesus from Nazareth, how & God anointed him with holy Spirit and Power; who went about doing good and curing ALL who were OPPRESSED by the EVIL; & Because God was with him.

³⁹ And we are Witnesses of all things which he did, both in the COUNTRY of the Jews, and in JERUSALEM; whom also, having hanged on a Cross, they killed.

⁴⁰ Him God raised up the THIRD Day, and permitted him to become manifest,

⁴¹ not to All the PEOPLE, but to THOSE Witnesses PREVIOUSLY CHOSEN by God, to us, & who did eat and drink with him after he rose from the Dead.

⁴² And & he commanded us to proclaim to the PEOPLE, and to fully testify * That this is HE & who has been APPOINTED by God the Judge of the Living and the Dead.

⁴³ To him All the REC-

* VATICAN MANUSCRIPT.—36. He sent the word to the sons of Israel. know.

42. That this is he.

† 34. Deut. x. 17; 3 Chron. xix. 7; Job xxiv. 19; Rom. ii. 11; Eph. vi. 9; Col. vi. 25; 1 Pet. i. 17. † 36. Matt. xxviii. 18; Rom. x. 12; 1 Cor. xv. 27; Eph. i. 20—23; 1 Pet. iii. 22; Rev. xvii. 14; xix. 16. † 37. Luke iv. 14. † 38. Luke iv. 14; Acts ii. 22; iv. 27; Heb. i. 9. † 39. John iii. 8. † 41. Luke xxiv. 30, 43; John xxi. 14. † 42. Matt. xxviii. 19, 20; Acts i. 8. † 43. John v. 22, 27; Acts xvii. 31; Rom. xiv. 9; 1 Cor. v. 10. 3 Tim. iv. 11; 1 Pet. iv. 5.

37. You

ρῶσαι, ἀφεῖναι ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνο-
giving, forgiveness of sins to receive through the name
 ματος αὐτοῦ πάντα τοὺς πιστευόντας εἰς αὐτόν.
of him every one the believing into him.

Ἦτι λαλῶντος τοῦ Πέτρου τα ῥήματα ταῦτα,
While speaking the Peter the words these,
 ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς
fell the spirit the holy on all those
 ἀκουόντας τὸν λόγον. ⁴⁵ Καὶ ἐξεπτήσαν οἱ ἐκ
hearing the word. And were astonished those of

περιτομῆς πιστοὶ ὅσοι συνῆλθον τῷ Πέτρῳ,
circumcised believers many as came with the Peter,
 ὅτι καὶ ἐπὶ τῇ ὕδατι τοῦ ἁγίου πνεύματος
became also on the gentiles the gift of the holy spirit
 τοσεκκεχύται· ⁴⁶ ἤκουον γὰρ αὐτῶν λαλῶντων
had been poured out; they heard for them speaking

ῥημάτων, καὶ μεγαλυνόντων τὸν θεόν. Τότε
such sayings, and magnifying the God. Then
 ἀπεκρίθη ὁ Πέτρος· ⁴⁷ μή τι τὸ ὕδωρ κωλύσαι
answered the Peter; not the water to forbid

ἴσται τις, τοῦ μὴ βαπτισθῆναι τούτους,
is able any, that not to be dipped these,

εἰς τὸ πνεῦμα τὸ ἅγιον ἐλάβον καθὼς καὶ
into the spirit the holy received as even
 ἡμεῖς; ⁴⁸ Προσέταξε τε αὐτοὺς βαπτισθῆναι ἐν
we? He directed and them to be dipped in

τῷ ὀνόματι τοῦ κυρίου. Τότε ᾠρώτησαν αὐτὸν
the name of the Lord. Then they asked him
 σκεῖναι ἡμέρας τίνας.
to remain days some.

ΚΕΦ. ια'. 11.

¹ Ἦκουσαν δὲ οἱ ἀποστολοὶ καὶ οἱ ἀδελφοὶ οἱ
heard and the apostles and the brethren those
 ὄντες κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέ-
being in the Judea, that also the gentiles re-
 αινετο τὸν λόγον τοῦ θεοῦ. ² Καὶ ὅτε ἀνέβη
ceived the word of the God. And when went up

Πέτρος εἰς Ἱερουσόλυμα, διεκρίνοντο πρὸς αὐτόν
Peter into Jerusalem, disputed with him
 οἱ ἐκ περιτομῆς, ³ λέγοντες· Ὅτι πρὸς ἀνδρας
those of circumcision, saying; That to men

ἀκροβυστιῶν εἰσόντας εἰσῆλθες, καὶ συνεφαγῆς
uncircumcision having thou wentest in, and thou didst eat
 αὐτοῖς. ⁴ Ἀρξάμενος δὲ ὁ Πέτρος ἐξέτιθετο
with them. Having begun and the Peter set forth

αὐτοῖς καθέξεις, λέγων· ⁵ ἐγὼ ἦμην ἐν πόλει
to them in order, saying; I was in city
 Ἰοππῇ προσευχομένος· καὶ εἶδον ἐν ἑκστάσει
of Joppa praying; and I saw in a trance

ὄραμα, καταβαίνειν σκευὴν τι ὡς ὀθονὴν μεγα-
a vision, coming down a vessel certain like a sheet great
 λην, τεσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρα-
four ends being lowered out of the heav-

PHETS bear testimony; and EVERY ONE BELIEVING in-
 to him shall receive for-
 giveness of Sins, through
 his NAME.

⁴⁴ WHILE PETER WAS yet
 speaking these WORDS,
 † the HOLY SPIRIT fell on
 all THOSE HAVING HEARD
 the WORD.

⁴⁵ AND THOSE BELIEV-
 ERS of the Circumcision,
 * who came with Peter,
 were astonished, † Because
 the GIFT of the HOLY
 Spirit was even poured out
 upon the GENTILES;

⁴⁶ for they heard them
 speaking with Tongues,
 and magnifying GOD.
 Then answered PETER,

⁴⁷ "Can any one forbid
 WATER, that these should
 not be IMMERSed, who re-
 ceived the HOLY SPIRIT,
 even as we did?"

⁴⁸ † And he ordered
 them to be immersed in
 the name of * the LORD.
 Then they desired him to
 remain some Days.

CHAPTER XI.

¹ And the APOSTLES
 and THOSE BRETHREN
 who WERE in JUDEA heard
 That the Gentiles also had
 received the WORD of GOD.

² And when Peter went
 up to Jerusalem, THOSE of
 the Circumcision contend-
 ed with him,

³ saying, † * That he
 went in to Men uncircum-
 cised, and did eat with
 them.

⁴ But * Peter, having
 begun, set it forth in order
 to them, saying,

⁵ "I was in the City of
 Joppa praying, † and in a
 Trance I saw a Vision,
 a certain Vessel like a great
 Sheet descending, being
 let down by the Four Ends
 out of HEAVEN, and it came
 to me.

* VATICAN MANUSCRIPT.—45. who came with. 48. Jesus Christ. 3. That he went in to Men uncircumcised, and did eat with them. 4. Peter.

† 44. Acts ii. 2; xi. 15. † 45. Acts xi. 18; Gal. iii. 14. † 48. Acts ii. 23; viii. 15; i. 2. Acts x. 23. † 5. Acts i. 9, &c.

σου, και ηλθεν αρχις εμου⁶ εις την ατενισας
 you, and came sataras me; into which having looked
 κατενοουν και ειδον τα τετραποδα της γης και
 I observed and saw the four-footed beasts of the earth and
 τα θηρια και τα ερπετα και τα πετεινα του ου-
 the wild beasts and the reptiles and the birds of the hea-
 ρανου. ⁷ Ηκουσα δε φωνης λεγουσης μοι-
 ven. I heard and a voice saying to me;
 Αναστας, Πετρε, θυσον και φαγε. ⁸ Ειπον δε
 Having arisen, O Peter, sacrifice and eat. I said but;
 Μηδामως, κυριε· οτι κρινον η ακαθαρτον ουδε-
 By no means, O Lord; because common or unclean never
 ποτε εισηλθεν εις το στομα μου. ⁹ Απεκριθη
 entered into the mouth of me. Answered

δε μοι φωνη εκ δευτερου εκ του ουρανου· 'Α δ
 but to me a voice a second time out of the heaven; What the
 θεος εκθαρισε, συ μη κοινου. ¹⁰ Τοντα δε
 God cleansed, thou not pollute. This and

εγενετο επι τρις· και παλιν ανεσπασθη απαν-
 was done forthreetimes; and again was drawn up all
 τα εις τον ουρανον. ¹¹ Και ιδου, εξ αυτης τρεις
 into the heaven. And lo, immediately three

ανδρες επεστησαν επι την οικιαν εν η ημην,
 men stood at the house in which I was,

απεσταλμενοι απο Καισαρειας προς με. ¹² Ειπε
 having been sent from Caesarea to me. Said

δε μοι το πνευμα, συνελθειν αυτοις, μηδεν δια-
 and to me the spirit, to go with them, nothing doubt-
 κρινομενον· ηλθον δε συν εμοι και οι εξ αδελ-
 ing; went and with me also the six breath-

φοι ουτοι, και εισηλθον εις τον οικον του
 men these, and we entered into the house of the

ανδρος. ¹³ Απηγγειλε τε ημιν, πως ειδε τον
 man. He related and to us, how he saw the

αγγελον εν τη οικη αυτου σταθεντα και ειπον-
 messenger in the house of himself standing and saying

τα * [αυτω·] Αποστείλον εις Ιοπην, και μετα-
 [to him:] Send into Joppa, and send

πεμφαι Σιμωνα τον επικαλουμενον Πετρον·
 after Simon that having been surnamed Peter;

¹⁴ ος λαλησαι ρηματα προς σε, εν οις σωθησθ
 who will speak words to thee, by which mayest be saved

συ και πας ο οικος σου. ¹⁵ Εν δε τω αρξασθαι
 thou and all the house of thee. In and the to have begun

με λαλειν, επετισε το πνευμα το αγιον εκ
 me to speak, fell the spirit the holy on

αυτους, ωσπερ και εφ' ημας εν αρχη. ¹⁶ Εμ-
 them, as also on us in beginning. I

νησθην δε του ρηματος του κυριου, ως ελεγεν·
 remembered and the words of the Lord, how he said;

Ιωαννης μεν εβαπτισεν υδατι, υμεις δε βαπτισ-
 John indeed dipped in water, you but shall be

θησεσθε εν πνευματι αγιω. ¹⁷ Ει συν την
 dipped in spirit holy. If then the

ισην δωρεαν εδωκεν αυτοις ο θεος ως και ημιν,
 like gift gave to them the God as even to us,

πιστευσασιν επι τον κυριον Ιησουν Χριστον,
 having believed on the Lord Jesus Anointed,

⁶ And looking atten-
 tively into it, I observed
 and saw QUADRUPEDS of
 the EARTH and WILD
 BEASTS, and REPTILES,
 and BIRDS of HEAVEN.

⁷ And * I also heard a
 Voice saying to me, 'Arise,
 kill and eat.'

⁸ But I said, 'By no
 means, Lord; For a com-
 mon or impure thing never
 entered into my MOUTH.'

⁹ And a Voice answered
 me a second time from
 HEAVEN, 'What God has
 cleansed, do not thou re-
 gard as common.'

¹⁰ And this was done
 three times; and again all
 were drawn up into HEA-
 VEN.

¹¹ And behold, immedi-
 ately Three Men stood at
 the HOUSE in which I was,
 having been sent to me
 from Caesarea.

¹² And † the SPIRIT
 commanded me to go with
 them, without any hesita-
 tion. And ‡ these six
 Brethren also went with
 me, and we entered the
 MAN'S HOUSE.

¹³ † And he told us how
 he saw the ANGEL in his
 house, standing and say-
 ing, 'Send into Joppa, and
 invite THAT Simon, sur-
 named Peter;

¹⁴ who will speak Words
 to thee, by which thou
 mayest be saved, and All
 thy HOUSE.

¹⁵ And as I BEGAN to
 speak, the HOLY SPIRIT
 fell on them, ‡ even as on
 us in the Beginning.

¹⁶ And I remembered
 the WORD of the LORD,
 how he said, ‡ 'John in-
 deed immersed in Water;
 but you shall be immersed
 in holy Spirit.'

¹⁷ Since, then, God im-
 parted the SAME Gift to
 them, who believed on the
 the LORD Jesus Christ, as

* VATICAN MANUSCRIPT.—7. I also heard.

13. to him—omit.

† 11. J. Matt. 13; Acts x. 15; xv. 7.

‡ 12. Acts x. 23.

‡ 13. Acts x. 20.

‡ 15. Acts 11. 2, x. 24, 47.

‡ 16. Matt. 3. 11; John 1. 33, 35; Acts 1. 5; xix. 4.

εγω δε τις ημην, δυνατος κωλυσαι τον θεον; 1 and who was, having power to restrain the God?

13 Ακουσαντες δε ταυτα, ησυχασαν, και εδοξα- Having heard and these, they were silent, and glori-

ζων τον θεον, λεγοντες· Αραγε και τοις εθνεσιν God the God, saying: Then also to the gentiles

δ θεος ημετερον μετανοιαν εδωκεν εις ζωην. 19 Οι the God the reformation gave into life. Those

μεν ουν διασκαρεντες απο της θλιψεως της indeed therefore having been afflicted from the affliction that

γενομενης επι Στεφανω, διηλθον εως Φοινικης having happened about Stephen, went through to Phenicia

και Κυπρου και Αντιοχειας, μηδενι λαλουντες and Cyprus and Antioch, not speaking

τον λογον ει μη μονον Ιουδαιοις. 20 Ησαν δε the word if not alone to Jews. Were and

τινες εξ αυτων ανδρες Κυπριοι και Κυρηναιοι, some of them men Cyprians and Cyprianians,

οιτινες, ελθοντες εις Αντιοχειαν ελαλουν προς was, having come into Antioch spoke to

τους Έλληνας, ευαγγελιζομενοι τον κυριον the Greeks, announcing glad tidings of the Lord

Ιησουν. 21 Και ην χειρ κυριου μετ' αυτων, Jesus. And was hand of Lord with them,

πολυς τε αριθμος πιστευσας επεστρεφεν επι great and number having believed turned to

τον κυριον. 22 Ηκουσθη δε ο λογος εις τα αυτα the Lord. Was reported and the word into the ears

της εκκλησιας της εν Ιερουσαλμιοις περι αυτων of the congregation that in Jerusalem concerning them;

και εξαπεστειλαν Βαρναβαν διελθειν εως Αντιο- and they sent out Barnabas to go through to Anti-

χειας. 23 Ος παραγενομενος και ιδων την οχλ. Who having come and having seen the

χαριν του θεου, εχαρη, και παρεκαλει παντας, favor of the God, rejoiced, and called on all,

τη προθεσει της καρδιας προσμενειν τω κυριω with the purpose of the heart to adhere to the Lord;

24 οτι ην ανηρ αγαθος, και πληρης πνευματος for he was a man good, and full of spirit

αγιου και πιστεως. Και προσετεθη οχλος ικα- holy and faith. And was added a crowd great

νος τω κυριω. 25 Εξηλθε δε εις Ταρσον * [δ to the Lord. Went out and into Tarsus (like

Βαρναβας.] αναζητησαι Σαυλον· και ευρων Barnabas,) to seek Saul; and having found

* [αυτον,] ηγαγεν * [αυτον] εις Αντιοχειαν. [him,] he brought [him] to Antioch.

26 Εγενετο δε αυτους ενιαυτον ολον συναχθηναι It happened and them a year whole to assemble

εν τη εκκλησια, και διδασκει οχλον ικανον, in the congregation, and to teach a crowd great,

even to us, who was I, that I should be able to restrain God?"

18 And having heard these things, they were silent, and glorified God, saying, † "Then to the GENTILES also has God given REFORMATION to life."

19 † Then THOSE indeed HAVING BEEN DISTRESSED on account of THAT AFFLICTION which AROSE about Stephen, traveled to Phenicia, and Cyprus, and Antioch, speaking the word to no one, except to Jews only.

20 But some of them were Cyprians and Cyprianians, who, having come to Antioch, spoke * also to the GREEKS, announcing the glad tidings of the LORD Jesus.

21 † And the Hand of the LORD was with them, * and a Great Number having believed, turned to the LORD.

22 And the REPORT concerning them came to the EARS of * THAT CONGREGATION which was in Jerusalem; and they sent forth Barnabas to Antioch;

23 who having come and seen * THAT FAVOR of God, rejoiced, and called on all to * continue in the LORD with PURPOSE of HEART;

24 for he was a good Man, and full of holy Spirit and Faith. And a considerable Number were added to the LORD.

25 And * he went to † Tarsus to seek Saul; and having found him he brought him to Antioch.

26 And it occurred that during a whole Year they associated with the CONGREGATION, and taught a

* VATICAN MANUSCRIPT.—20. also to the.

22. THAT CONGREGATION which was.

23. Barnabas—omit.

23. him—omit.

23. THAT FAVOR.

23. him—omit.

21. and THAT Great Number.

23. continue in the LORD.

† 18. Rom. x. 12; xv. 9, 10. Acts ix. 30.

† 19. Acts viii. 1.

† 21. Acts ix. 35.

† 25.

χρηματισαι τε πρωτον εν Αντιοχειν τους μαθη-
to have been styled and first in Antioch the disci-
ples Χριστιανους.
ples Christians.

27 Εν ταυταις δε ταις ἡμεραις κατηλθον απο
In these and the days came down from
Ιερουσολυμων προφηται εις Αντιοχειαν. 28 Ανασ-
Jerusalem prophets into Antioch. Having
τας δε εις εξ αυτων, ονοματι Αγαβος, εσημανε
arisen and one of them, by name Agabus, signified
δια του πνευματος, λιμον μεγαν μελλειν εσεσθαι
through the spirit, a famine great about to come
εφ' ολην την οικουμενην· οστις και εγενετο
to be over whole the habitable? which also occurred
επι Κλαυδιου. 29 Των δε μαθητων καθως ηυπο-
under Claudius. The and disciples as was
ρειτο τις, ωρισαν ἕκαστος αυτων εις διακονιαν
able each, determined each one of them for a relief
πεμψαι τοις κατοικοουσιν εν τη Ιουδαια αδελφοις·
to send to the dwelling in the Judea brethren;
30 ο και εποησαν, αποστειλαντες προς τους
which also they did, sending to the
πρεσβυτερους δια χειρος Βαρναβα και Σαυλου.
elders through hand of Barnabas and Saul.

ΚΕΦ. ΙΒ'. 12.

1 Και εκεινον δε τον καιρον επεβαλεν Ἡρωδης
In that and the season put forth Herod
δ βασιλευς τας χειρας, κακωσαι τινας των απο
the king the hands, to afflict some of the from
της εκκλησιας, 2 ανειλε δε Ιακωβον, τον αδελ-
of the congregation, he killed and James, the
φον Ιωαννου, μαχαिरα. 3 Και ιδων, οτι αρεστον
ther of John, with a sword. And having seen, that pleasing
εστι τοις Ιουδαιοις, προσεθετο συλλαβειν και
it is to the Jews, he proceeded to take also
Πετρον (ησαν δε αι ἡμεραι των αζυμων) 4 ον
Peter; (they were and the days of the unleavened cakes) whom
και πιασας εθετο εις φυλακην, παραδους τεσ-
also having seized he placed into a prison, having delivered to
σαρις τετραδιοις στρατιωτων φυλλασειν αυτον,
four sets of four soldiers to watch him,
βουλομενος μετα το πασχα αναγαγειν αυτον
intending after the passover to lead out him
τω λαω. 5 Ο μιν ουν Πετρος ετηρειτο εν τη
to the people. The indeed therefore Peter was watched by the
φυλακη· προσευχη δε ην εκτενης γινομενη υπο
guard; prayer but was earnest was made by
της εκκλησιας * [προς τον θεον] υπερ αυτου.
the congregation [to the God] in behalf of him.

6 Οτε δε εμελλεν αυτον προαγειν ο Ηρωδης,
When but was about him to bring before the Herod,

great Crowd. And the DIS-
CIPLES were styled † Christians first in Antioch.

27 And in Those DAYS
† Prophets came down
from Jerusalem to Anti-
och;

28 And one of them,
named † Agabus, standing
up signified by the SPIRIT
that a great Famine was
about to come on the
Whole HABITABLE; which
also happened under Clau-
dius.

29 And the DISCIPLES,
according to the ability of
each, determined to send
† Relief to the BRETHREN
DWELLING IN JUDEA;

30 † which also they did,
sending to the ELDERS by
the Hand of Barnabas and
Saul.

CHAPTER XII.

1 Now at That TIME
Herod the KING put forth
his HANDS to injure SOME
of the CHURCH.

2 And he killed † James
the BROTHER of John with
the Sword.

3 And seeing that it
pleased the JEWS, he pro-
ceeded to arrest Peter also;
(and it was during the
DAYS of UNLEAVENED
BREAD;)

4 and having seized he
put him in Prison, deliver-
ing him to Four Quarter-
nions of Soldiers to guard
him, intending after the
PASSOVER to lead him out
to the PEOPLE.

5 Therefore, indeed, PE-
TER was watched by the
GUARD; † but earnest
Prayer was made * in his
behalf by the CHURCH.

6 But when HEROD was
about to bring him forward,

* VATICAN MANUSCRIPT.—5. to God—omit.

5. concerning him.

† 26. This name is only found in two other places in the New Testament, viz. Acts xxvi. 23. and 1 Pet. iv. 16. Some understand it to have been given by Divine authority and so translate it: some think that it was a term of reproach applied to the followers of Christ, by their enemies; while others with much more probability suppose it was adopted by themselves, both for convenience, and to keep out a term of reproach. † 1. Herod Agrippa, grand-son of Herod the Great.

‡ 27. Acts ii. 27; xiii. 1; xv. 32; xxi. 9; 1 Cor. xii. 23; Eph. iv. 11.
‡ 30. Rom. xv. 26; 1 Cor. xvi. 1; 2 Cor. ix. 1. ‡ 30. Acts xii. 23.
xx. 23; ‡ 5. 2 Cor. i. 10; Eph. vi. 18; 1 Thess. v. 17.

‡ 23. Acts xvi. 14.
‡ 2. Matt. iv. 21;

τη νυκτι εκεινη ην ὁ Πέτρος κοιμῶμενος μεταξὺ
in the night that was the Peter sleeping between
δύο στρατιωτῶν, δεδεμένος αλυσέσι δύοις,
two soldiers, having been bound with chains two,
φυλάκες τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλα-
guards and before the door watching the prison.

κην. ⁷ Καὶ ἰδοὺ, ἀγγελὸς κυρίου ἐπέστη, καὶ

ὥς ἐλάβηεν ἐν τῷ οἰκηματί· πατάξας δὲ τὴν
sight shone in the building; having struck and the
πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτὸν, λέγων·
side of the Peter, aroused him, saying,

Ἀνάστα ἐν τάχει. Καὶ ἐξεπέσον αὐτοῦ αἱ αλυ-
Arise in haste. And fell off of him the chains

σεις ἐκ τῶν χειρῶν. ⁸ Εἶπε τε ὁ ἀγγελὸς πρὸς
from the hands. Said and the messenger to

αὐτὸν· Περιζῶσαι, καὶ ὑποδῆσαι τὰ σανδάλια
him; Gird thyself, and bind under the sandals

σου. Ἐποίησε δὲ οὕτω. Καὶ λέγει αὐτῷ
of thee. He did and so, And he says to him;

Περιβάλου τὸ ἱμάτιον σου, καὶ ἀκολουθεῖ μοι.
Throw around the mantle of thee, and follow me.

⁹ Καὶ ἐξελθὼν ἠκολούθει * [αὐτῷ] καὶ οὐκ ᾔδει,
And having gone out he followed [him,] and not knew,

ὅτι ἀληθὲς ἐστὶ τὸ γινόμενον διὰ τοῦ ἀγγελοῦ,
that real it is that being done through the messenger,

ἐδοκεῖ δὲ ὄραμα βλέπειν. ¹⁰ Διελθόντες δὲ
thought but a vision to see. Passing through and

πρῶτην φυλακὴν καὶ δευτέραν, ἦλθον ἐπὶ τὴν
first guard and second, they came to the

πύλιν τὴν σιζήραν τὴν φέρουσαν εἰς τὴν πόλιν,
gate the iron that leading into the city,

ἥτις αὐτοματῇ ἠνοιχθῆν αὐτοῖς· καὶ ἐξελθόντες
which self-moved opened to them; and having gone out

προήλθον ῥυμνί μίαν, καὶ εὐθεὺς ἀπέστη ὁ
went forward street one, and immediately stood the

ἀγγελὸς ἀπ' αὐτοῦ. ¹¹ Καὶ ὁ Πέτρος γινόμενος
messenger from him. And the Peter having come

ἐν ἑαυτῷ, εἶπε· Νῦν οἶδα ἀληθῶς, ὅτι ἐπέπεσ-
in to himself, said; Now I know truly, that sent forth

τεῖλε κύριος τὸν ἀγγελοῦ αὐτοῦ, καὶ ἐξείλατο
Lord the messenger of himself, and delivered

με ἐκ χειρὸς Ἡρώδου, καὶ πάσης τῆς προσ-
me out of hand of Herod, and all the expecta-

δοκίας τοῦ λαοῦ τῶν Ἰουδαίων. ¹² Συνιδὼν τε
tation of the people of the Jews. Considering and

ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἰωάν-
he came to the house of Mary the mother of John

νου, τοῦ ἐπικαλούμενου Μάρκου, οὗ ἦσαν ἱκα-
that being surnamed Mark, where were many

νοὶ συνήθροισμένοι καὶ προσευχόμενοι. ¹³ Κρυ-
assembled and were praying. Having

σάστος ἐκ αὐτοῦ τὴν θύραν τοῦ πυλῶνας, προσ-
knocked and him the door of the gateway, came

on that NIGHT PETER was sleeping † between Two Soldiers, bound with two Chains; and the Guards before the DOOR were watching the PRISON.

7 And behold, † an Angel of the Lord stood by him, and a Light shone in the Building; and striking PETER on the SIDE, he awoke him, saying, "Arise quickly." And HIS CHAINS fell from his HANDS.

8 And the ANGEL said to him, "Gird thyself, and tie on thy SANDALS." And he did so. And he says to him, "Throw thy MANTLE around thee, and follow me."

9 And going out he followed him; and knew not THAT WHAT WAS DONE by the ANGEL was real, but thought † he saw a Vision.

10 And having passed through the First and second Guard, they came to THAT IRON GATE that LEADS into the CITY, † which opened to them of itself; and going out they went forward one Street; and immediately the ANGEL withdrew from him.

11 And PETER becoming self-possessed, said, "Now I know truly, † That the Lord sent his ANGEL, and † delivered me from the Hand of Herod, and ALL the EXPECTATION of the JEWISH PEOPLE."

12 And reflecting, † he came to the HOUSE of Mary, the MOTHER of † THAT John, surnamed MARK; where many were assembled, and were praying.

13 And as he was knock- ing at the DOOR of the

* VATICAN MANUSCRIPT.—Ο. him—omit.

† 6. Peter was bound to each of the soldiers, so that the least movement on his part to free himself from the chains, would awaken his guard. Two keepers were also stationed at the doors to prevent any ingress of his friends, or any egress on his part.

‡ 7. Acts v. 19. § 8. Acts x. 8, 17; xi. 5. ¶ 10. Acts xvi. 26. § 11. Psa. xxxiv. 7; Dan. iii. 38; vi. 32; Heb. i. 14. ¶ 11. Job v. 19; Psa. xxxiii. 18, 19; xxxiv. 23 § xh. 2; xcviii. 10; 2 Cor. i. 10; 2 Pet. ii. 9. ¶ 12. Acts iv. 23. § 12. Acts xv. 37.

ηλθε παιδισκη ὑπακουσαι, ονοματι Ῥοδῆ. ¹⁴ και
a female servant to listen, by name Rhoda; and
επιγνουσα την φωνην του Πητρου, απο της
knowing the voice of the Peter, from the
χαρας ουκ ηνοιξε τον πυλωνα· εισδραμουσα δε
joy not she opened the gate; having run in and
απηγγειλεν, ἵσταναι τον Πητρον προ του πυλω-
told, to have stood the Peter before the gate.
ρος. ¹⁵ Οἱ δε προς αутην ειπον· Μαινη. Ἡ δε
The but to her said; Thou art mad. She but
δυσχυριζεται οὕτως σχειν. ¹⁶ Οἱ δε ελεγον· Ὁ
accidentally affirmed thus to be. They and said; The
αγγελος αὐτου εστιν. Ὁ δε Πητρος επεμεινε
messenger of him it is. The but Peter continued
κρουων· ανοιξαντες δε ειδον αὐτον, και εξεστη-
knocking; having opened and they saw him, and were amazed.
σαν. ¹⁷ Κατασεισας δε αυτοις τη χειρι σιγαν,
Having waved but to them the hand to be silent,
διηγησατο αυτοις, πως ὁ κυριος αὐτον εξηγαγεν
he related to them, how the Lord him led
εκ της φυλακης. Ειπε δε· Απαγγειlate Ιακω-
out of the prison. Said and; Report you to James
βφ και τοις αδελφοις ταυτα. Και εξελθων
and to the brethren these things. And going out
επορευθη εις ἑτερον τοπον.
he went into another place.
¹⁵ Γενομενης δε ἡμερας, ην ταραχος ουκ ὀλι-
Having become and day, was a stir not small
γος εν τοις στρατιωταις, τι αρα ὁ Πητρος εγε-
among the soldiers, what then the Peter was
νετο. ¹⁹ Ἡρωδης δε ἐκζητησας αὐτον, και μη
became, Herod and having sought him, and not
εὑρων, ανακρινας τους φυλακας, εκελευσεν
having found, having examined the guards, commanded
απαχθηναι· και κατελθων απο της Ιουδαιας εις
to be led off; and going down from the Judea into
την Καισαρειαν διετριβεν. ²⁰ Ην δε θυμομαχων
the Caesarea he remained. He was and being enraged
Τυριοις και Σιδωνιοις· δημοθυμαδον δε παρησαρ
with Tyrians and Sidonians; with one mind but was present
προς αὐτον, και πεισαντες Βλαστον, τον επι
with him, and having persuaded Blastus, that over
του κοιτωνος του βασιλεως, προυντο ειρηνην·
the bed-chamber of the king, desired peace;
δια το τρεφεσθαι αὐτων την χωραν απο της
because that to be nourished of them the country from of the
Βασιλικης. ²¹ Τακτη δε ἡμερα ὁ Ἡρωδης ενδυ-
king. On a set and day the Herod having
σαμενος εσθητα βασιλικην, και καθισας επι του
put on apparel royal, and having sat down on the
βηματος, εδημηγορει προς αὐτους. ²² Ὁ δε
throne, made a speech to them. The but

GATE, a female servant named Rhoda, came to listen.

¹⁴ And having recognised PETER'S VOICE, she opened not the GATE from joy, but running in, told them that Peter was standing at the GATE.

¹⁵ And THEY said to her, "Thou art mad." But SHE strongly asserted that it was so. And THEY said, "It is his ANGEL."

¹⁶ But PETER continued knocking; and having opened they saw him, and were astonished.

¹⁷ † And waving his hand for them to be silent, he related to them how the LORD conducted Him out of the PRISON. And he said, "Tell these things to James and to the BRETHREN." And going out, he went into Another Place.

¹⁸ Now when it was Day, there was no small Commotion among the SOLDIERS, as to what had become of PETER.

¹⁹ And Herod having sought for him, and not finding him, examined the GUARDS, and commanded them to be led away to execution. And going down from JUDEA to CAESAREA, he abode there.

²⁰ And he was highly displeased with the Tyrians and Sidonians; but they came with one accord to him, and having persuaded THAT Blastus who was over the KING'S CHAMBER, they desired Peace; because † their COUNTRY was NOURISHED from that of the KING'S.

²¹ And on † an appointed Day, * Herod, having put on his royal robes, and sitting upon the THRONE, made an oration to them.

* VATICAN MANUSCRIPT.—21. Herod.

† 21. This appointed day appears to have been the second day of the Games then celebrating in honor of Cesar. This history is remarkably confirmed by Josephus. See Ant. xix. 7, 3.

. ‡ 17. Acts xix 16; xix. 33; xxi 40.

‡ 20. 1 Kings v. 9, 11.

ἄνθρωποι ἐφώνησαν· Θεοῦ φωνή, καὶ οὐκ ἀνθρώπου.

22 Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἀγγέλους

κυρίου, ἀπ' ὧν οὐκ ἔδωκε δόξαν τῷ θεῷ· καὶ

γενομένοις σκωληκοβρωτός, ἐξεψύξεν. 24 Ὁ δὲ

λόγος τοῦ θεοῦ ἤξανε καὶ ἐπληθύνετο. 25 Βαρ-

ναβας δὲ καὶ Σαῦλος ὑπεστρέψαν ἐξ Ἱερουσα-

λῆμ, πληρῶσαντες τὴν διακονίαν, συμπαραλα-

βόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

ΚΕΦ. 13.

1 Ἦσαν δὲ * [τινές] ἐν Ἀντιοχείᾳ κατὰ τὴν

οὐσαν ἐκκλησίαν προφῆται καὶ διδασκαλοὶ, ὁ

τε Βαρναβᾶς καὶ Σίμων ὁ καλούμενος Νίγερ,

καὶ Λουκίος ὁ Κυρηνεὺς, Μαννῆν τε, Ἡρώδου

τοῦ τετραρχοῦ συντροφός, καὶ Σαῦλος. 2 Λει-

τούργουντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστεύον-

των, εἶπε τὸ πνεῦμα τὸ ἅγιον· Ἀφορίσате ὅ

μοι τὸν Βαρναβᾶν καὶ * [τὸν] Σαῦλον εἰς τὸ

ἔργον, ὃ προσκεκλημαι αὐτοῦς. 3 Τότε νηστεύ-

σαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς

χεῖρας αὐτοῖς, ἀπέλυσαν. 4 Οὗτοι μὲν οὖν

ἐκπεμφθέντες ὑπο τοῦ πνεύματος τοῦ ἁγίου,

κατήλθον εἰς τὴν Σελεύκειαν, ἐκθεν τε ἀπε-

πλευσαν εἰς τὴν Κύπρον. 5 Καὶ γενομένοι ἐν

Σαλαμίνι, κατήγγελλον τὸν λόγον τοῦ θεοῦ ἐν

ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ

Ἰωάννην ὑπηρέτην. 6 Διελθόντες δὲ ὅλην τὴν

νῆσον ἀχρι Παφου, εὗρον τινα μαγὸν, ψευδο-

προφήτην Ἰουδαίου, ᾧ ὄνομα Βαρῖησους, 7 ὃς

ἦν Ἰουδαῖος, ᾧ ὄνομα Βαρῖησους, 7 ὃς

23 And the PEOPLE shouted, "It is the Voice of a God, and not of a Man."

23 And instantly an Angel of the Lord smote him, because he gave not Glory to God; and being eaten with worms, he expired.

24 But the word of * God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, having fulfilled the SERVICE, † taking with them also THAT John who was surnamed MARK.

CHAPTER XIII.

1 And there were Prophets and Teachers in the CONGREGATION at Antioch;—BARNABAS, and THAT SIMCOON CALLED NIGER, and LUCIUS, the CYRENIAN, and MANNEAN, a foster-brother of Herod the TETRARCH, and Saul.

2 And while they were serving the LORD, and fasting, the HOLY SPIRIT said, "Separate: to me BARNABAS and SAUL for the WORK to which I called them."

3 Then † having fasted and prayed, and laid their HANDS on them, they sent them forth.

4 They, therefore, having been sent out by the * HOLY SPIRIT, went down to * Seleucia; and from thence they sailed to * Cyprus.

5 And having arrived at Salamis, they announced the WORD of GOD in the SYNAGOGUE of the Jews; and they also had John for an Attendant.

6 And having gone through the Whole ISLAND to Paphos, they found † * a Certain Magician, a False prophet, a Jew, whose Name was Bar-Jesus,

* VATICAN MANUSCRIPT.—24. the LORD grew.

6. HOLY SPIRIT. 4. Be called. 4. Cyprus.

† a. a. False-prophet.

1. some—omit.

2. the—omit.

6. a Certain Man, a Magian, a

‡ 25. Acts XIII. 5; XV. 37.

‡ 2. Acts VI. 6.

‡ 6. Acts VII. 8.

ην συν τῷ ἀνθυπατῷ Σέργιῳ Παύλῳ, ἀνδρὶ
 was with the proconsul Sergius Paulus, a man
 συνετῷ. Οὗτος προσκαλεσάμενος Βαρναβάν καὶ
 intelligent. This having summoned Barnabas and
 Σαῦλον, ἐπέζητησεν ἀκουσαὶ τὸν λόγον τοῦ
 Saul, desired to hear the word of the
 θεοῦ. ⁸ Ἀνθίστατο δὲ αὐτοῖς Ἐλύμας ὁ μαγός,
 God. Stood against but them Elymas the magician,
 (οὕτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ,)
 (thus for is translated the name of him,)
 ζητῶν διαστρεφάιναι τὸν ἀνθυπατὸν ἀπὸ τῆς πί-
 seeking to turn away the proconsul from the faith.
 τως. ⁹ Σαῦλος δὲ (ὁ καὶ Παῦλος) πλησθεὶς
 Saul but (he also Paul) being filled
 πνεύματος ἁγίου, * [καὶ] ἀτενίσας εἰς αὐτὸν,
 of spirit holy, [and] having looked earnestly on him,
¹⁰ εἶπεν· Ὁ πλήρης πάντος δούλου καὶ πᾶσης
 said; O full of all deceit and of all
 βῆθιουργίας, οὐκ ἐκ διαβόλου, ἐχθρὸς πάντης δικαιοσύ-
 ready working. O son of an accuser, enemy of all righteous-
 νης, οὐκ οὐκ πᾶν διαστρεφῶν τὰς ὁδοὺς κυρίου τὰς
 ness, not wilt thou cease perverting the ways of Lord the
 εὐθείας; ¹¹ Καὶ νῦν ἰδοὺ, χεὶρ κυρίου ἐπὶ σέ,
 straight? And now lo, a hand of Lord on thee,
 καὶ εὖ τυφλὸς, μὴ βλέπων τὸν ἥλιον ἀχρὶ
 and thou shalt be blind, not seeing the sun till
 καιροῦ. Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν
 a season. Immediately and fell on him
 ἀχλὺς καὶ σκοτὸς· καὶ περιάγων ἐζητεῖ χεῖρα
 a mist and darkness, and going about he sought guides.
 ᾠγόνους. ¹² Τότε ἰδὼν ὁ ἀνθυπατος τὸ γεγονός,
 Then seeing the proconsul that having been done,
 ἐπίστευσεν, ἐκπλήσσομενος ἐπὶ τῇ διδασκῇ τοῦ
 believed, being astonished at the teaching of the
 κυρίου.
 Lord.

¹³ Ἀναχθόντες δὲ ἀπὸ τῆς Παφου οἱ περὶ τὸν
 Having set sail and from the Paphos those about the
 Παῦλον, ἦλθον εἰς Πέργην τῆς Παμφυλίας.
 Paul, came into Perga of the Pamphylia.
 Ἰωάννης δὲ, ἀποχωρήσας ἀπ' αὐτῶν, ὑπέστρε-
 John but, having gone away from them, returned
 ψεν εἰς Ἱερουσόλυμα. ¹⁴ Αὐτοὶ δὲ διελθόντες
 into Jerusalem. They and having passed through
 ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιοχείαν
 from the Perga went to Antioch
 τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγ-
 of the Pisidia, and having entered into the synagogue
 γῇ τῇ ἡμέρᾳ τῶν σαββάτων, ἐκάθισαν. ¹⁵ Μετὰ
 in the day of the sabbaths, they sat down. After
 δὲ τὴν ἀναγνώσιν τοῦ νομίῳ καὶ τῶν προφητῶν,
 and the reading of the law and the prophets,
 ἀπεστέλλαν οἱ ἀρχισυναγωγοὶ πρὸς αὐτοὺς,
 sent the synagogue-rulers to them,
 λεγόντες· Ἄνδρες ἀδελφοί, εἰ ἐστὶ λόγος ἐν
 saying; Men brethren, if is a word in
 ὑμῖν παρακλήσεως πρὸς τὸν λαόν, λεγετέ-
 you of consolation to the people, say you.

7 who was with the
 PROCONSUL, Sergius Paul-
 us, an intelligent Man.
 This man having called
 for Barnabas and Saul de-
 sired to hear the word of
 God.

8 But Elymas, the Ma-
 GICIAN, (for so his NAME is
 translated,) opposed them,
 seeking to turn away the
 PROCONSUL from the
 FAITH.

9 Then THAT Saul, also
 called Paul, being filled
 with holy Spirit, looking
 intently on him, said,

10 "O full of All Deceit,
 and of All Imposture! Son
 of an Accuser! Enemy
 of all Righteousness! wilt
 thou not cease to pervert
 the STRAIGHT WAYS of the
 Lord?

11 And now, behold, the
 Hand of the Lord is upon
 thee; and thou shalt be
 blind, not seeing the sun
 for a Season." And im-
 mediately a Mist and dark-
 ness fell * on him, and
 going about he sought
 Guides.

12 Then the PROCON-
 SUL seeing THAT HAVING
 BEEN DONE, believed, be-
 ing astonished at the
 TEACHING of the LORD.

13 And sailing from PA-
 PHOS, THOSE with * Paul
 came to Perga in Pam-
 phylia; † but John having
 withdrawn from them, re-
 turned to Jerusalem.

14 And these, having
 passed through from PER-
 GA, came to Antioch in
 PISIDIA, and ‡ went into
 the SYNAGOGUE on the
 DAY of the SABBATHS, and
 sat down.

15 And † after the
 READING of the LAW and
 the PROPHETS, the SYNA-
 GOGUE-RULERS sent to
 them, saying, "Brethren,
 if * any one among you
 have a Word of Exhorta-
 tion for the PEOPLE, speak."

* VATICAN MANUSCRIPT.—O. and—omit.
 13. any one among you have a Word of.

11. on him—omit.

13. Paul.

† 13. Acts xv. 38.
 et. 37.

‡ 14. Acts xvi. 13; xvii. 2; xviii. 4.

‡ 13. Luke iv. 10;

12 Ἀναστὰς δὲ Παῦλος, καὶ κατασεισὰς τὴν χεῖριν,
Having stood up and Paul, and having waved the hand,
εἶπεν· Ἄνδρες Ἰσραηλίται, καὶ οἱ φοβούμενοι
and, Men Israelites, and those fearing
τὸν θεόν, ἀκούσατε. **17** Ὁ θεὸς τοῦ λαοῦ τούτου
the God, hear you. The God of the people this
ἐξελέξατο τοὺς πατέρας ἡμῶν· καὶ τὸν
chose the fathers of you; and the
λαὸν ὕψωσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἴγυπτῳ,
people exalted in the sojourning in land of Egypt,
καὶ μετὰ βραχίονος ὑψήλου ἐξηγάγεν αὐτοὺς ἐξ
and with an arm lifted up he brought them out of

αὐτῆς· **13** καὶ ὡς τεσσαρακονταετὴ χρόνον ἐτρο-
her; and about forty years time he
φοφόρησεν αὐτοὺς ἐν τῇ ἐρημίᾳ· **19** * [καὶ] καθέ-
nourished them in the desert; [and] having

λαν ἑθνη ἕκτα ἐν γῇ Χαναάν, κατεκληρονο-
cast out nations seven in land of Canaan, he distributed
μήσεν αὐτοῖς τὴν γῆν αὐτῶν. **20** Καὶ μετὰ
by lot to them the land of them. And after

ταῦτα ὡς ἐτεσὶ τετρακοσίοις καὶ πεντηκοντα
these things about years four hundred and fifty
ἐδωκε κριτάς, ἕως Σαμουὴλ τοῦ προφήτου.
he gave judges, till Samuel the prophet.

21 Ἐκείθεν ᾗτησαντο βασιλεῖα, καὶ ἐδωκεν
And then they asked for a king, and gave
αὐτοῖς ὁ θεὸς τὸν Σαουλ υἱὸν Κίς, ἀνδρὰ ἐκ
to them the God the Saul son of Kish, a man of

φύλης Βενιαμὴν, ἐτὴ τεσσαρακοντα. **22** Καὶ
tribe of Benjamin, years forty. And
μεταστήσας αὐτὸν, ἡγείρεν αὐτοῖς τὸν Δαυὶδ
having removed him, he raised up to them the David

εἰς βασιλεῖα, ᾧ καὶ εἶπε μαρτυρήσας· Εὗρον
for a king, to whom also he said having testified; I found
Δαυὶδ, τὸν τοῦ Ἰεσσαί, * [ἀνδρὰ] κατὰ τὴν
David, that of the Jesse, [a man] according to the

κερδίαν μου, ὃς ποιήσει πάντα τὰ βελημάτα
heart of me, who will do all the will
μου. **23** Τούτου ὁ θεὸς ἀπὸ τοῦ σπέρματος κατ'
of me. This the God from the seed according to

ἐπαγγελίαν ἤγαγε τῇ Ἰσραὴλ σωτῆρα Ἰησοῦν,
promise brought forth to the Israel a Savior Jesus,
24 προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς
having announced before of John before face of the

16 Then Paul standing up, and waving his HAND, said, "Israelites! and you who fear God, listen!

17 The God of * the PEOPLE OF ISRAEL † chose our FATHERS, and elevated the PEOPLE † during their EXILE in the Land of Egypt, † and brought them out of it with an uplifted Arm.

18 And † for a period of Forty Years he nourished them in the DESERT;

19 and † having cast out seven Nations in the Land of Canaan, † he * distributed their LAND to them by Lot.

20 And after these things, † he gave Judges about † four hundred and fifty Years, † till Samuel the PROPHET.

21 And then they asked for a King; and God gave them SAUL, the Son of Kish, a Man of the Tribe of Benjamin, for forty Years.

22 And † having removed him, † he raised up to them DAVID for a King; to whom also giving testimony, he said, † 'I have 'found David, the son of 'JESSE, † a Man according 'to my HEART, who will 'perform All my WILL.'

23 † From This man's POSTERITY, † according to Promise, God brought forth to ISRAEL † a Savior, Jesus;

24 † John having previously proclaimed, before his APPEARANCE, an Im-

* VATICAN MANUSCRIPT.—17. the PEOPLE OF ISRAEL. 19. And—omit. 19. gave them JESUS for an inheritance till four hundred and fifty Years. And after that he gave them Judges till Samuel the Prophet. 22. a man—omit.

† 20. A difficulty occurs here which has very much puzzled Biblical chronologists. The statement he † is at variance with the statement found in 1 Kings vi. 1. There have been three solutions offered, but only one which seems entirely satisfactory, i. e., that the text in 1 Kings vi. 1, has been corrupted, by substituting the Hebrew character *daleth* (d) for *ayin* (a) which is very similar in form. This would make 690 years (instead of 480) from the exodus to the building of the temple, and exactly agree with Paul's chronology.

17. Deut. vii. 6, 7. 17. Psa. cv. 23, 24; Acts vii. 17. 17. Exod. xlii. 14, 10.
18. Num. xiv. 33, 34; Psa. xc. 9, 10; Acts vii. 30. 19. Deut. vii. 1. 19. Jesh.
xiv. 1, 2; Psa. lxxviii. 55. 20. Judges ii. 16. 20. 1 Sam. xiii. 20. 21. 1 Sam.
viii. 1, 2. 21. 1 Sam. xv. 23, 24, 28; xvi. 1. 22. 1 Sam. xlii. 14; Acts vii. 40.
xvi. 13; 2 Sam. ii. 4; v. 8. 22. Psa. lxxix. 20. 23. 2 Sam. vii. 12; 1 Sam. cxviii.
11. 23. Isa. xl. 1; Luke i. 32, 33; Acts ii. 30; Rom. i. 8. 24. Matt. iii. 1; Luke iii. 3.

σε. 34 Ὅτι δε ἀνέστησεν αὐτὸν ἐκ νεκρῶν,
then Because and he raised him out of dead ones,

μηκετι μελλοντα ὑποστρεφειν εἰς διαφθοραν,
the more being about to return to corruption,

οὕτως εἰρηκεν Ὅτι δώσω ὑμῖν τὰ ὅσια Δαυὶδ
thus he said, That I will give to you the holy things of David

τὰ πιστά. 35 Διὸ καὶ ἐν ἑτέρῳ λεγει· Οὐ
the faithful Therefore also in another he says; Not

δώσει τὸν ὅσιον σου ἰδεῖν διαφθοραν.
then will permit the holy one of thee to see corruption.

35 Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ
David indeed for own generation having served by the

τοῦ Θεοῦ βουλῇ ἐκοιμήθη, καὶ προστετέθη πρὸς
of the God will fellowship, and was laid with

τοὺς πατέρας αὐτοῦ καὶ εἶδε διαφθοραν· 36 Ὁν δὲ
the fathers of himself and saw corruption; whom but

ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοραν. 37 Γνωσ-
the God raised up, not saw corruption. Known

τες οὖν ἐστέ ὑμῖν, ἀδελφοί, ὅτι διὰ
therefore let it be to you, men brethren, that through

τούτου ὑμῖν ἀφ᾽ ἑσῶν ἀμαρτιῶν καταγγέλλεται·
this to you forgiveness of sins is announced,

37 καὶ ἀπο πάντων, ὃν οὐκ ἠδυνήθητε ἐν τῷ
and from all things, which not you are able by the

νόμῳ Μωσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ
law of Moses to be justified, in him every one the

πιστευὼν δικαιούται. 38 Βλέπετε οὖν, μὴ
believing is justified. See then, not

ἐπελθῇ ἐφ' ὑμᾶς τὸ εἰρημεῖν ἐν τοῖς προφη-
may come upon you that having been spoken by the prophets;

ταις· 39 Ὡστε οἱ καταφρονῶνται, καὶ θαυμάσατε,
behold you the despisers, and wonder you,

καὶ ἀφανισθῆτε· ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν
and disappear you, because a work I work in

ταῖς ἡμέραις ὑμῶν, ἔργον, ὃ οὐ μὴ πιστευ-
the days of you, a work, which not not you would

σῆτε, εἰ τις ἐκδιηγῆται ὑμῖν. 40 Ἐξιόντων δὲ
believe, if one should narrate to you. Having gone out and

αὐτῶν, παρεκαλοῦν εἰς τὸ μεταξὺ σαββατῶν
of them, they desired on the next sabbath

λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. 41 Λυθῆναι
to be spoken to them the words these. Being broken

σης δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ
up and the synagogue, followed many

τῶν Ἰουδαίων καὶ τῶν σεβόμενων προσηλυτῶν
of the Jews and of the worshipping proselytes

τῷ Παύλῳ καὶ τῷ Βαρναβᾷ· οἵτινες προσλα-
the Paul and the Barnabas; who speaking

λοῦντες αὐτοὺς, ἐπειθον αὐτοὺς προσμενεῖν τῇ
to them, persuaded them to continue in the

34 And because he raised him from the Dead, no more to return to Corruption, he has spoken thus, † 'I will give you the HOLY MERITS OF DAVID.'

35 Therefore also in another place he says, † 'Thou wilt not permit thy HOLY ONE to see Corruption.'

36 For David, indeed, having in his Own Generation served the WILL of GOD, † fell asleep, and was laid with his FATHERS, and saw Corruption;

37 but he whom GOD raised up saw not Corruption.

38 Be it therefore known to you, Brethren, † That through him Forgiveness of Sins is proclaimed to you;

39 † and by him EVERY ONE who BELIEVES is justified from all things, from which you could not be justified by the LAW of MOSES.

40 See then that WHAT is SPOKEN in † the PROPHETS may not come upon you;

41 'Behold, DESPISERS, and wonder, and 'disappear; For † perform a Work in your DAYS, a Work which you will by no means believe, though one should declare it to you.'

42 And they having gone out, * it was thought proper that these words should be spoken to them on the NEXT Sabbath.

43 And when the SYNAGOGUE was broken up, many of the JEWS and RELIGIOUS PROSELYTES followed PAUL and BARNABAS, who, speaking to them, persuaded them to

* VATICAN MANUSCRIPT.—42. it was thought proper that these words should be spoken.

† 55. Isa. lv. 2. † 35. Ps. xvi. 10; Acts ii. 31. † 36. 1 Kings ii. 10; Acts ii. 37. † 37. Luke xxiv. 47. † 38. Rom. iiii. 26; viii. 3; 1 John ii. 12. † 40. Isa. xlii. 16; Hab. i. 8.

χαριτι του θεου. ⁴⁴ Τῇ τε εχομένῃ σαββατῇ
favor of the God. On the and coming sabbath,

σχεδόν πᾶσα ἡ πόλις συνηχθῆ ἀκουσαι τον
almost all the city came together to hear the
λογον του θεου. ⁴⁵ Ἰδοντες δε οἱ Ἰουδαιοι τους
word of the God. Seeing and the Jews the

οχλους, ἐπλησθησαν ζήλου, και ἀντελεγον
crowds, they were filled of zeal, and spoke against
τοῖς ὑπο του Παυλου λεγομενοις, * [ἀντιλε-
the things by the Paul being spoken, [contra-
γοντες και] βλασφημουντες. ⁴⁵ Παρήσιασα-
dic ing and] blaspheming. ⁴⁵ Parthesiasa-

μενοι δε ο Παυλος και ο Βαρναβας εἶπον·
for and the Paul and the Barnabas said,
Ἔμῃ ην αναγκαῖον πρῶτον λαληθῆναι τον
To you it was necessary first to be spoken the
λογον του θεου· ἐπειδὴ * [δε] ἀπωθειςθε αυτον,
word of the God: since [but] you thrust away him,

κα οὐκ ἀξιους κρινετε ἑαυτους της αἰωνιου
and not worthy judge yourselves of the age-lasting
ζωης, ἰδου, στρεφομεθα εἰς τα εθνη. ⁴⁶ Οὕτω
life, lo, we turn to the gentiles. Thus

γὰρ ἐντεταλται ἡμῖν ο κυριος· Τεθεικα σε εἰς
for has commanded us the Lord. I have set thee for
ὥς εθνων, του εἶναι σε εἰς σωτηριαν ἕως εσχα-
a light of nations, the to be thee for salvation to end
του της γῆς. ⁴⁵ Ἀκουοντα δε τα εθνη εχαιρον,
of the earth. Having heard and the gentiles rejoiced,

και εδοξαζον τον λογον του κυριου· και ἐπισ-
and glorified the word of the Lord; and be-
τευσαν ὅσοι ησαν τεταγμενοι εἰς ζῶν αἰωνιον.
lived as many as were having been disposed for life age-lasting.

⁴⁷ Διεφερετο δε ο λογος του κυριου δι' ὅλης
Was published and the word of the Lord through whole
της χωρας. ⁴⁸ Οἱ δε Ἰουδαιοι παρωτρυναν τας
of the country. The but Jews stirred up the

σεβημενας γυναικας τας εὐσημονας, και τους
religious women the honorables, and the

πρωτους της πολιως, και ἐπηγειραν διωγμον
chiefs of the city, and raised a persecution

ἐπὶ τον Παυλον και τον Βαρναβαν, και ἐξεβαλον
against the Paul and the Barnabas, and cast out

αὐτους ἀπο των ὁριων αυτων. ⁴⁹ Οἱ δε ἐκτινα-
them from the borders of them. They but having

ῥιζεντι τον κονιορτον των ποδων αυτων ἐπὶ
shaken off the dust of the feet of them against
αὐτους, ηλθον εἰς Ἰκονιον.
them, came into Iconium.

⁵⁰ Οἱ δε μαθηται ἐπληρουντο χαρας και πνευ-
The and disciples were filled joy and spirit
ματος ἁγίου. ΚΕΦ. ιδ'. 14. ¹ Ἐγενετο δε εν
holy. It happened and in

Ἰκονιῳ, κατα το αυτο εἰσελθειν αυτοις εἰς την
Iconium, At the same to enter them into the

continue in the FAVOR of God.

⁴⁴ And on the follow-
ING Sabbath, almost the
Whole CITY assembled to
hear the WORD of GOD.

⁴⁵ And the JEWS seeing
the CROWDS, were filled
with ENVY, and opposed
the things spoken by Paul,
blaspheming.

⁴⁶ And both PAUL and
BARNABAS speaking freely,
said, "It was necessary
for the WORD of GOD first
to be spoken to you; but
since you thrust it away
from you, and judge your-
selves unworthy of APO-
STOLIC Life, behold, we
turn to the GENTILES."

⁴⁷ For thus the LORD
has commanded us: "I
have set thee for a Light
of Nations, that thou
shouldst be for Salva-
tion to the Extremity of
"the EARTH."

⁴⁸ And the GENTILES
having heard this, rejoiced,
and glorified the WORD of
* the LORD; and as many
as were disposed for APO-
stolical Life, believed.

⁴⁹ And the WORD of
the LORD was published
through the Whole of the
COUNTRY.

⁵⁰ But the JEWS excited
the RELIGIOUS and HON-
ORABLE Women, and the
FIRST MEN of the CITY,
and raised a Persecution
against PAUL and * Barna-
bas, and expelled them
from * their BORDERS.

⁵¹ * And THEY, shaking
off the DUST of * their feet
against them, went to Ico-
nium.

⁵² And the DISCIPLES
were filled with Joy and
holy Spirit.

CHAPTER XIV.

* 1 And it occurred at
Iconium, that they went
TOGETHER into the SYNA-

* VATICAN MANUSCRIPT.—45. Paul, blaspheming. And Paul and.
ing and—omit. 46. but—omit. 48. God; and as many.

45. contradict-
50. Barnabas.

46. Matt. x. 6; Acts iii. 26; Rom. i. 16. 47. Matt. xxi. 43; Rom. x. 12.
48. Acts xviii. 6; xxviii. 23. 49. Isa. xlii. 6; xlix. 6; Luke ii. 32. 50. Matt. x. 14;
Mark vi. 11; Luke ix. 5; Acts xviii. 6. 51. Matt. v. 13, John xvi. 22, Acts ii. 46.

συναγωγὴν τῶν Ἰουδαίων, καὶ λαλεῖσαι οὕτως,
συναγωγῆς of the Jews, and to speak so,
ἵστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺν
that to believe of Jews and also Greeks a great

πληθος. ² Οἱ δὲ ἀπειθουντες Ἰουδαῖοι ἐπηγε-
multitudo. The but unbelieving Jews stirred up
σαν καὶ ἐκαύσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ
and imbristened the souls of the Gentiles against
τῶν ἀδελφῶν. ³ Ἰκανόν μεν οὖν χρόνον διέτρι-
the brethren. Considerable indeed then time they re-

ψαν παρ' ἡπιαζομενοι ἐπὶ τῷ κυρίῳ, τὰ μαρτυ-
mained speaking freely about the Lord, that testifying
ρουντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι
to the word of the favor of himself, granting

σημεῖα καὶ τεράτα γίνεσθαι διὰ τῶν χειρῶν
signs and prodigies to be done through the hands
αὐτῶν. ⁴ Ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως
of them. Was divided and the multitude of the city

καὶ οἱ μὲν ᾤοντο ἔχειν τὸν κύριον, οἱ δὲ
and some were with the Jews, those and
συν τοῖς ἀποστόλοις. ⁵ Ὡς δὲ ἐγένετο ὄρμη-
with the apostles. As and was a rush

τῶν ἐθνῶν τε καὶ Ἰουδαίων συν τοῖς ἀρχουσί-
of the gentiles and also of Jews with the rulers
αὐτῶν, ὕβρισαι καὶ λιθοβολῆσαι αὐτοὺς,
of them, to insult and to stone them,

⁶ συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς
seeing they fled into the city of the
Λυκαονίας, Λυστραν καὶ Δερβην, καὶ τὴν
Lycaonia, Lystra and Derbe, and the
περιχωρῶν. ⁷ Ἦκεν ἡσυχία ἐν ταῖς πόλεσιν αὐτῶν.
surrounding country; and there they were preaching glad tidings.

⁸ Καὶ τις ἀνὴρ ἐν Λυστροῖς ἀδυνατὸς τοῖς
And a certain man in Lystra unable in the
ποσὶν ἐκαθεύδο, ὡς ἐκ κοιλίας μητρὸς αὐτοῦ,
feet was sitting, lame from womb of mother of himself,

ὃς οὐδέποτε περιεπεπατήκει. ⁹ Οὗτος ἤκουε
who never had walked about. This heard

τὸν Παῦλον λαλῶντος· ὃς ἀτενίσας αὐτῷ,
the Paul speaking; who having looked intently to him,

καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι, ¹⁰ εἶπε
and seeing that faith he has of the to be saved, said

μεγαλὴ τῇ φωνῇ· Ἀναστῆθι ἐπὶ τοὺς πόδας σου
loud with the voice; Do thou stand upon the feet of thee

ὀρθός. Καὶ ἤλατο, καὶ περιεπατεῖ. ¹¹ Οἱ δὲ
erect. And he leaped up, and walked about. The and

ὄχλοι, ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπῆραν
crowds, seeing what did the Paul, lifted up

τὴν φωνὴν αὐτῶν, Λυκαονιστὶ λεγόντες· Οἱ
the voice of them, in Lycaonian language saying; The

ὅσοι ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς
being like men came down to

ἡμᾶς. ¹² Ἐκάλουν τε τὸν μὲν Βαρναβάν, Δία-
us. They called and the indeed Barnabas, Jupiter,

δοκεῖ ἐν τῷ ἔθνει, καὶ λαλεῖσαι οὕτως,
seemeth in such a manner, and to speak so,
ἵστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺν
that a Great Multitude both of the Jews and Greeks believed.

² But the UNBELIEV-
ING Jews excited and em-
bittered the MINDS of the
GENTILES against the
BRETHREN.

³ For a considerable
Time however, they con-
tinued there, speaking
boldly in the LORD, † who
TESTIFIED to the WORD
of his FAVOR, by granting
Signs and Prodigies to be
performed by their HANDS.

⁴ But the MULTITUDE
of the CITY was divided;
and SOME were with the
Jews, and SOME with the
APOSTLES.

⁵ And as a violent at-
tempt was made, both by
the GENTILES and Jews,
with their RULERS, ‡ to
wantonly disgrace and
stone them,

⁶ knowing it, † they fled
to the CITIES of LYCAO-
NIA, Lystra and Derbe,
and the SURROUNDING
COUNTRY;

⁷ and there they pro-
claimed glad tidings.

⁸ † And there was sit-
ting a certain Man at Lys-
tra, disabled in his FEET,
lame from his BIRTH, who
had never walked.

⁹ This man heard PAUL
speaking; who, looking in-
tently on him, and ‡ seeing
That he had Faith to be
RESTORED,

¹⁰ said with a * Loud
Voice, "Stand erect on
thy FEET." And he leaped
up, and walked about.

¹¹ And the CROWDS see-
ing what PAUL did, they
lifted up their voice in
the Lycaonian language,
saying, † "The gods, re-
sembling men, have come
down to us."

¹² And they, indeed,
called BARNABAS, Jupiter,

* VATICAN MANUSCRIPT.—10. Loud Voice.

† 5. Mark xvi. 7; Heb. ii. 4. ‡ 5. 2 Tim. iii. 11. † 6. Matt. x. 23. † 3. Acts
xv. 1. † 9. Matt. viii. 10; x. 23, 20. † 11. Acts viii. 10; xviii. 6.

τον δε Παυλον, Ἑρμην· ἐπειδὴ αὐτος ἦν ὁ
 13 ἡγούμενος του λογον. Ὁ δε ἱερεὺς του Διὸς
 του οὐτος προ της πόλεως, ταυρους καὶ στέμ-
 ματα ἐπὶ τοὺς πυλῶνας ἐνεγκας, συν τοῖς
 οὗτοις ἠθέλεε θύειν. 14 Ἀκουσάντες δε εἰ ἀποσ-
 τολοι Βαρναβας καὶ Παυλος, διαρρήξαντες τὰ
 ἱμάτια αὐτῶν, ἐξεπήδησαν εἰς τὸν ὄχλον, κρα-
 ζόντες. 15 καὶ λεγόντες· Ἄνδρες, τί ταῦτα ποι-
 εῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρω-
 ποι, εὐαγγελιζόμενοι ὑμᾶς ἀπο τούτων τῶν
 ματαίων ἐπιστρεφειν ἐπὶ τὸν θεὸν τὸν ζῶντα,
 ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν
 θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς. 16 ὃς ἐν
 ταῖς παροφθημεναῖς γενεαῖς εἰσεε πάντα τὰ
 ἐθνῶν πορευεσθαι ταῖς ὁδοῖς αὐτῶν. 17 Καίτοιγε
 οὐκ ἁμαρτυροῦν ἑαυτὸν ἀφήκεν, ἀγαθοποιῶν,
 οὐρανοθεν ὑμῖν ὕετους δίδους καὶ καιροὺς καρ-
 ποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης
 τὰς καρδίας ὑμῶν. 18 Καὶ ταῦτα λεγόντες,
 μόλις κατεπαύσαν τοὺς ὄχλους τὸν μὴ θύειν
 αὐτοῖς. 19 Ἐπῆλθον δε ἀπὸ Ἀντιόχειας καὶ Ἰκο-
 νίου Ἰουδαῖοι· καὶ πεισάντες τοὺς ὄχλους, καὶ
 λιθασάντες τὸν Παυλὸν, ἐσῆκον ἐξω της
 πόλεως, νομίσαντες αὐτὸν τεθνᾶναι. 20 Κυκ-
 λῶσαντων δε αὐτὸν τῶν μαθητῶν, ἀναστὰς
 εἰσηλθὼν εἰς τὴν πόλιν. Καὶ τῇ ἐπαύριον
 ἐξῆλθε συν τῷ Βαρναβᾷ εἰς Δερβην. 21 Εὐαγ-

and PAUL, Mercury, be-
 cause he was the CHIEF
 SPEAKER.
 13 And the PRIEST of
 THAT [image of] JUPITER
 which was before the
 CITY, brought Bulls and
 Garlands to the GATES, and
 wished to sacrifice with the
 CROWDS.
 14 But the APOSTLES,
 Barnabas and Paul, hav-
 ing heard of it, rent their
 MANTLES, and rushing
 out among the CROWDS, ex-
 claiming
 15 and saying, "Men,
 why do you These things?
 We are also Men, sub-
 ject to frailty with you,
 proclaiming glad tidings
 to turn you from These
 VANITIES to the LIVING
 GOD, who made the HEAV-
 EN, and the EARTH, and
 the SEA, and all THINGS
 in them;
 16 who, in PRECED-
 ING Generations permitted
 All the GENTILES to walk
 in their own WAYS;
 17 though indeed he
 left not Himself without
 testimony, doing good,
 giving you Rains from
 heaven, and fruitful Sea-
 sons, and filling your
 HEARTS with Food and
 Gladness."
 18 And saying These
 things, they with difficulty
 restrained the CROWDS
 from SACRIFICING to
 them.
 19 But Jews came from
 Antioch and Iconium, and
 having persuaded the
 CROWDS, and having
 stoned PAUL, they dragged
 him out of the CITY, sup-
 posing him to be dead.
 20 But the DISCIPLES
 having surrounded him,
 he rose up and entered the
 CITY. And on the NEXT
 DAY he departed with BAR-
 NABAS to Derbe.

† 13. As was common in that day, cities were placed under the protection of heathen deities. The city of Lystra had the image of Jupiter, before its gates.

1. 13. James v. 17; Rev. xix. 10. 1. 15. 1 Thess. i. 9. 1. 16. Psa. lxxxi. 12; Acts xvi. 30; 1 Pet. iv. 3. 1. 17. Acts xvii. 27; Rom. x. 20. 1. 17. Lev. xxvi. 4; Deut. xl. 14; xxviii. 12; Job v. 10; Psa. lxx. 19; lxxviii. 6; cxlviii. 8; Jer. xiv. 22; Matt. v. 45. 1. 18. Acts xiii. 42. 1. 20. 2 Cor. xi. 16; 2 Tim. iii. 11.

τινας ἀλλοὺς ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους
 some others of them to the apostles
 καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ
 and elders at Jerusalem, about the
 ζητήματος τούτου. ³ Οἱ μὲν οὖν προπεμφθέν-
 question this. They indeed therefore having been sent
 τες ὑπο τῆς ἐκκλησίας, διήρχοντο τὴν Φοινί-
 forward by the congregation, passed through the Pheni-
 κην καὶ Σαμαρείαν, κηδηγούμενοι τὴν ἐπιστρο-
 cia and Samaria, narrating the turning
 φὴν τῶν ἐθνῶν· καὶ ἐποίουν χαρὰν μεγάλην
 of the Gentiles; and caused joy great
 πᾶσι τοῖς ἀδελφοῖς. ⁴ Παραγενόμενοι δὲ εἰς
 to all the brethren. Having come and into
 Ἱερουσαλὴμ, ἀπεδεχθήσαν ὑπο τῆς ἐκκλησίας
 Jerusalem, they were received by the congregation
 καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀηγη-
 and the apostles and the elders, they
 γειλαν τε ὅσα ὁ θεὸς ἐποίησε μετ' αὐτῶν.
 related and what things the God did with them.
⁵ Ὁρᾶν ἐστήσαν δὲ τινες τῶν ἀπὸ τῆς αἵρεσεως
 Standing up and some of those from the sect
 τῶν Φαρισαίων πεπιστευκότες, λέγοντες· Ὅτι
 of the Pharisees having believed, saying; That
 δεῖ περιτεμεῖν αὐτοὺς, παραγγέλλειν τε
 it is necessary to circumcise them, to command and
 τηρεῖν τὸν νόμον Μωϋσέως. ⁶ Συνηχώσαν δὲ
 to keep the law of Moses. Assembled and
 οἱ ἀποστολοὶ καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ
 the apostles and the elders to see concerning the
 λόγου τούτου. ⁷ Πολλὰς δὲ συζητήσεις γένο-
 word this. Much and debate being.
 μένης, ἀνίστας Πέτρος εἶπε πρὸς αὐτοὺς·
 having arisen Peter said to them:
 Ἄνδρες ἀδελφοί, ὑμεῖς ἐπιστάσθε, ὅτι ἀφ' ἡμέ-
 Men brethren, you know, that from days
 ρων ἀρχαίων ὁ θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ
 former the God among us chose through the
 στόματος μου ἀκούσαι τὰ ἔθνη τὸν λόγον τοῦ
 mouth of me to hear the Gentiles the word of the
 ευαγγελίου, καὶ πιστεῦσαι. ⁸ Καὶ ὁ καρδιογ-
 glad tidings, and to believe. And the heart-
 νωστής θεὸς ἐμαρτύρησεν αὐτοῖς, δούς αὐτοῖς
 knowing God testified to them, giving to them
 τὸ πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν. ⁹ Καὶ
 the spirit the holy, as even to us, and
 οὐδὲν δίκρινε μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ
 nothing judged between us and also them, by the
 πίστει καθάρισας τὰς καρδίας αὐτῶν. ¹⁰ Νῦν
 faith having purified the hearts of them. Now
 οὖν τί πειράζετε τὸν θεόν, ἐπιθεῖναι ζυγόν
 therefore why do you tempt the God, to place a yoke
 ἐπὶ τῷ τραχήλῳ τῶν μαθητῶν, ὃν οὐτε οἱ
 on the neck of the disciples, which neither the
 πατέρες ἡμῶν οὐτε ἡμεῖς ἰσχύσαμεν βαστάσαι;
 fathers of us nor we were able to bear?
¹¹ Ἀλλὰ διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ κρι-
 But through the favor of the Lord Jesus we ha-

others of them, to the
 APOSTLES and Elders at
 Jerusalem, about this
 QUESTION.

³ THEY, therefore, hav-
 ing been sent forward by
 the CONGREGATION, went
 through PHENICIA and
 Samaria, † relating the
 CONVERSION of the GEN-
 TILES, and caused great
 Joy to All the BRETHREN.

⁴ And having arrived
 at Jerusalem, they were
 received by the CONGRE-
 GATION, and the APOS-
 TLES, and the ELDERS, and
 † related what things God
 performed with them.

⁵ But SOME of those
 having BELIEVED, from
 the SECT of the PHARI-
 SEES, stood up, saying,
 "It is necessary to cir-
 cumcise them, and to com-
 mand them to keep the
 LAW of Moses.

⁶ And the APOSTLES
 and ELDERS were gathered
 together to see about this
 MATTER.

⁷ And there being much
 Debate, Peter arising said
 to them, † "Brethren, you
 know That in former Days
 God chose among us, that
 by my MOUTH the GEN-
 TILES should hear the
 WORD of the GLAD TI-
 DINGS, and believe.

⁸ And God, the HEART-
 SEARCHER, testified to
 them, † giving to them the
 HOLY SPIRIT, even as to
 us;

⁹ † And made no dis-
 tinction between us and
 them, † having purified
 their HEARTS through the
 FAITH.

¹⁰ Now, therefore, why
 do you try God, † to put a
 Yoke on the NECK of the
 DISCIPLES, which neither
 our FATHERS nor we were
 able to bear?

¹¹ But through the
 FAVOR of the Lord Jesus

* VATICAN MANUSCRIPT.—8. to them—omit.

† 3. Acts xiv. 27. † 4. ver. 17; xxi. 12. † 7. Acts x. 30; xii. 12. † 8.
 Acts x. 46. † 9. Rom. x. 11. † 10. Acts x. 15, 28, 43; 1 Cor. i. 2; 1 Pet. i. 22.
 † 10. Matt. xxiii. 4; Gal. v. 1.

γενόμεν σωθῆναι, καθ' ὃν τρόπον κακεῖνοι.
 to be saved, in which manner also they.
 12 Σιγήσει δὲ πᾶν το πλῆθος, καὶ ἠκούον Βαρ-
 Was silent and all the multitude, and heard Bar-
 ναβὰ καὶ Παύλου ἐξηγουμένων, ὅσα ἐποίησεν
 nabus and Paul narrating, what did
 ὁ Θεὸς σημεῖα καὶ τεράτα ἐν τοῖς ἔθνεσι δι'
 the God signs and prodigies among the Gentiles through
 αὐτῶν. 13 Μετὰ δὲ το σιγήσαι αὐτοὺς, ἀπεκ-
 them. After and the to be silent them, an-
 ριθῇ Ἰακώβος, λέγων Ἀδελφοί, ἀκούσατε
 answered James, saying; Men brethren, hear you
 μου. 14 Σήμερον ἐξηγησατο, καθὼς πρῶτον ὁ
 of me. To-day related, how first the
 Θεὸς ἐπισκέψατο λαβεῖν ἐξ ἔθνων λαὸν ἐπὶ τῷ
 God looked to take out of Gentiles a people for the
 ὀνόματι αὐτοῦ. 15 Καὶ τοῦτο συμφωνοῦσιν οἱ
 name of himself. And with this harmonize the
 λόγοι τῶν προφητῶν, καθὼς γεγραπταί· 16 μετὰ
 words of the prophets, as it is written; after
 ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκην-
 these things I will return and I will build up the taber-
 νην Δαυὶδ τὴν πεπτώκυαν· καὶ τὰ κατεσκαμ-
 nacle of David that having fallen down; and the ruins
 μένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν·
 of her I will build again, and I will set up her,
 17 ὅπως αὖ ἐκζητήσωσιν οἱ καταλοιποὶ τῶν
 so that may seek the rest of the
 ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ ἔθνη, ἐφ'
 men the Lord, and all the nations, on
 οἷς ἐπικεκληται τὸ ὄνομα μου ἐκ' αὐτοῦ, 18 λε-
 whom has been called the name of me over them, says
 γοι κύριος * [ὁ] ποίων ταῦτα γνωστὰ ἀπ' αἰῶνος.
 Lord [he] doing these things known from an age.
 19 Λίον ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν
 Therefore I judge not to trouble those from the
 ἔθνων ἐπιστρέφουσιν ἐπὶ τὸν Θεόν· 20 ἀλλὰ
 Gentiles turning to the God; but
 ἐπιστεῖλαι αὐτοῖς τοῦ ἀνεχεσθαι ἀπὸ τῶν
 to send word to them the to abstain from the
 ἀλισθημάτων τῶν εἰδωλῶν καὶ τῆς πορνείας καὶ
 pollutions of the idols and the fornication and
 τοῦ πνικτοῦ καὶ τοῦ αἵματος. 21 Μωσὴς γὰρ
 the strangled and the blood. Moses for
 ἐκ γενεῶν ἀρχαίων κατα πόλιν τοὺς κηρύσ-
 from generations of old in every city those preach-
 σοντας αὐτὸν ἔχει, ἐν ταῖς συναγωγαῖς κατα-
 ing him has, in the synagogues in
 πάνσαββατον ἀναγινωσκόμενος. 22 Τότε ἐδοξε
 every sabbath being read. Then it seemed good
 τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις συν ὅλῃ
 to the apostles and the elders with whole
 τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἀνδρας ἐξ αὐτῶν
 the congregation, having chosen men out of themselves

we trust to be saved; in like manner they also.

12 And All the MULTI-
 TUDK was silent, and heard
 Barnabas and Paul relate
 What Signs and Prodigies
 God performed among
 the GENTILES through
 them.

13 And after they were
 SILENT, James answered,
 saying, "Brethren, hear
 me!

14 Simon has related
 how God first looked to
 take out of the Gentiles
 a People for his NAME.

15 And with this the
 WORDS of the PROPHETS
 harmonize; as it is writ-
 ten,

16 After these things
 I will return; and I will
 rebuild THAT TABERNA-
 CLE of David which has
 FALLEN DOWN; and I
 will rebuild its RUINS,
 and will re-establish it;

17 in order that the
 REMAINDER of MEN may
 seek the LORD, even All
 the GENTILES upon
 whom my NAME has been
 invoked,

18 says the Lord, who
 does these things, which
 were known from the Age.

19 Therefore I judge
 that we should not trouble
 those, who from among
 the GENTILES are TURN-
 ING to GOD,

20 but write to them
 to ABSTAIN from the POL-
 LUTED offerings to
 IDOLS, and from FORNICA-
 TION, and that which is
 STRANGLED, and BLOOD.

21 For from ancient Gen-
 erations Moses has, in every
 City, those who PREACH
 him, being read in the
 SYNAGOGUES Every Sab-
 bath."

22 Then it seemed good
 to the APOSTLES and EL-
 DERS, with the Whole CON-
 GREGATION, to send Men

* VATICAN MANUSCRIPT.—18. he—omit.

12. Acts xiv. 27. 13. Acts xii. 17. 14. ver. 7. 15. Amos ix. 11, 12.
 16. ver. 28. 17. ver. 22, Acts xxi. 25; 1 Cor. viii. 1; Rev. ix. 14, 20. 18. 1 Cor.
 vi. 9, 10; Gal. v. 19; Eph. v. 3; Col. iii. 5; 1 Thess. iv. 3; 1 Pet. iv. 3. 19. Gen. ix. 6;
 Lev. xii. 17; Deut. xii. 16, 23.

πεμφαι εις Αντιοχειαν συν τη Παυλῳ και Βαρ-
 ναβη, Ιουδαν τον επικαλουμενον Βαρσαβαν, και
 Σιλαν, ανδρας ηγουμενους εν τοις αδελφοις·

²³ γραψαντες δια χειρος αυτων * [ταδε·]
 having written by hand of them [thus:]

Οι αποστολοι και οι πρεσβυτεροι και οι
 αδελφοι, τοις κατα την Αντιοχειαν και Συριαν
 και Κιλικιαν αδελφοις, τοις εξ εθνων, χαιρειν·
 and Cilicia brethren, those from Gentiles, health.

²⁴ Επειδη ηκουσαμεν, οτι τινες εξ ημων * [εξελ-
 Since we have heard, that some from us [having

θυντες] εταραξαν υμας λογοις, ανασκευαζοντες
 gave out] troubled you with words, unsettling

τας ψυχας υμων, * [λεγοντες περιτεμενεσθαι
 the souls of you, [saying to be circumcised

και τηρειν τον νομον,] οις ου διεστείλαμεθα·
 and to keep the law,] to whom not we gave commands;

²⁵ εδοξεν ημιν γενομενοις ομοθυμαδον, εκλεξα-
 it seemed good to us being of one mind, having

μενους ανδρας πεμφαι προς υμας, συν τοις αγα-
 chosen out men to send to you, with the be-

πητοις ημων Βαρναβη και Παυλῳ, ²⁶ ανθρωποις
 loved of us Barnabas and Paul, men

παραδεδωκοσι τας ψυχας αυτων υπερ του ονο-
 having given up the lives of them in behalf of the name

ματος του κυριου ημιν Ιησου Χριστου. ²⁷ Απεσ-
 of the Lord of us Jesus Anointed. We

ταλκαμεν ουν Ιουδαν και Σιλαν, και αυτους
 have sent therefore Judas and Silas, and them

δια λογου απαγγελοντας τα αυτα. ²⁸ Εδοξε
 through word announcing the same things. It seemed good

γαρ τη αγιω πνευματι και ημιν, μηδεν πλεον
 for to the holy spirit and to us, no more

επιτιθεσθαι υμιν βαρος, πλην των εναγκα-
 to lay to you a burden, besides the necessary things

τωντων, ²⁹ απεχεσθαι ειδωλοθυτων και αιματος
 these, to abstain from things offered to idols and blood

και πνικτου και πορνειας· εξ ων διατηρουντες
 and strangled and fornication; from which keeping

εαυτους, ευ πραξετε. Ερρωσθε. ³⁰ Οί μεν
 yourselves, well you will do. Farewell. They indeed

ουν απολυθεντες ηλθον εις Αντιοχειαν· και
 therefore being dismissed went to Antioch; and

συναγαγοντες το πληθος, επεδωκαν την επισ-
 having assembled the multitude, delivered the let-

τολην. ³¹ Αναγοντες δε, εχαρησαν επι τη
 ter. Having read and, they rejoiced at the

παρακλησει. ³² Ιουδας τε και Σιλας, και αυτοι
 exhortation. Judas and and Silas, also themselves

chosen from among them-
 selves to Antioch with
 PAUL and Barnabas;—
 THAT Judas * being called
 Barsabbas, and Silas, lead-
 ing men among the BERTH-
 REN;

²³ having written by
 their hand, thus:—“The
 APOSTLES and * ELDERS
 and BROTHERN, to THOSE
 BROTHERN in ANTIOCH
 and Syria and Cilicia, who
 are of the Gentiles, greet-
 ing.

²⁴ Since we have heard
 That ; some having gone
 out from us troubled you
 with Words, unsettling
 your MINDS, to whom we
 gave no commands ;

²⁵ It seemed good to us,
 being of one mind, to chose
 out men to send to you,
 with your BELOVED Bar-
 nabas and Paul,

²⁶ † Men who have
 given up their LIVES in be-
 half of the NAME of our
 LORD Jesus Christ.

²⁷ We have therefore
 sent Judas and Silas, who
 will also tell you the SAME
 things by Word.

²⁸ For it seemed good
 to the * HOLY SPIRIT, and
 to us, to lay on you no Ad-
 ditional Burden besides
 * These NECESSARY things;

²⁹ To abstain from
 things offered to Idols, and
 Blood, and That which is
 Strangled, and Fornica-
 tion; from which if you
 keep yourselves you will
 do well. Farewell.”

³⁰ THEY, therefore, be-
 ing dismissed, * went down
 to Antioch, and having as-
 sembled the MULTITUDE,
 delivered the LETTER.

³¹ And when they had
 read it, they rejoiced at
 the EXHORTATION.

³² And Judas and Silas,
 also themselves being ready

* VATICAN MANUSCRIPT.—†, being called Barsabbas.
 ELDERS BROTHERN. ‡, having gone out—omit.
 and to keep the LAW—omit. †, HOLY SPIRIT.

: 24. ver. 1; Gal. ii. 4, 5, 12; Titus i. 10, 11.
 30; 2 Cor. xi. 23, 26.

²³. thus—omit. ²³.
²⁴. saying, to be circumcised;
²⁸. These. ³⁰. went down.

† 23. Acts xiii. 30; xiv. 19; 1 Cor. xv

προφηται οντες, δια λογου πολλου παρεκαλε-
prophets being, through a word great
 σαν τους αδελφους, και εεστηριξαν. ³³ 11:7-
the brethren, and confirmed.

σιντες δε χρονον, απελυθησεν μετ' ειρηνης
separat and a time, they were dismissed with peace
 απο των αδελφων προς τους αποστειλαντας
from the brethren to those having sent

αυτους. ³⁴ * [Εδοξε δε τω Σιλα επιμειναι
them. [It seemed good but to the Silas to remain
 αυτου.] ³⁵ Παυλος δε και Βαρναβας διειτριβον
there.] Paul and but and Barnabas remained

εν Αντιοχεια, διδασκοντες και ευαγγελιζομενοι.
in Antioch, teaching and announcing glad tidings,
 μετα και ετερων πολλων, τον λογον του κυριου.
with also others many, the word of the Lord.

³⁵ Μετα δε τινας ημερας ειπε Παυλος προς Βαρ-
After and some days said Paul to Bar-
 ναβαν Επιστρεψαντες δη επισκεψωμεθα τους
whom. Having returned indeed we may visit the
 αδελφους κατα πασαν πολιν, εν αις κατηγγε-
brethren in every city, in which we have

λαβεν τον λογον του κυριου, πως εχουσι.
preached the word of the Lord, how they are.
³⁶ Βαρναβας δε εβουλευσατο συμπαραλαβειν και
Barnabas and counselled to take with also

Ιωαννην τον καλουμενον Μαρκον. ³⁷ Παυλος
John that being called Mark. Paul
 δε ηξιου, τον αποσταντα απ' αυτων απο
not deemed fitting, the having gone away from them from
 Παμφυλιας, και μη συνελθοντα αυτοις εις το
Pamphylia, and not having gone with them to the

εργον, μη συμπαραλαβειν τουντο. ³⁸ Εγενετο
work, not to take him. Occurred
 ουν παροξυσμος, ωστε αποχωρισθηναι αυτους
thereupon a sharp contention, so as to separate them

απ' αλληλων, τον τε Βαρναβαν παραλαβοντα
from one another, the and Barnabas having taken
 τον Μαρκον εκτλευσαι εις Κυπρον.
the Mark sailed to Cyprus.

⁴⁰ Παυλος δε επιλεξαμενος Σιλαν εξηλθε,
Paul but having selected Silas went out,
 παραδοθεις τη χαριτι του θεου υπο των
having been commended to the favor of the God by the

αδελφων. ⁴¹ Διηρχητο δε την Συριαν και Κιλι-
brethren. He passed through and the Syria and Cil-
 κιαν, επιστηριζων τας εκκλησιας. ΚΕΦ. 15'.
cia, confirming the congregations.

16. ¹ Κατηντησε δε εις Δερβην και Λυστραν
He came and to Derbe and Lystra;
 και ιδου, μαθητης τισ ην εκει, ονοματι Τιμο-
and lo, a disciple certain was there, by name Timo-

speakers, exhorted the
 BRETHREN in a long Dis-
 course and confirmed them.

33 And having spent
 some Time, they were dis-
 missed with Peace from
 the BRETHREN to those
 HAVING SENT them.

34 * [But it seemed
 good to SILAS to remain
 there.]

35 † And Paul and Bar-
 nabas remained at An-
 tioch, teaching and pro-
 claiming the glad tidings
 of the word of the LORD,
 with many others also.

36 And after Some Days
 Paul said to Barnabas,
 "Let us return and visit
 the BRETHREN in * Every
 City in which we pro-
 claimed the word of the
 LORD, and see how they
 are."

37 And Barnabas wished
 to take also with them
 † THAT John, who was
 SURNAMED Mark.

38 But Paul deemed it
 improper to take HIM with
 them, † who DEPARTED
 them from Pamphylia, and
 did not go with them to
 the WORK.

39 A sharp Contention
 therefore ensued, so as to
 separate them from each
 other; and BARNABAS
 having taken MARK sailed
 to Cyprus.

40 But Paul having se-
 lected Silas, departed, † be-
 ing commended to the FA-
 vor of * the Lord by the
 BRETHREN.

41 And he went through
 SYRIA and Cilicia, † estab-
 lishing the CONGREGA-
 TIONS.

CHAPTER XVI.

1 And he came * both to
 † Derbe and to Lystra. And
 behold a certain Disciple
 was there, † named Timo-

* VATICAN MANUSCRIPT.—34. omit. 35. every City. 40. the Lord. 1.
 both to Derbe and to Lystra.
 † 34. This sentence is omitted by the *Vatican*, and a great number of other MSS; also
 by the Syric, Arabic, Coptic, Slavonic, and Vulgate. Griesbach marks it as doubtful, and
 to be expunged.
 † 35. Acts xiii. 1. † 36. Acts xiii. 4, 13, 14, 51; xiv. 1, 6, 24, 25. † 37. Acts xii.
 12, 25; xiii. 8; Col. iv. 10; 2 Tim. iv. 11; Philemon 24. † 38. Acts xiii. 13. † 39.
 Acts xiv. 26. † 40. Acts xvi. 6. † 1. Acts xiv. 6. † 1. Acts xix. 22; Rom.
 xvi. 21; 1 Cor. iv. 17; Phil. ii. 19; 1 Thess. iii. 3; 1 Tim. ii. 2; 2 Tim. i. 2.

Θεός, υἱὸς γυναῖκος Ἰουδαίας πιστῆς, πατὴρ δὲ
 1. y. a son of a woman Jew believing, father but
 Ἑλλήνων. 2 ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λυσ-
 a Greek, who was testified to by those in Ly-
 τρούς καὶ Ἰκονίῃ ἀδελφῶν. 3 Τοῦτον ᾔθελον
 tra and Iconium brethren. This wished
 ὁ Παῦλος συν αὐτῷ ἐξελεῖν· καὶ λαβὼν περὶ-
 the Paul with him to go out, and having taken he cir-
 ετεμεν αὐτόν, διὰ τοὺς Ἰουδαίους τοὺς οὐτάς
 circumsised him, on account of the Jews those being
 ἐν τοῖς τόποις ἐκείνοις· ᾔδεισαν γὰρ ἅπαντες
 in the places those; they knew for all
 τὸν πατέρα αὐτοῦ, ὅτι Ἕλλην ὑπῆρχεν. 4 Ὡς
 the father of him, that a Greek he was. As
 δὲ διεπορευόντο τὰς πόλεις, παρέδιδουν αὐτοῖς
 and they went through the cities, they delivered to them
 φυλάσσειν τὰ δογματά, τὰ κεκρίμενα ὑπὸ
 to keep the decrees, those having been determined by
 τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν
 the apostles and the elders those in
 Ἱερουσαλὴμ. 5 Αἱ μὲν οὖν ἐκκλησίαι ἐστέ-
 Jerusalem. The indeed then congregations were estab-
 λίσθησαν ἐν τῇ πίστει, καὶ ἐπερίσσευν τῷ ἀριθμῷ
 established in the faith, and were increased in the number
 καθ' ἡμέραν. 6 Διελθόντες δὲ τὴν Φρυγίαν καὶ
 every day. Going through and the Phrygia and
 τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ
 the Galatia country, being forbidden by the
 ἁγίου πνεύματος λαλεῖν τὸν λόγον ἐν τῇ Ἀσίᾳ,
 holy spirit to speak the word in the Asia,
 ἔλθοντες κατὰ τὴν Μυσίαν, ἐπείραζον εἰς τὴν
 coming by the Mysia, they attempted into the
 Βιθυνίαν πορευέσθαι· καὶ οὐκ εἰσῆν αὐτοὺς τὸ
 Bithynia to go; and not permitted them the
 πνεῦμα Ἰησοῦ. 8 Παρελθόντες δὲ τῆς Μυσίας,
 spirit of Jesus. Having passed by and the Mysia,
 κατεβήσαν εἰς Τρωάδα. 9 Καὶ ὄραμα διὰ τῆς
 they came down to Troas. And a vision in the
 νυκτός ὡφθη τῷ Παύλῳ· ἀνὴρ τις ἦν Μακε-
 night was seen by the Paul; a man certain was of Mace-
 δων ἐστῶς, παρακαλῶν αὐτόν, καὶ λέγων· Δια-
 donia had been standing, beseeching him, and saying; Having
 βας εἰς Μακεδονίαν, βοηθήσον ἡμῖν. 10 Ὡς δὲ
 passed over into Macedonia, help thou us. When and
 το ὄραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελεῖν εἰς
 the vision he saw, immediately we sought to go out into
 τὴν Μακεδονίαν, συμβαζόμεντες, ὅτι προσκε-
 to Macedonia, intending, that had called
 ληται ἡμᾶς ὁ κύριος εὐαγγελισσάσθαι αὐτούς.
 in we the Lord to announce glad tidings to them.
 11 Ἀναχθεῖτες οὖν ἀπὸ τῆς Τρωάδος, εὐθρό-
 having sailed thence from the Troas, we run a

thy, a Son of a believing Jewess, but of a Greek Father;)

2 to whom the BRETH-
 REN in Lystra and Ico-
 nium, gave good testi-
 mony.

3 When PAUL wished to
 go forth with him; and
 he took and circumcised
 him on account of THOSE
 JEWS who were in those
 PLACES; for they all knew
 That his FATHER was a
 Greek.

4 And as they went
 through the CITIES, they
 delivered for their obser-
 vance THOSE DECREES
 which had been made by
 THOSE APOSTLES and
 Elders in Jerusalem.

5 Then, indeed, the
 CONGREGATIONS were
 established in the FAITH,
 and were increased in
 NUMBER every Day.

6 And they went
 through the Country of
 PHRYGIA and Galatia,
 being forbidden by the
 HOLY Spirit to speak the WORD
 in ASIA;

7 And coming by MY-
 SIA, they attempted to go into
 BITHYNIA; and the SPIRIT
 of Jesus did not permit
 them.

8 And having passed
 by MY- SIA, they came
 down to Troas.

9 And a Vision was seen
 by PAUL in the Night;
 a certain Man of Mace-
 donia was standing, and
 entreating him, and say-
 ing, "Come over into Mac-
 edonia, and help us."

10 And when he saw
 the VISION, we immedi-
 ately sought to go into
 MACEDONIA, intending
 that the LORD had called
 us to announce glad tid-
 ings to them.

11 Having sailed, there-
 fore, from TROAS, we run

* VATICAN MANUSCRIPT.—4. OF THOSE APOSTLES and Elders.
 through the Country of PHRYGIA and Galatia.

4. And they went
 16. God called us.

1 1 3 Tim 1 6 1 3. Acts vi. 3 1 3 1 Cor. ix. 30; Gal. ii. 2. 1 4. Acts
 xv 28 29. 1 5. Acts xv 31. 1 8 2 Cor. ii. 13, 3 Tim. iv. 13 1 9. Acts 1
 30. 1 10. 2 Cor. ix. 13.

μησεμην εἰς Σαμοθρακην, τῇ τε ἐπιουσῇ εἰς
direct course to Samothracia, the and succeeding to
Νεαπολιν· ¹² ἐκεῖθεν τε εἰς Φιλίππους, ἥτις ἐστὶ
Neapolis, thence and to Philippi, which is
πρῶτῃ τῆς μερίδος τῆς Μακεδονίας πόλις, κο-
first of the part that Macedonia city, a
λωνία. Ἦμεν δὲ ἐν ταυτῇ τῇ πόλει διατριβον-
colony. We were and in this the city abiding
τες ἡμέρας τινάς. ¹³ Τῇ τε ἡμέρᾳ τῶν σαββα-
days some. On the and day of the sab-
των ἐξήλθομεν ἐξω τῆς πόλεως παρα ποταμόν,
baths we went out of the city by a river,
οὗ ἐνομιζέτο προσευχῇ εἶναι, καὶ καθίσαντες
where was allowed a place of prayer to be, and having sat down
ἐλαλούμεν ταῖς συνελθούσαις γυναῖξι.
we spoke to the having come together women.

¹⁴ Καὶ τις γυνὴ ὀνοματι Λυδία, πωροφυλά-
And a certain woman by name Lydia, a seller of pur-
λὺς πόλεως Θυατείρων σεβομένη τὸν θεόν,
ple of a city of Thyatira worshipping the God,
ἤκουεν ἧς ὁ κύριος διηνοιξε τὴν καρδίαν,
heard; for whom the Lord opened the heart,
προσεχεῖν τοῖς λαλούμενοις ὑπὸ τοῦ Παύλου.
to attend to those being spoken by the Paul.
¹⁵ Ὡς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρε-
When and she was dipped, and the house of her, she en-
καλῆσε, λεγούσα· Εἰ κεκρίκατε με πιστὴν τῷ
troumised me, saying: If you have judged me faithful to the
κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου,
Lord to be, having entered into the house of me,
μείνατε. Καὶ παρεβίασατο ἡμᾶς. ¹⁶ Ἐγένετο
abide you. And she forced us. It happened

δὲ πορευομένων ἡμῶν εἰς προσευχὴν, παιδίσκην
and going of us to a place of prayer, a female-servant
τινὰ ἔχουσαν πνεῦμα πυθῶνος ἀπαντῆσαι ἡμῖν,
certain having a spirit of Python to meet us,
ἥτις ἐργασίαν πολλὴν παρείχε τοῖς κυρίοις
who gain much brought the lords
αὐτῆς, μαντευομένη. ¹⁷ Αὐτὴ κατακολουθήσασα
of herself, divining. She having followed closely
τῷ Παύλῳ καὶ ἡμῖν, ἐκραζε λεγούσα· Οὗτοι οἱ
the Paul and us, cried saying: These the
ἄνθρωποι δούλοι τοῦ θεοῦ τοῦ ὑψίστου εἰσιν,
men bond-servants of the God the most high are,
οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας.
who are proclaiming to us a way of salvation.

¹³ Τοῦτο δὲ ἐποίησε ἐπὶ πολλὰς ἡμέρας. Διαπο-
This and she did for many days. Being
νήβεις δὲ ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ πνευ-
grieved but the Paul, and having turned, to the spirit
ματι εἶπε· Παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰη-
he said; I command thee in the name of Je-

a direct course to Samo-
thracia, and the next day
to Neapolis;

12 and thence to † Phi-
lippi, which is the Chief
of its * District, a City of
MACEDONIA, a Colony.
And we remained several
Days in That city.

13 And on the sabbath
day we went out of the
* city by a River, where
there was allowed to be an
† Oratory; and having sat
down, we spoke to the wo-
men who were ASSEM-
bled.

14 And a Certain Wo-
man named Lydia, a Seller
of purple, of the City of
Thyatira, a worshipper of
God, heard; † Whose
heart the Lord opened,
to attend to those things
spoken by * Paul.

15 And when she was
immersed, and her fami-
ly, she entreated, saying,
"If you have judged me to
be faithful to the Lord, en-
ter my house, and remain."
‡ And she compelled us.

16 And it occurred, as
we were going to the
* oratory, a certain Fe-
male-servant, ‡ having a
Spirit of † Python, met us,
who brought her masters
much Gain by divining.

17 She having closely
followed * Paul and us,
cried saying, "These men
are the Servants of the
most high God, who are
proclaiming to us the Way
of Salvation."

18 And she did this
for Several Days. But
PAUL, being grieved, turned
and said to the SPIRIT,
"I command thee in the
* Name of Jesus Christ to

* VATICAN MANUSCRIPT.—12. District.
17. PAUL.

13. GATH.

14. PAUL.

16. ORA-

† 12. A place of prayer. See Note on Luke vi. 12.
according to fable, a huge serpent, that had an oracle at Mount Parnassus, famous for pre-
dicting future events; that Apollo slew this serpent, and hence he was called Pythius, and
became celebrated as the foreteller of future events; and that all those who either could,
or pretended to predict future events, were influenced by the spirit of Apollo Pythius.—Clarke.

‡ 12. Phil. i. 1.
‡ 16. 1 Sam. xxviii. 7.

‡ 14. Luke xiv. 45.

‡ 15. Luke xxiv. 39; Heb. xiii. 9.

σου Χριστον, ἐξελθῆναι ἀπ' αὐτῆς. Καὶ
 aus Anointed. to come out from her. And
 ἐξηλθεν αὐτῇ τῇ ὥρῃ. ¹⁹ Ἰδόντες δὲ οἱ κύριοι
 it came out in that the hour. Seeing and the lords
 αὐτῆς, ὅτι ἐξηλθεν ἡ ἐλπίς τῆς ἐργασίας
 of her, that came out the hope of the gain
 αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν
 of them, having taken hold of the Paul and the
 Σίλαν, εἰλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς
 Silas, they dragged into the market to the
 ἀρχοντας. ²⁰ καὶ προσάγαγοντες αὐτούς
 rulers; and they having led them
 τοῖς στρατηγοῖς, εἶπον· Οὗτοι οἱ ἀνδρῶποι
 to the commanders, said, These the men
 ἐκταρασσουσὶν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὕπαρ-
 greatly disturb of us the city, Jews being.
 χοντες, ²¹ καὶ καταγγέλλουσιν εἰς, ἃ οὐκ
 and preach customs, which not
 ἐξεστὶν ἡμῖν παραδεχέσθαι, οὐδὲ ποιεῖν, Ῥω-
 it is lawful for us to receive, or to do, Ro-
 μαίοις οὐσί. ²² Καὶ συνετεσθη ὁ ὄχλος κατ'
 mous being. And rose up together the crowd against
 αὐτῶν, καὶ οἱ στρατηγοὶ περιρρήξαντες αὐτῶν
 them, and the commanders having torn off of them
 τὰ ἱμάτια, ἐκέλευον βραδίζειν. ²³ Πολλὰς τε
 the mantles, they ordered to beat with rods; many and
 ἐπιθέντες αὐτοῖς πλῆγας, ἐβάλον εἰς φυλακὴν,
 having laid on them blows, they cast into prison,
 παραγγείλαντες τῷ δεσμοφυλάκι, ἀσφαλῶς
 having charged the jailor, securely
 τηρεῖν αὐτοὺς. ²⁴ ὃς παραγγέλιαν τοιαύτην
 to keep them, who a charge such
 εἰληφώς, ἐβαλὼν αὐτοὺς εἰς τὴν ἐσωτερὰν
 having received, cast them into the inner
 φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἠσφαλίσατο
 prison, and the feet of them were made fast
 εἰς τὸ ξύλον.
 into the stocks.

come out of her." † And it came out in That Hour.

19 And her MASTERS seeing That the HOPE of their GAIN was gone, † seizing PAUL and SILAS, † they dragged them into the MARKET, to the RULERS;

20 and they having conducted them before the COMMANDERS, said, "These MEN, being Jews, † greatly disturb our CITY;

21 and preach Customs, which it is not lawful for us to receive or observe, being Romans."

22 And the CROWD rose up together against them; and the COMMANDERS having torn off their MANTLES, † gave orders to beat them with rods.

23 And having laid Many Stripes on them, they cast them into Prison, charging the jailor to keep them safely;

24 who, having received such a Charge, cast them into the INNER prison, and made their FEET fast in the STOCKS.

25 And at MIDNIGHT, Paul and Silas praying, sung a hymn to GOD; and the PRISONERS listened to them.

26 † And suddenly there was a great Concussion, so as to shake the FOUNDATIONS of the PRISON; and † all the DOORS were opened, and the FETTERS of All were loosed.

27 And the JAILOR, awaking from sleep, and seeing the DOORS of the PRISON opened, drew a sword, and was about to kill Himself, supposing that the PRISONERS had escaped.

28 But PAUL cried with

Κατὰ δὲ τὸ μεσονυκτίον Παῦλος καὶ Σίλας
 At and the midnight Paul and Silas
 προσευχόμενοι ὕμνον τὸν Θεόν· ἐπηκροῦντο δὲ
 pray. ing sung a hymn to the God; listened to and
 αὐτῶν οἱ δεσμίους. ²⁶ Ἀφ' ὧν δὲ σεισμός ἐγενέτο
 them the prisoners. Suddenly and shaking occurred
 μέγας, ὥστε σαλευθῆναι τὰ θεμελίαι τοῦ δεσμου-
 great, so as to shake the foundations of the pri-
 τηρίου· ἀνερχθῆσαν τε * [παράχρημα] αἱ θύραι
 son, were opened and [immediately] the doors
 πάσαι, καὶ πάντων τὰ δεσμά ἀνεῃθ. ²⁷ Ἐξυπνῶς
 all, and all the bonds were loosed. Out of sleep
 δὲ γενομένης ὁ δεσμοφυλάξ, καὶ ἰδὼν ἀνεψύ-
 and having arisen the jailor, and seeing having born
 μένας τὰς θύρας τῆς φυλακῆς, σπασάμενος
 opened the doors of the prison, having drawn
 μ. χ. αἰμαίν, ἐμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων
 a sword, was about himself to kill, supposing
 ἐκπεφευγῆναι τοὺς δεσμίους. ²⁸ Ἐφώνησε δὲ
 to have been fled the prisoners. Cried out and

* VATICAN MANUSCRIPT.—26. Immediately—omit.

† 13. Matt. x. 13. † 20. Acts
 Matt. x. 13. † 20. Acts iv. 21. † 20.
 Act. v. 12, xii. 7, 19.

φωνη μεγάλη ὁ Παῦλος, λέγων· Μὴδὲν πράξεις
with a loud voice the Paul, saying; Not thou mayest do
σεαυτῷ κακόν, ἅπαντες γὰρ ἐσμεν ἐνθάδε.
thyself harm, all for we are here.

21 Αἰτήσας δὲ φῶτα ἐσεπήλησε, καὶ ἐντρέμους
Having asked and lights he rushed in, and terrified
γενομένοις προσέειπε τῷ Παύλῳ καὶ τῷ Σίλῳ.
become he fell before the Paul and the Silas.

22 Καὶ προαγαγὼν αὐτοὺς ἐξω, ἐφη· Κυριοί,
And having led them out, he said; O sirs,
τί με δεῖ ποιεῖν, ἵνα σωθῶ; 23 Οἱ δὲ εἶπον·
what me it behoves to do, that I may be saved? They and said;

Πιστεύου ἐπὶ τῷ κυρίῳ Ἰησοῦν Χριστῷ, καὶ
Believe thou in the Lord Jesus Anointed, and
σωθήσῃ σὺ καὶ ὁ οἶκος σου. 24 Καὶ ἐλάλησαν
shalt be saved thou and the house of thee. And they spoke

αὐτῷ τὸν λόγον τοῦ κυρίου, σὺν πᾶσι τοῖς ἐν
to him the word of the Lord, with all those in
τῇ οἰκίᾳ αὐτοῦ. 25 Καὶ παραλαβὼν αὐτοὺς ἐν
the house of him. And having taken them in

ἐκείνῃ τῇ ὥρᾳ τῆς νυκτός, ἐλούσεν ἀπὸ τῶν
that the hour of the night, he washed from the
πληγῶν καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ
stripes; and was dipped he and those of him

πάντες παραχρῆμα. 26 Ἀναγαγὼν τε αὐτοὺς εἰς
all immediately. Having led up and them into
τὸν οἶκον αὐτοῦ, παρέθηκε τραπέζαν, καὶ ἡγαλ-

λίσσαςτο παροικίᾳ πεπιστευκῶς τῷ θεῷ.
joined with all his house, having believed in the God.

27 Ἡμέρας δὲ γενομένης, ἀπέστειλαν οἱ στρα-
Day and having become, sent the com-
τηγγοὶ τοὺς ραβδούχους, λέγοντες· Ἀπολύσον
maulers the rod-bearers, saying; Release thou

τοὺς ἀνθρώπους ἐκείνους. 28 Ἀπηγγεῖλε δὲ ὁ
the men those. Told
δεσμοφυλάξ τοὺς λόγους τούτους πρὸς τὸν Παῦ-
jailer the words these to the Paul;

λόν· Ὅτι ἀπεσταλκασιν οἱ στρατηγοί, ἵνα ἀπο-
That has sent the commanders, that you
λυθῆτε· νῦν οὖν ἐξελθόντες, πορευεσθε ἐν
may be released; now therefore going out. do you go in

εἰρήνῃ. 29 Ὁ δὲ Παῦλος ἐφη πρὸς αὐτοὺς·
peace. The but Paul said to them;
Λείραντες ἡμᾶς δημοσίᾳ, ἀκατακρίτους, ἀνδρῶ-
Having had us publicly, uncondemned, men

πρὸς Ῥωμαίους ὑπάρχοντας, βεβλὼν εἰς φυλά-
before Romans being, they cast into prison,
κην, καὶ νῦν λαθρὰ ἡμᾶς ἐκβάλλουσιν; Οὐ
and now privately us do they cast out? No

γὰρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγετῶσαν.
indeed; but having come themselves us let them lead out.

30 Ἀπηγγεῖλαν δὲ τοῖς στρατηγοῖς οἱ ραβδούχοι
Told and to the commanders the rod-bearers
τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν, ἀκούσαντες
the words these; and they were afraid, having heard
ὅτι Ῥωμαῖοι εἰσι. 31 Καὶ ἐλθόντες παρακαλε-

a loud voice, saying. "Do thyself no harm; for we are All here."

29 And having asked for Lights, he rushed in, and being in a tremor, fell down before PAUL and * SILAS.

30 And conducting them out, he said, † "Sirs, what must I do that I may be saved?"

31 And THEY said, † "Believe in the LORD Jesus Christ, and thou shalt be saved, and thy FAMILY.

32 And they spoke to him the word of * the LORD, and to ALL those in his HOUSE.

33 And taking them in THAT HOUR of the NIGHT, he washed them from their STRIPES, and was immediately immersed, he and all HIS.

34 And having brought them into * his HOUSE, † he set a Table, and rejoiced with all his household, believing in GOD.

35 And when it was Day, the COMMANDERS sent the OFFICERS, saying, "Let those men go."

36 And the JAILOR told * these words to PAUL, "The COMMANDERS have sent to release you; now therefore depart, and go in Peace."

37 But PAUL said to them, "They have beaten us publicly uncondemned, † being Romans, and cast us into Prison; and now do they privately cast Us out? No, indeed, but let them come themselves and conduct Us out."

38 And the OFFICERS related these words to the COMMANDERS; and they were afraid when they heard that they were ROMANS.

39 And they came and

* VATICAN MANUSCRIPT.—29. Silas. HOUSE. 30. the words.

32. God, with ALL that were.

34. the

† 20. Luke iii. 10; Acts ii. 37; ix. 6. † 34. Luke v. 19; xix. 6.

† 37. Acts xxii. 25.

† 31. John iii. 16, 36; vi. 47; 1 John v. 10

σαν αυτοους, και εξαγαγοντες ηρωτων εξηλθειν
them, and having led out they asked to go out
της πολεις. ⁴⁰ Εξελθοντες δε εκ της φυλα-
of the city. Having gone and out of the prison

κης εισηλθον προς την Λυδιαν, και ιδοντες τους
they came in to the Lydia, and having seen the
αδελφους, παρεκαλσαν αυτοους, και εξηλθον.
brethren, they exhorted them, and went out.

ΚΕΦ. ιζ'. 17. ¹ Διοδευσαντες δε την Αμφι-
Having passed through and the Amphi-

πολιν και Απολλωνιαν, ηλθον εις Θεσσαλονι-
polis and Apollonia, they came into Thessalonica,
κην, όπου ην η συναγωγή των Ιουδαιων.
where was the synagogue of the Jews.

² Κατα δε το ειωθος τω Παυλω εισηλθε προς
According to and the custom the Paul went to
αυτους, και επι σαββατα τρια διελεγετο αυ-
them, and for sabbaths three reasoned with

τους απο των γραφων. ³ Διανοιγων και παρati-
them from the writings; opening and setting
θεμενος, οτι τον Χριστον εδει παθειν και
forth, that the Anointed it was necessary to have suffered and

αναστηναι εκ νεκρων, και οτι ουτος εστιν ο
to have been raised out of dead ones, and that this is the
Χριστος Ιησους, ον εγω καταγγελλω υμιν.
Anointed Jesus, whom I announce to you.

⁴ Και τινες εξ αυτων επεισθησαν, και προσε-
And some of them were convinced, and joined

κληρωθησαν τω Παυλω και τω Σιλα, των τε
themselves to the Paul and to the Silas, of the and
σεβομενων Έλληνων πολυ πληθος, γυναικων
pious Greeks a great number, women

τε των πρωτων ουκ ολιγαι.
and of the chief not a few.

⁵ Προσλαβομενοι δε οι Ιουδαιοι των αγοραιων
Having taken to themselves and the Jews of the market-keepers

τινας ανδρας πονηρους, και οχλοποιησαντες,
some men of evil, and having gathered a crowd,

εθουρβουν την πολιν επισταντες τε τη οικια
they disturbed the city; having assaulted and the house

Ιασονος, εζητουν αυτοους αγαγειν εις τον δημον.
of Jason, they sought them to lead out into the people.

⁶ μη ευροντες δε αυτοους, εσυρον τον Ιασονα
not having found and them, they dragged the Jason

και τινας αδελφους επι τους πολιταρχης, βοων-
and some brethren to the city-rulers, crying;

τες· 'Οτι οι την οικουμενην αναστατωσαντες,
That they the habitable having disturbed,

ουτοι και ενθαδε παρεισιν· ους υποδεδεκται
these also here are present; whom has received

Ιασων· και ουτοι παντες απεναντι των δογμα-
Jason, and these all against the decrees

entreated them; and con-
ducting them out, asked
them to depart * from the
CITY.

⁴⁰ And going out of
the PRISON, they entered
into the house of LYDIA,
and having seen the
BRETHREN, they exhorted
them, and departed.

CHAPTER XVII.

¹ And traveling through
Amphipolis and Apollonia
they came to * THESSA-
LONICA, where was * a
Synagogue of the Jews.

² And according to his
CUSTOM, PAUL went in
to them, and on three Sab-
baths reasoned with them
from the SCRIPTURES,

³ opening and setting
forth, That the MESSIAH
ought to suffer and to rise
from the dead, and That
"This is the ANOINTED Je-
sus whom I announce to
you."

⁴ And some of them
believed and adhered to
PAUL and * Silas, and of
the pious Greeks a * great
Multitude, and of the
CHIEF Women not a few.

⁵ But the JEWS taking
some evil-disposed Men
from the MARKET-LOA-
VERS, and gathering a
crowd, alarmed the CITY;
and having assailed the
HOUSE of Jason sought
to bring them * forth into
the assembly of the PEOP-
LE;

⁶ but not finding them,
they dragged * Jason and
some of the Brethren to
the RULERS of the CITY,
crying out, "THESE men
who have disturbed the
EMPIRE, are come here
also;

⁷ whom Jason has re-
ceived; and all these op-
pose the DECREES of Ce-

* VATICAN MANUSCRIPT.—30. from the CITY.
JASON. 4. Silas. 4. great Multitude.

1. THESSALONICA. 1. a Syna-
3. forth to the PEOPLE. 8.

1 20. Matt. viii. 21. 1 40. ver. 14. 1 2. Acts ix. 20; xiii. 5, 14; xiv. 1; xvi. 12;
xix. 8. 1 3. Luke xxiv. 21, 43; Acts xviii. 23; Gal. iii. 1. 1 4. Acts xviii. 24.
1 4. Acts xv. 22, 27, 32, 40. 1 6. Rom. xvi. 21. 1 6. Acts xvi. 20. 1 7. Luke
xviii. 2; John xix. 12.

των Καίσαρος πρᾶττονσι, βασιλεῖα λεγόντες
of Cesar do, a king saying
 ἕτερον εἶναι, Ἰησοῦν, ⁸ Ἐταράξαν δὲ τὸν ὄχλον
another to be, Jesus. Troubled and the crowd
 καὶ τοὺς πολιταρχίας ἀκούοντας ταῦτα. ⁹ Καὶ
and the city-rulers having heard these things. And
 λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰασ ῥος καὶ τῶν
having taken the security from the Jason and the
 λογίων, ἀπέλυσαν αὐτοὺς. ¹⁰ Οἱ δὲ ἀδελφοί
root, they let go them. The and brethren
 εὐθὺς δὲ διὰ τῆς νυκτὸς ἐξεπέμψαν τὸν τε
immediately by the night sent away the both
 Παῦλον καὶ τὸν Σίλαν εἰς Βερόαν· οἵτινες παρα-
Paul and the Silas into Berce; who hav-
 γερομένοι, εἰς τὴν συναγωγὴν τῶν Ἰουδαίων
ing arrived, into the synagogue of the Jews
 ἀπέρσαν. ¹¹ Οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν
were. These and were more candid of those
 ἐν Θεσσαλονικῇ, οἵτινες ἐδεξάντο τὸν λόγον
in Thessaloonica, who received the word
 μετὰ πᾶσης προθυμίας, τὸ καθ' ἡμέραν ανακρι-
with all promptness, that every day closely
 ρόντες τὰς γραφάς, εἰ ἔχοι ταῦτα οὕτως.
scrutinizing the writings, if was these things thus.
¹² Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπιστεύσαν, καὶ
Many indeed theretore out of them believed, and
 τῶν Ἑλληνίδων γυναικῶν τῶν εὐσηχημονῶν καὶ
of the Greek women of the honorable and
 ἀνδρῶν οὐκ ὀλίγοι. ¹³ Ὡς δὲ ἐγνώσαν οἱ ἀπὸ
men not a few. When but knew these from
 τῆς Θεσσαλονικῆς Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βερόαιᾳ
the Thessaloonica Jews, that also in the Berce
 κατήγγελλε ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ θεοῦ,
was preached by the Paul the word of the God,
 ἦλθον καὶ ἐκεῖ σαλευόντες τοὺς ὄχλους. ¹⁴ Εὐθεὺς
they came also there stirring up the crowds. Immediately
 δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοί
and then the Paul sent out the brethren
 πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν· ὑπεμένον δὲ
to go as to the sea; remained and
 ὁ, τε Σίλας καὶ ὁ Τιμοθεὸς ἐκεῖ. ¹⁵ Οἱ δὲ καθίσ-
the, both Silas and the Timothy there. They but conduct-
 τώντας τὸν Παῦλον ἠγάγον * [αὐτὸν] ἕως Ἀθη-
ing the Paul led [him] to Ath-
 νῶν καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ
res, and having received a charge to the Silas and
 Τιμοθεόν, ἵνα ὡς ταχίστα ἐλθῶσι πρὸς αὐτόν,
Timothy, that as soon as possible they should come to him,
 ἐξῆσαν. ¹⁶ Ἐν δὲ ταῖς Ἀθηναῖς ἐκδεχόμενον
they departed. In and the Athens waiting
 αὐτοὺς τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα
them of the Paul, was stirred up the spirit
 αὐτοῦ ἐν αὐτῷ, θεωροῦντι κατείδωλον οὖσαν
of him in him, beholding full of idols bring

sar, saying that there is another King, Jesus."

8 And they alarmed the CROWD and the RULERS of the CITY, when they heard these things.

9 And having taken SECURITY from Jason, and the REST, they let them go.

10 But the BROTHERN immediately, by * Night, sent away PAUL and SILAS, to Berce; who, having arrived, went into the SYNAGOGUE of the JEWS.

11 And These were of a more noble disposition than those in Thessalonica, for they received the word with all Readiness, DAILY examining the SCRIPTURES whether these things were so.

12 Many of them, therefore, believed; and of the HONORABLE GREEK WOMEN, and Men not a few.

13 But when the JEWS of THESSALONICA KNEW that the word of GOD was preached by PAUL at BERCE, they came there also exciting * and troubling the CROWDS.

14 † And then the BROTHERN immediately sent PAUL away, as if he were to go towards the SEA; but SILAS and TIMOTHY remained there.

15 And THOSE CONDUCTING PAUL led him to Athens; and having received a charge for SILAS and * TIMOTHY to come to him as soon as possible, they departed.

16 Now while PAUL was waiting for them at ATHENS, ‡ his SPIRIT was stirred within him, on beholding the CITY was † full of idols.

* VATICAN MANUSCRIPT.—10. Night. him—omit.

15. TIMOTHY.

13. and troubling the crowds.

15-

† 10. This expression denotes the appearance of Athens to the eye of a stranger. "A person could hardly take his position any where in ancient Athens, where the eye did not range over temples, altars, and statues of the gods almost without number." Bib. Sac. Vol. vi. p. 330.

‡ 10. Acts ix. 25; ver. 14.

‡ 11. Luke xvi. 20; John v. 30.

‡ 14. Matt. x. 23.

την πολιν. ¹⁷ Διελεγέτο μεν ουν εν τη συνα-
the city. He reasoned indeed then in the syna-
γωγῇ τοις Ιουδαίοις και τοις σεβομένοις, και
gogue with the Jews and with those being pious, and
εν τη αγορά κατα πασαν ἡμεραν προς τους
in the market during every day with those he happened

παράτυγχανοντας. ¹⁸ Τινες δε των Επικουρείων
happening to meet. Some but of the Epicureans

και των Στωικών φιλοσόφων συνεβαλλον αὐτῷ.
and of the Stoics philosophers encountered him;

και τινες ελεγον· Τι αν θελοι ὁ σπερμολογος
and some said; What may intend the seed-picker

οὗτος λεγειν; Οἱ δε· Ξένων δαιμονίων δοκει
thus to say? They and; Of strange demons he seems

καταγγελεὺς εἶναι· ὅτι τον Ιησουν και την
a proclaimer to be; because the Jesus and the

αναστασιν * [αὐτοῖς] ευηγγελιζέτο. ¹⁹ Ἐπιλα-
resurrection (to them) he announced glad tidings. Having

βημενοι τε αὐτου, ἐπι τον Αρειον παγον πγα-
taken hold and of him, to the Mars hill they

γον, λεγοντες· Δυναμεθα γινῶναι, τις ἡ καινη
led, saying; Are we able to know, what the new

αὕτη ἡ ὑπο σου λαλουμένη διδαχη· ²⁰ Ξερίζον-
this that by thee being spoken teaching? Strange things

τα γαρ τινα εἰσφέρεις εἰς τας ακοας ἡμων.
for certain thou bringest to the ears of us.

Βουλομεθα ουν γινῶναι, τι αν θελοι ταυτα
We desire therefore to know, what may intend these things

εἶναι. ²¹ Αθηναιοι δε παντες και οἱ ἐπιδημουν-
to be. Athenians and all and the sojourning

τες ξενοι, εἰς ουδεν ἑτερον ευκαιρουν, η λεγειν
strangers, in nothing else spend leisure, than to tell

τι και ακουειν καινότερον.
something and to hear newer.

²² Σταθεῖς δε ὁ Παυλος εν μεσῳ του Αρειου
Having stood up and the Paul in midst of the Mars

παγον, εφη· Ἄνδρες Αθηναιοι, κατα παντα
hill, said; Men Athenians, in all things

ὡς δεισιδαιμονεστερους ὑμας θεωρῶ. ²³ διερ-
as it were worshippers of demons you I perceive; pass-

χομενος γαρ και αναθρων τα σεβασματα
ing through for and beholding the objects of worship

ὑμων, εὑρον και βωμον, εν ᾧ ἐπεγεγραπτο·
of you, I found also an altar, in which had been written;

Αγνωστῳ θεῳ. Ὅν ουν αγνοουντες ευσεβειτε,
To an unknown God. Whom therefore not knowing you worship,

τουτον εγω καταγγελλω ὑμιν. ²⁴ Ὁ θεος δ
this I announce to you. The God that

ποιησας τον κοσμον και παντα τα εν αὐτῷ,
having made the world and all the things in it,

¹⁷ He reasoned there-
fore in the SYNAGOGUE
with the JEWS, and with
the PIOUS persons; and
in the MARKET every Day
with THOSE he happened
to MEET.

¹⁸ But some of the EPI-
CURICAN and * STOIC
PHILOSOPHERS encoun-
tered him. And some
said, "What does this
† BABBLER wish to say?"
And OTHERS, "He seems
to be a Proclaimer of
Strange Demons;" Because
he announced glad tidings
concerning JESUS and the
RESURRECTION.

¹⁹ And laying hold of
him, they led him to
the † ARKOPAGUS, saying,
"Can we know what This
NEW Doctrine is, which is
spoken by thee?"

²⁰ For thou bringest
certain strange things to
our EARS; we desire,
therefore, to know what
these things mean."

²¹ Now all the Athe-
nians, and the RESIDENT
STRANGERS among them,
spent their time in noth-
ing else but to tell and
hear something new.

²² And PAUL standing
in the midst of the ARKOPA-
GUS, said, "Athenians, I
perceive that in all things
you are † extremely devoted
to the worship of Demons.

²³ For as I passed
through, and beheld the
OBJECTS of your worship,
I found also an Altar on
which was an inscription.
'To an Unknown God.'
* What therefore you wor-
ship without knowing,
This I announce to you.

²⁴ That † God who
made the WORLD and ALL
THINGS in it, he being

* VATICAN MANUSCRIPT.—18. Stoics.
you worship without knowing.

18. to them—omit,

23. What therefore

† 18. Literally, a seed-picker, a name given to crows, etc., and applied to a person who
picks up scraps of knowledge, which he imparts to others without sense or purpose, and
upon any and every occasion.—Owen. † 19. The supreme court of Athens. † 22.

‡ 24. Acts xiv. 15.

οὗτος οὐρανοῦ καὶ γῆς κυρίως ὑπαρχών, οὐκ
 this of heaven and earth Lord bring, not
 ἐν χειροποιήτοις ναοῖς κατοικεῖ, ²⁵ οὐδὲ ὑπὸ
 in hand-made temples dwells, nor by
 χειρῶν ἀνθρώπων θεραπεύεται, προσδεόμενος
 hands of men is served, wanting
 τιποῦς, αὐτὸς δίδους πᾶσι ζωὴν καὶ πνοὴν καὶ
 anything, he giving to all life and breath and
 τὰ πάντα. ²⁶ ἐποίησε τε ἐξ ἑνός * [αἵματος]
 the things all, made and out of one [blood]
 τὴν εὐνοῖαν ἀνθρώπων κατοικεῖν ἐπὶ πᾶν τὸ πρό-
 every nation of men to dwell on all the face
 ὄψον τῆς γῆς, ὁρίσας προστεταγμένους και-
 of the earth, having fixed having been appointed sea-
 ρους καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν.
 sons and the fixed limits of the habitation of them;
²⁷ ζητεῖν τὸν θεόν, εἰ ἀραγε ψηλαφήσειαν αὐτὸν
 to seek the God, if indeed they might feel him
 καὶ ἐύροιεν, καίτοιγε οὐ μακρὰν ἀπὸ ἑνός ἕκασ-
 and might find, and indeed not far from one each
 τοῦ ἡμῶν ὑπαρχόντα. ²⁸ Ἐν αὐτῇ γὰρ ζῶμεν
 of us being, in him for we live,
 καὶ κινούμεθα καὶ ἐσμεν· ὥς καὶ τινες τῶν καθ'
 and move, and exist; as also some of those with
 ἡμᾶς ποιῶντων εἰρηκασί· Του γὰρ καὶ γένος
 you poets have said; Of the for also offspring
 ἐσμεν. ²⁹ Γένος οὖν ὑπαρχόντες τοῦ θεοῦ,
 we are. Offspring therefore being of the God,
 οὐκ οφείλομεν νομίζειν, χρυσοῦ ἢ ἀργυροῦ ἢ
 not we are bound to suppose, gold or silver or
 λίθου, χαράγματι τεχνίτης καὶ ἐνθυμησεως ἀνθρώ-
 stone, a sculpture of art and device of man,
 πον, τὸ θεῖον εἶναι ὅμοιον. ³⁰ Τοὺς μὲν οὖν
 the Deity to be like. The indeed therefore
 χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός, τὰ νῦν
 times of the ignorance overlooking the God, now
 παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ
 he commands to the men all in all places
 μεταρθεῖν. ³¹ διότι ἐσθῆσεν ἡμέραν, ἐν ᾗ
 to reform, because he established a day, in which
 μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσυνῇ.
 he is about to judge the habitable in righteousness,
 ἐν ἀνδρὶ ᾧ ὥρισε, πίστιν παρασχὼν πᾶσιν,
 by a man whom he appointed, a guarantee having furnished to all,
 ἀναστήσας αὐτὸν ἐκ νεκρῶν. . . . ³² Ἀκούσαν-
 having raised him out of dead ones. Having heard
 τες δὲ ἀναστᾶσιν νεκρῶν, οἱ μὲν ἐχλεύαζον·
 and a resurrection of dead ones, these indeed mocked;
 οἱ δὲ εἶπον· Ἀκουσομεθα σου πάλιν περὶ του-
 those but said: We will hear thee again about this.

† Lord of Heaven and Earth, † dwells not in Temples made with hands; † nor is he served by the HANDS of MEN, † as needing anything; † he having given to all Life, and Breath, and all things; † and made from One, Every Nation of Men to dwell on * the Whole Face of the EARTH; having determined the appointed Seasons, and † the FIXED LIMITS of their HABITATION;
 † 27 † to seek God, if perhaps they might feel after and find him; † and indeed he is not far from every one of us;
 28 for in him we live, and move, and exist; as even some of † YOUR OWN Poets have said, 'For also we HIS Offspring are.'
 29 Being, therefore, the Offspring of GOD, † we ought not to imagine a Gold or Silver or Stone Sculpture,—a work of Art and human Skill,—to be like the DEITY.
 30 Therefore, indeed, overlooking † the TIMES of IGNORANCE, GOD † now commands all MEN, in every place, to reform;
 31 because he has established a DAY † in which he is about to judge the HABITABLE in Righteousness, by a Man whom he has appointed, having furnished a Proof to all by † raising him from the Dead."
 32 And when they heard of the Resurrection of the Dead, SOME decided, but OTHERS said, "We will hear thee *again about this.

* VATICAN MANUSCRIPT.—20. Blood—omit. again.

23. The Whole Face of.

22. also

† 30. The Phenomena of Aratus, and Cleanthes' Hymn to Jupiter, contain this quotation. Aratus was a Cyprian, one of Paul's countrymen, with whose writings Paul was probably well acquainted.

† 24. Matt. xi. 23. † 24. Acts vii. 48. † 25. Psa. i. 8. † 26. Gen. ii. 7; Num. xiv. 22; Job xii. 10, xiv. 5, xxiii. 4. Isa. xlii. 5; Ivi. 10; Zech. xii. 1. † 30: Gen. xi. 9. † 27. Rom. i. 20. † 27. Acts xiv. 17. † 29. Isa. xl. 19. † 30. Acts xiv. 10; Rom. iii. 23. † 30. Luke xxiv. 47; Titus ii. 11, 12, 1 Pet. i. 16; iv. 8. † 31. Acts x. 42; Rom. ii. 10, xiv. 10. † 31. Acts ii. 24.

τοῦ. ³³ Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν.
And thus the Paul went out from midst of them.

³⁴ Τινες δὲ ἄνδρες κολληθέντες αὐτῷ, ἐπισ-
Some but men having associated with him, be-
τευσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης,
lied, among whom also Dionysius the Areopagite,
καὶ γυνὴ ὀνοματι Δαμαρίς, καὶ ἕτεροι συν
and a woman by name Damaris, and others with
αὐτοῖς. ΚΕΦ. ιη'. 18. ¹ Μετὰ δὲ ταῦτα
them. After and these things

χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν, ἦλθεν εἰς
having withdrawn the Paul from the Athens, came into
Κορίνθον. ² Καὶ εὗρον τινα Ἰουδαῖον ὀνοματι
Corinth. And having found a certain Jew by name

Ἀκῦλαν, Ποντικὸν τῷ γενεῖ, προσφάτως ἐληλυ-
Aquila, Pontus by the race, recently having
θῶτα ἀπο τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα
come from the Italy, and Priscilla wife
αὐτοῦ, (διὰ τὸ διατεταχέναι Κλαυδίου χωρί-
of him, (because the to have commanded Claudius to with-
ζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης,)
draw all the Jews from the Rome,)

πρὸς ἦλθεν αὐτοῖς· ³ καὶ διὰ τὸ ὁμοτεχνῶν
he went to them; and because the same trade
εἶναι, ἐμενε παρ' αὐτοῖς· καὶ εἰργάζετο· ἦσαν
to be, he remained with them; and worked; they were
γὰρ σκηνοποιοὶ τὴν τέχνην. ⁴ Διελέγετο δὲ ἐν
for tent-makers the trade. He reasoned and in

τῇ συναγωγῇ κατὰ παν σαββάτον, ἐπειθε τε
the synagogue during every sabbath, persuaded and
Ἰουδαίους καὶ Ἕλληνας. ⁵ Ὡς δὲ κατηλθόν
Jews and Greeks. When but came down

ἀπὸ τῆς Μακεδονίας ὁ, τε Σίλας καὶ ὁ Τιμόθεος,
from the Macedonia the, both Silas and the Timothy,
συνεῖχτο τῷ λόγῳ ὁ Παῦλος, διαμαρτυρομένους
was confined to the word the Paul, earnestly testifying
τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. ⁶ Ἀντίτασ-
to the Jews the Anointed Jesus. Reasoning

σόμενων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτινα-
but them and blaspheming. having
ξαμενος τὰ ἱμάτια, εἶπε πρὸς αὐτοὺς· Το αἷμα
shaken the mantles, he said to them; The blood
ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν, καθάρως ἐγώ,
of you on the head of you, pure I,
ἀπο τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. ⁷ Καὶ
from the now to the Gentiles I will go. And

μεταβὰς ἐκεῖθεν, ἦλθεν εἰς οἰκίαν τινος ὀνο-
having removed thence, he went into a house of one by
ματι Ἰουστου, σεβομένου τοῦ θεοῦ, οὗ ἡ οἰκία
name Justus, worshipping the God, of whom the house
ἦν συνομοροῦσα τῇ συναγωγῇ. ⁸ Κρίσπος δὲ ὁ
was adjoining to the synagogue. Crispus but the

ἀρχισυναγωγὸς ἐπιστεύσε τῷ κυρίῳ συν ὅλῳ
synagogue-elder believed in the Lord with whole
τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκου-
the house of himself, and many of the Corinthians hear-

³³ And thus Paul went out from the midst of them.

³⁴ But Some Men adhering to him, believed; among whom were Dionysius the *Areopagite, and a Woman named Demaris, and others with them.

CHAPTER XVIII.

¹ And after these things *PAUL withdrawing from ATHENS, came to Corinth;

² and having found a Certain Jew named *Aquila, a native of Pontus, recently come from ITALY, and his wife Priscilla, (because *Claudius had COMMANDED All Jews to withdraw from ROME,) he went to them.

³ And because he was of the same trade, he remained with them, *and labored; for they were Tent makers by trade.

⁴ *And he reasoned in the SYNAGOGUE Every Sabbath, and persuaded Jews and Greeks.

⁵ *And when SILAS and TIMOTHY came from MACEDONIA, PAUL was confined to the WORD, earnestly testifying to the Jews the ANOINTED Jesus.

⁶ *But when they resisted and blasphemed, shaking his CLOTHES, he said to them, "Your BLOOD be upon your head! I am pure; from this TIME I will go to the GENTILES."

⁷ And having removed thence he went into the House of one named Justus, a worshipper of God, Whose HOUSE was adjoining the SYNAGOGUE.

⁸ And *Crispus, the RULER of the SYNAGOGUE, believed in the LORD, with All his HOUSE; and many of the CORINTHIANS hear-

* VATICAN MANUSCRIPT.—34. Areopagite.

were COMMANDED to withdraw from ROME.
1. 2. Rom. xvi. 8, 1 Cor. xvi. 12; 2 Tim. iv. 10.
Thess. ii. 9; 3 Thess. i. 1. 1. 4 Acts xviii. 2.
Acts xiii. 43, 45, xviii. 28. 2. 8 1 Cor. i. 14.

1. he departed from.
8. they labored.

1. 8. Acts xii. 84; 1 Cor. iv. 12; 1
5. Acts xvii. 14, 15. 2. 6

οὗτοι ἐσίστην, καὶ ἐβαπτίζοντο· ⁹ εἶπε δὲ ὁ
they believed, and were dipped; said and the
 κύριος δι' ὄραματος ἐν νυκτὶ τῷ Παύλῳ· Μὴ
Lord through a vision by night to the Paul; Not
 φοβέσθαι, ἀλλὰ λαλεῖ καὶ μὴ σιωπήσῃς· ¹⁰ διότι
fear, but speak and no be silent; because
 ἐγὼ ἐμὶ μετὰ σου, καὶ οὐδεὶς ἐπιθήσεται σοὶ
I am with thee, and no one shall attack thee
 τὸν κακῶσαι σε· διότι λαὸς ἐστὶ μοι πολὺς ἐν
of the to hurt thee; because people is for me much in
 τῇ πόλει ταύτῃ. ¹¹ Ἐκαθίσε τε ἐνιαυτὸν καὶ
the city this. He continued and a year and
 μηνάς ἕξ, διδασκῶν ἐν αὐτοῖς τὸν λόγον τοῦ
months six, teaching among them the word of the
 θεοῦ.

¹² Γαλλιῶνος δὲ ἀνθυπατεύοντες τῆς Ἀχαιας,
Gallio and being proconsul of the Achaia,
 κατεπεσίστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύ-
 rushed with one mind the Jews to the Paul,
 λῳ, καὶ ᾤοντο αὐτὸν ἐπὶ τὸ βῆμα, ¹³ λεγόντες·
and led him to the tribunal, saying:

Ὅτι παρὰ τὸν νόμον οὗτος ἀνακείθει τοὺς
That from the law this persuades the
 ἀνθρώπους σεβέσθαι τὸν θεόν. ¹⁴ Μελλοντος
men to worship the God. Being about

δε τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ
but the Paul to open the mouth, said the
 Γαλλιῶν πρὸς τοὺς Ἰουδαίους· Εἰ μὲν οὖν ἦν
Gallio to the Jews; If indeed therefore it was
 ἀδικημα τι, ἢ ῥαδιουργημα πονηρὸν, ὡς Ἰου-
iniquities any, or reckless evil, O Jews!
 δαιοί, κατὰ λόγον ἀν' ἡρεσχομένη ὑμῶν· ¹⁵ εἰ
according to reason I would bear with you; if

δε ζήτημα ἐστὶ περὶ λόγου καὶ ὀνομάτων καὶ
but a question it is about a word and names and
 νόμου τοῦ καθ' ὑμᾶς, ὀφείθετε αὐτοὶ κρινεῖν
or law of that with you, you will see yourselves; a judge
 * [γὰρ] ἐγὼ τούτων οὐ βούλομαι εἶναι. ¹⁶ Καὶ
[for] I of these not choose to be. And

ἀπέλασεν αὐτοὺς ἀπὸ τοῦ βήματος. ¹⁷ Ἐπιλα-
he drove them from the tribunal. Having
 βόμενοι δὲ πάντες * [οἱ Ἕλληνες] Σωσθένην
taken hold and all [the Greeks] of Sosthenes
 τὸν ἀρχισυναγωγόν, ἐτυκτον ἐμπροσθεν τοῦ
the synagogue-ruler, they struck before the
 βήματος· καὶ οὐδὲν τούτων τῷ Γαλλιῳ ἐμε-
tribunal, and nothing of these the Gallio cared.

λεν. ¹⁸ Ὁ δὲ Παῦλος ἐτι προσημείνας ἡμέρας
The and Paul yet having remained days
 ἱκανάς, τοῖς ἀδελφοῖς ἀποταξάμενος, ἐξεβίβη
many, to the brethren having bid farewell, sailed out
 εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ
into the Syria, and with him Priscilla and
 Ἀκυλᾶς, κείραμενος τὴν κεφαλὴν ἐν Κεγχραις·
Aquila, having shaved the head in Cenchrea;
 εἶχε γὰρ εὐχὴν. ¹⁹ Κατήντησε δὲ εἰς Ἐφεσον,
he had for a vow. He came and to Ephesus,

ing, believed, and were im-
 mersed.

⁹ † And the LORD said
 to PAUL, in a Vision by
 Night, "Fear not, but
 speak, and be not si-
 lent;

¹⁰ † for I am with thee;
 and no one shall attack
 thee, to HURT thee; for
 there are many People for
 me in this CITY.

¹¹ And he remained
 there a Year and six
 Months, teaching among
 them the word of GOD.

¹² But when Gallio was
 Proconsul of ACHAJA,
 the JEWS with one mind
 assaulted PAUL, and
 brought him to the TRIBU-
 NAL,

¹³ saying, "This man
 persuades MEN to worship
 GOD contrary to the
 LAW."

¹⁴ And PAUL being
 about to SPEAK, GALLIO
 said to the JEWS, † "If
 indeed it was an act of In-
 justice or reckless Evil, O
 Jews! according to Rea-
 son I would bear with
 you;

¹⁵ but if it be a Ques-
 tion concerning Doctrine,
 and Names, and THAT Law
 which is among you, see
 you to it, for I will not be
 a Judge of these things."

¹⁶ And he drove them
 from the TRIBUNAL.

¹⁷ And they All took
 † Sosthenes, the RULER of
 the SYNAGOGUE, and beat
 him before the TRIBUNAL.
 But GALLIO cared for
 none of these things.

¹⁸ And PAUL having re-
 mained yet many Days,
 bidding farewell to the
 BRETHREN, sailed thence
 for SYRIA, in company
 with Priscilla and Aquila;
 † having shaved his HEAD
 in † Cenchrea, for he had a
 Vow.

¹⁹ And he came to

* VATICAN MANUSCRIPT.—15. for—omit.

17. the GREEKS—omit.

† 9. Acta xliii. 11.
 xiv. 11, 19.

† 10. Jer. i. 18, 19; Matt. xxviii. 30.

† 13. Num. vi. 13; Acta xli. 24.

† 14. Acta xliii. 29;

† 18. Rom. xvi. 1

κακεινους κατελιπεν αυτου· αυτος δε εισελ-
 and them he left there; he but having en-
 θων εις την συναγωγην, διελεχθη τοις
 tered into the synagogue, reasoned with the
 Ιουδαιοις. ¹⁰ Ερωτωντων δε αυτων επι πλειονα
 Jews. Asking and them for longer
 χρονον μειναι * [παρ' αυτοις,] ουκ επενευσεν·
 a time to remain [with them,] not he consented;
¹¹ αλλ' απεταξατο * [αυτοις,] ειπων· * [Δει με
 but he bade farewell [to them,] saying; [It behooves me
 παντως την εορτην την ερχομενην ποιησαι εις
 by all means the feast that coming to keep into
 'Ιεροσολυμα·] παλιν * [δε] ανακαμψω προς
 Jerusalem; again [but] I will return to
 υμας, του θεου βολοντος. * [Και] ανηχθη απο
 you, the God willing. [And] he sailed from
 της Εφεσου· ²² και κατελθων εις Καισαρειαν,
 the Ephesus, and having gone down to Caesarea,
 αναβας, και ασπασαμενος την εκκλησιαν,
 having gone up, and having saluted the congregation,
 κατεβη εις Αντιοχειαν. ²³ Και ποιησας χρονον
 he went down to Antioch. And having spent time
 τινα, εξηλθε, διερχομενος καθεξης, την Γαλα-
 some, he went out, passing through in order, the Gala-
 τικην χωραν και Φρυγίαν, επιστηριξων παντας
 tic country and Phrygia, establishing all
 τους μαθητας. ²⁴ Ιουδαιος δε τις Απολλως
 the disciples. A Jew and certain Apollos
 ονοματι, Αλεξανδρευσ των γενει, ανηρ λογιος,
 by name, an Alexandrian by the birth, a man eloquent,
 κατηντησεν εις Εφεσον δυνατος ων εν ταις
 came to Ephesus powerful being in the
 γραφαις. ²⁵ Ουτος ην κατηχημενος την οδον
 writings. This was having been instructed the way
 του κυριου· και (ων τω πνευματι, ελαλει και
 of the Lord; and being fervent in the spirit, he spoke and
 εδιδασκεν ακριβως τα περι του κυριου,
 taught accurately the things concerning the Lord,
 επισταμενος μονον το βαπτισμα Ιωαννου.
 being acquainted with only the dipping of John.
²⁶ Ουτος τε ηρξατο παρρησιαζεσθαι εν τη συνα-
 This and began to speak boldly in the syna-
 γωγη. Ακουσαντες δε αυτου Ακυλας και
 gogue. Having heard and of him Aquila and
 Πρισκιλλα, προσλαβοντο αυτον, και ακριβεσ-
 Priscilla, took him, and more accu-
 τερον αυτω εξεθεντο την του θεου οδον. ²⁷ Βου-
 ratingly to him explained the of the God way. Wish-
 λομενου δε αυτου διελθειν εις την Αχαιαν, προ-
 ing and of him to pass through into the Achaia, hav-
 τρεψαμενοι οι αδελφοι εγραψαν τοις μαθηταις
 the exhorted the brethren they wrote to the disciples
 αποδεξασθαι αυτον· ος παραγενομενος, συνε-
 to receive him, who having arrived, he
 βαλετο πολυ τοις πεπιστευκοσι δια της χαρι-
 helped much those having believed through the grace.

Ephesus, and left them there; as he entered into the SYNAGOGUE, and reasoned with the Jews.

20 And when they requested him to remain a longer Time, he did not consent;

21 but bade them farewell, saying, "I will return to you again, † God willing." And he sailed from Ephesus;

22 and coming down to Caesarea, and going up, and saluting the CONGREGATION, he went down to Antioch.

23 And having spent some Time there, he departed; going through the COUNTRY of † GALATIA and Phrygia, in order, † establishing All the DISCIPLES.

24 † And a certain Jew named Apollos, a Native of Alexandria, an eloquent Man, being powerful in the SCRIPTURES, came to Ephesus.

25 This person was being instructed in the WAY of the LORD, and being fervent in SPIRIT, he spoke and * also taught accurately the THINGS * concerning Jesus, † being acquainted only with the IMMERSION of John.

26 And he began to speak boldly in the SYNAGOGUE. And * Aquila and Priscilla explained to him more accurately the WAY of God.

27 And when he was wishing to pass over into ACHAEA, the BRETHREN wrote exhorting the DISCIPLES to receive him; who, having arrived, † he greatly assisted THOSE BELIEVERS, by his GIFT;

* VATICAN MANUSCRIPT.—23. with them—omit. 1. to them—omit. 21. Is
 behoves me to keep the coming feast in Jerusalem—omit. 21. but—omit. 21. And
 —omit. 23. also taught. 23. concerning Jesus. 20. Priscilla and Aquila.

† 21. 1 Cor. iv. 10; Heb. vi. 3; James iv. 15. † 23. Gal. i. 2; iv. 14. † 27. Acts
 xiv. 22, xv. 36, 41. † 24. 1 Cor. i. 13; iii. 6; iv. 6; Titus iii. 13. † 25. Acts
 xix. 3. † 27. 1 Cor. iii. 6.

tos. ²³ Εὐτονος γὰρ τοῖς Ἰουδαίοις διακατη-
Strenuously for with the Jews he was discuss-
ἀγχετο δημοσίᾳ, σκιδεικνύς δια τῶν γραφῶν,
publicly, proving by the writings,
ὡς αὖτε τὸν Χριστὸν Ἰησοῦν.
to be the Anointed Jesus.

ΚΕΦ. 19. 10.

¹ Ἐγενετο δὲ ἐν τῇ τοῦ Ἀπολλῶ εἶναι ἐν
It happened and in the the Apollos to be in
Κορινθῶν, Πάυλον διελθόντα τα ἀνωτερικὰ μέρη,
Corinth, Paul having passed through the upper parts,
εἰσελθεῖν εἰς Ἐφέσον. Καὶ εὗρον τινὰς μαθητάς,
to come to Ephesus. And having found some disciples,
² εἶπε πρὸς αὐτοὺς· Εἰ πνεῦμα ἅγιον ἐλάβετε
he said to them; If a spirit holy you received
πιστεύσαντες; Οἱ δὲ εἶπον πρὸς αὐτόν· Ἀλλ'
having believed; They and said to him; But
οὐδε εἰ πνεῦμα ἅγιον ἐστίν, ἤκουσαμεν. ³ Εἶπε
not even if a spirit holy is, we have heard. He said
τε ⁴ [πρὸς αὐτοὺς]· Εἰς τι οὖν ἐβαπτισθήτε;
and [to them;] Into what then were you dipped?
Οἱ δὲ εἶπον· Εἰς τὸ Ἰωάννου βαπτισμα. ⁴ Εἶπε
They and said, Into the of John dipping. Said
δὲ Πάυλος· Ἰωάννης ἐβάπτισε βαπτισμα μετα-
and Paul; John dipped a dipping of refor-
μοῦ, τῷ λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ'
mation, to the people saying, into him coming after
αὐτὸν ἵνα πιστευσῶσι· τοῦτ' ἐστίν, εἰς τὸν
him that they should believe, that is, into the
Ἰησοῦν. ⁵ Ἀκουσάντες δὲ ἐβαπτίσθησαν εἰς τὸ
Jesus. Having heard and they were dipped into the
ὄνομα τοῦ κυρίου Ἰησοῦ. ⁶ Καὶ ἐπιθέντος
name of the Lord Jesus. And having placed
αὐτοῖς τὸ Πάυλος τὰς χεῖρας, ἦλθε τὸ πνεῦμα
to them to Paul the hands, came the spirit
τὸ ἅγιον ἐπ' αὐτοὺς, ἐλάλουν τε γλῶσσαις καὶ
the holy upon them, they spoke and with tongues and
προφητεύον. ⁷ Ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ
propheesied. Were and the all men about
δεκάδυο. ⁸ Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν,
twelve. Having entered and into the synagogue,
ἐπαρρησιαζέτο, ἐπὶ μῆνας τρεῖς διαλεγόμενος
he spoke freely, for months three reasoning
καὶ πείθων ⁹ [τα] περὶ τῆς βασιλείας τοῦ
and persuading [the things] concerning the kingdom of the
θεοῦ. ⁹ Ὅς δὲ τινες ἐσκληρυνόντο καὶ ἠπει-
Gal. When and some were hardened and disbe-
θόν, κικολογοῦντες τὴν ὁδὸν ἐνωπίου τοῦ
level, speaking evil of the way in presence of the

28 for he strenuously discussed with the Jews in public, † proving by the SCRIPTURES that Jesus is the MESSIAH.

CHAPTER XIX.

1 And it happened, while † APOLLOS was in Corinth, Paul, having passed through the UPPER PARTS, came to * Ephesus; and having found Some Disciples,

2 he said to them, "Have you received the holy Spirit since you be- lieved?" And THEY said to him, † "We have not even heard whether there be any holy Spirit."

3 And he said, "Into what then were you im- mersed?" And THEY said, † "Into JOHN'S IMMERSION?"

4 And Paul said, † "John administered the Immersion of Reformation, saying to the PEOPLE, that they should believe into HIM that was COMING after him, that is, into Je- sus."

5 And having heard this, they were immersed † into the NAME of the LORD Jesus.

6 And Paul † putting his * Hands on them, the HOLY SPIRIT came on them, and † they spoke with Tongues and pro- phesied.

7 And ALL the Men were about twelve.

8 And having entered the SYNAGOGUE, he spoke boldly for three Months, reasoning and persuading † about the KINGDOM of God.

9 But when some were hardened, and disbelieved, speaking evil of the WAY

* VATICAN MANUSCRIPT.—1. Ephesus, and found Certain Disciples; and he said to them. 3. to them—omit. 6. Hands. 8. the things—omit.

† 28. Acts ix. 22; xvii. 3; ver. 5. † 1. 1 Cor. i. 12; iii. 5, 6. † 2. Acts viii. 16. † 3. Acts xviii. 24. † 4. Matt. iii. 11; John i. 15, 27, 30; Acts i. 5; xi. 16, xiii. 24, 28. † 5. Acts viii. 16. † 6. Acts vi. 6, viii. 17. † 6. Acts ii. 4; x. 45. † 8. Acts xvii. 2; xviii. 4. † 8. Acts i. 3; xviii. 23.

πληθους, αποστας απ' αυτων, αἰρωσιτε τους
multitude, having departed from them, he separated the
μαθητας, καθ' ἡμεραν διαλεγόμενος ἐν τῇ
disciples, every day reasoning in the
σχολῇ Τυραννου * [τινος.] ¹⁰ Τοῦτο δὲ ἐγένετο
school of Tyrannus [one] This and was done

ἐπὶ ἐτη δύο, ὥστε πάντας τοὺς κατοικοῦντες
for years two, so that all the dwellers
τῇ Ἀσίᾳ ἀκούσαι τὸν λόγον τοῦ κυρίου, Ἰου-
the Asia to hear the word of the Lord, Jews
δαίους τε καὶ Ἑλλήνας. ¹¹ Δυναμεις τε οὐ τας
both and Greeks. Miracles and not the

τυχούσας ἐποίει ὁ θεὸς διὰ τῶν χειρῶν
common ones did the God through the hands
Παυλου· ¹² ὥστε καὶ ἐπὶ τοὺς ἀσθενούντας
of Paul; so that even to those being sick

ἐπιφέρεισθαι ἀπὸ τοῦ χρωτός αὐτοῦ σουδαρία ἢ
to be brought from the skin of him napkins or
σιμικινθία, καὶ ἀπαλασσεσθῇ ἀπ' αὐτῶν τὰς
aprons, and to be set free from them the
νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐκπορεύεσ-
diseases, the and spirits the evil to be cast
θαι.
out.

¹³ Ἐπεχειρήσαν δε τινες ἀπὸ τῶν περιέρχο-
Took in hand and some from of those going
μενων Ἰουδαίων ἐξορκιστῶν ὀνομαζέειν ἐπὶ τοὺς
about Jews exorcists to name on those
ἐχόντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ
having the spirits the evil the name of the
κυρίου Ἰησοῦ, λέγοντες· Ὁρκίζω ὑμᾶς τὸν
Lord Jesus, saying; I adjure you the
Ἰησοῦν, ὃν ὁ Παῦλος κηρύσσει. ¹⁴ Ἦσαν δὲ
Jesus, whom the Paul preaches. Were and

τινὲς υἱοὶ Σέβευ Ἰουδαίου ἀρχιερεως ἑπτα, οἱ
some sons of Sebea a Jew a high-priest seven, who
τοῦτο ποιοῦντες. ¹⁵ Ἀποκρίθην δὲ τὸ πνεῦμα τοῦ
this were doing. Answering and the spirit the

πονηρὸν εἶπε· Τὸν Ἰησοῦν γινώσκω, καὶ τὸν
evil said; The Jesus I know, and the
Παῦλον ἐπιστάμαι· ὑμεῖς δε τινες ἐστε; ¹⁶ καὶ
Paul I am acquainted with; you but who are? and

ἐφάλλομενος ἐπ' αὐτοὺς ὁ ἀνθρώπος, ἐν ᾧ ἦν
leaping on them the man, in which was
τὸ πνεῦμα τὸ πονηρὸν, καὶ κατακυριεύσας
the spirit the evil, and having overcome
αὐτῶν, ἰσχυσε κατ' αὐτῶν, ὥστε κυμνοὺς καὶ
them, prevailed against them, so that naked and
τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου
having been wounded to have fled out of the house

ἐκείνου. ¹⁷ Τοῦτο δὲ ἐγένετο γινώστον πᾶσιν
that. This and became known to all
Ἰουδαίοις τε καὶ Ἑλλήσι τοῖς κατοικοῦσι τὴν
Jews both and Greeks those dwelling the
Ἐφεσον· καὶ ἐπεβίβη φόβος ἐπὶ πάντας αὐτοὺς,
Ephesus; and fell a fear on all them,

before the PEOPLE, having departed from them, he separated the DISCIPLES, reasoning daily in the SCHOOL of Tyrannus.

¹⁰ † And this was done for two Years, so that All the INHABITANTS of ASIA, heard the WORD of the LORD, both Jews and Greeks.

¹¹ And † God performed EXTRAORDINARY Miracles by the HANDS of Paul;

¹² ‡ so that Napkins or Aprons were brought from him to the SICK, and the DISEASES departed from them, and the EVIL SPIRITS were cast out.

¹³ † And some of the TRAVELING Jewish exorcists † undertook to name the NAME of the LORD Jesus over THOSE HAVING EVIL SPIRITS, saying, "I adjure you by Jesus whom PAUL preaches."

¹⁴ And there were some * Seven Sons of One Sebea, a Jewish High-priest, who did so.

¹⁵ But the EVIL SPIRIT answering, * said to them, "Jesus indeed I know, and Paul I know, but who are you?"

¹⁶ And the MAN in whom the EVIL SPIRIT was leaped on them, and having overcome * them, prevailed against them, so that they fled out of that HOUSE naked and wounded.

¹⁷ And this became known to ALL, both Jews and GREEKS, dwelling in Ephesus; † and fear fell

* VATICAN MANUSCRIPT.—0. one—omit.
said to them, Jesus indeed I know, and.

† 10. Acts xx. 81.
KING. iv. 29.
Luke i. 65; vii. 19; Acts ii. 43; v. 5, 11.

† 11. Mark xvi. 17; Acts xiv. 2.

14. Seven Sons of One Sebea.
10. them both, and prevailed.
† 12. See Matt. ix. 38; Luke ix. 40.
† 17.

κα μεγάλυνετο το ὄνομα του κυρίου Ἰησοῦ.
and was magnified the name of the Lord Jesus.

11 Πόλλοι τε τῶν πεπιστευκότων ἤρχοντο ἐξο-
Many and of those having believed came con-

μολογούμενοι καὶ ἀναγγελλόντες τὰς πράξεις
imag and declaring the deeds

αὐτῶν. 13 Ἰκανοὶ δὲ τῶν ταπεριεργα πράξαν-
of them. Many and of those the magical arts practis-

των, συνενεγκαντες τὰς βιβλους, κατεκαίον
ing, having brought together the books, burned

ἐν παρουσίᾳ πάντων· καὶ συνεψήφισαν τὰς τιμὰς
in presence of all; and they computed the prices

αὐτῶν, καὶ εὑρον ἀργυρίου μυριάδας πεντε.
of them, and found pieces of silver myriads five.

19 Οὕτω κατὰ κράτος ὁ λόγος του κυρίου
Thus according to power the word of the Lord

ἤρξε καὶ ἰσχυεν. 21 Ὡς δὲ ἐπληρώθη ταῦτα,
grew and prevailed. When and was fulfilled these things,

ἐθετο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν
was disposed the Paul in the spirit, having passed through

τὴν Μακεδονίαν καὶ Ἀχαίαν, πορευεσθαι εἰς
the Macedonia and Achaia, to go into

Ἱερουσαλὴμ, εἰπὼν· Ὅτι μετὰ τὸ γενεσθαι με
Jerusalem, saying; That after the to be come me

εἴτι, δεῖ με καὶ Ῥώμην ἰδεῖν. 22 Ἀποστείλας
there, it behoove me also Rome to see. Having sent

δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων
and into the Macedonia two of those ministering

αὐτῷ, Τιμόθεον καὶ Εραστον, αὐτὸς ἐπέσχε
to him, Timothy and Erastus, he remained

χρόνον εἰς τὴν Ἀσίαν. 23 Ἐγένετο δὲ κατὰ τὸν
a time in the Asia. It happened and during the

καιρὸν ἐκεῖνον ταραχὸς οὐκ ὀλίγος περὶ τῆς
season that a tumult not small concerning the

ὁδοῦ.
way.

24 Δημητρίος γὰρ τις ὀνοματι, ἀργυροκόπος,
Demetrius for a certain by name, a silversmith,

τοῖν ναοῦ * [ἀργυροῦ] Ἀρτεμίδος, παρένεχτο
making temples [of silver] for Diana, brought

τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην. 25 Οὓς
to the workmen gain not a little. Whom

συναθροίσας, καὶ τοὺς περὶ τα τοιαῦτα ἐργα-
having brought together, and those about the such like work-

τας, εἶπεν· Ἄνδρες, ἐπιστάσθε, ὅτι ἐκ ταυ-
men, said; Men, you know, that out of this

τῆς τῆς ἐργασίας ἡ εὐτορία ἡμῶν ἐστὶ· 26 καὶ
the work the wealth of us is, and

θεαρεῖτε καὶ ἀκούετε, ὅτι οὐ μόνον Ἐφεσόν,
you see and you hear, that not only of Ephesus,

οὐδὲν ἄλλο ἐκ τῆς Ἀσίας, ἀλλὰ καὶ πόλεις
nothing else out of the Asia, but and cities

πολλὰς, ἀπὸ τῆς Ἀσίας, ἀλλὰ καὶ πόλεις
many, out of the Asia, but and cities

πολλὰς, ἀπὸ τῆς Ἀσίας, ἀλλὰ καὶ πόλεις
many, out of the Asia, but and cities

πολλὰς, ἀπὸ τῆς Ἀσίας, ἀλλὰ καὶ πόλεις
many, out of the Asia, but and cities

πολλὰς, ἀπὸ τῆς Ἀσίας, ἀλλὰ καὶ πόλεις
many, out of the Asia, but and cities

πολλὰς, ἀπὸ τῆς Ἀσίας, ἀλλὰ καὶ πόλεις
many, out of the Asia, but and cities

πολλὰς, ἀπὸ τῆς Ἀσίας, ἀλλὰ καὶ πόλεις
many, out of the Asia, but and cities

πολλὰς, ἀπὸ τῆς Ἀσίας, ἀλλὰ καὶ πόλεις
many, out of the Asia, but and cities

πολλὰς, ἀπὸ τῆς Ἀσίας, ἀλλὰ καὶ πόλεις
many, out of the Asia, but and cities

πολλὰς, ἀπὸ τῆς Ἀσίας, ἀλλὰ καὶ πόλεις
many, out of the Asia, but and cities

on them all, and the NAME of the LORD Jesus was magnified.

18 And MANY of those who BELIEVED, came, confessing and declaring their DEEDS.

19 And many of THOSE PRACTISING MAGICAL ARTS, having brought together their books, burnt them before all; and they computed the value of them, and found it to be fifty thousand pieces of Silver.

20 Thus the WORD of the LORD powerfully increased and prevailed.

21 † And when these things were accomplished, † PAUL was disposed by the SPIRIT, having passed through Macedonia and Achaia, to go into Jerusalem, saying, "After I have BEEN there, † I must also see Rome."

22 And having sent two of † THOSE who MINISTERED to him, Timothy and Erastus, into Macedonia, he remained for a Time in ASIA.

23 And † there occurred during that PERIOD, no small Tumult concerning † that WAY.

24 For a certain man, named Demetrius, a Silversmith, making † silver Temples of DIANA afforded † no * Small Gain to the WORKMEN.

25 Whom he having assembled, with THOSE employed about the LIKE BUSINESS, said, "Men, you know That from This WORK is our WEALTH;

26 and you see and hear, That not only at Ephesus

* VATICAN MANUSCRIPT.—20. the LORD.

24. silver—omit.

24. Small Gain.

† 24. Portable representations of this temple, which were bought by strangers as matters of curiosity, and probably of devotion. The temple of Diana was raised at the expense of all Asia Minor, and yet was 220 years in building, before it was brought to its sum of perfection. It was in length 425 feet, by 228 in breadth, and was beautified by 127 columns, which were made at the expense of so many kings; and was adorned with the most beautiful statues.—Clarke.

‡ 21. Rom. xv. 28; Gal. ii. 1.

‡ 21. Acts xx. 22.

‡ 21. Acts xviii. 21; xxiii.

‡ 21. Rom. xv. 28—29.

‡ 22. Acts xiii. 5.

‡ 23. 2 Cor. i. 8.

‡ 23. See Acts ix. 2.

‡ 24. Acts xvi. 19.

ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος
but almost all the Asia the Paul this
πεισας μετεστῆσεν ἱκανὸν ὄχλον, λέγων,
having persuaded misled large a crowd, saying,
ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι. 27 Οὐ
that not are gods those by hands being made. Not

μόνον δὲ τούτο κινδυνεύει ἡμῖν τὸ μέρος εἰς
only and this indanger to us the craft into
ἀπελεγμον ελθεῖν· ἀλλὰ καὶ τὸ τῆς μεγάλης
contempt to come; but also that the great
θεᾶς Ἀρτεμίδος ἱερὸν εἰς οὐδὲν λογισθῆναι,
goddess Diana temple into nothing to be despised,
μολαλεῖν τε καὶ καθαιρεῖσθαι τὴν μεγαλειότητα
to be lost and also to be destroyed the magnificence

αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σεβεται.
offer, which whole the Asia and the habitable worships.

28 Ἀκούσαντες δὲ, καὶ γενομένοι πληρεῖς θυμοῦ,
Having heard and, and having become full of wrath,
ἐκράζον, λέγοντες· Μεγάλη ἡ Ἀρτεμις Ἐφεσίων.
they cried out, saying: Great is the Diana of Ephesians.

29 Καὶ ἐκλήσθη ἡ πόλις * [ὅλη] τῆς συγχυτέας·
And was called the city [whole] the confusion:

ἔρμησαν τε δροσθιμαδὸν εἰς τὸ θεάτρον, συναρ-
they rushed and with one mind into the theatre, having

πάσαντες Γαῖον καὶ Ἀριστάρχον Μακεδόνας,
seized Gaius and Aristarchus Macedonians,
συνεκδημούς Παυλοῦ. 30 Τοῦ δὲ Παυλοῦ βου-
fellow-travelers of Paul. The and Paul wish-

λομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἰων
ing to enter into the assembly of the people, not suffered

αὐτὸν οἱ μαθηταί. 31 Τινες δὲ καὶ τῶν Ἀσιαρ-
him the disciples. Some and even of the rulers of

χῶν ὄντες αὐτῷ φίλοι, πεμψάντες πρὸς αὐτὸν,
and being to him friends, having sent to him,

παρακαλοῦν μὴ δοῦναι ἑαυτὸν εἰς τὸ θεάτρον.
besought not to venture himself into the theatre.

32 Ἄλλοι μὲν οὖν ἄλλο τι ἐκράζον· ἡ γὰρ ἡ
Some indeed therefore some thing cried; was for the

ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ
assembly having been confused, and the greater not

ᾔδεισαν, τίνος ἕνεκεν συνελθούσιν. 33 Ἐκ
knew, for what purpose they were come together. Out of

δε τοῦ ὄχλου προεβίβασαν Ἀλεξάνδρον, προ-
and the crowd they pushed forward Alexander, thrust-

βαλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλεξάν-
ing forward him the Jews; the and Alexan-

δρος κατασεισάς τὴν χεῖρα, ᾔθελεν ἀπολογεῖσθαι
der having waved the hand, wished to defend himself

ταὶ τῇ δῆμῳ. 34 Ἐπιγινόντες δὲ ὅτι Ἰου-
in the assembly of the people. Knowing but that a

but almost All Asia, this PAUL has persuaded and turned aside Many People, saying, That † THEY are not Gods which are MADE by Hands.

27 And not only This work of ours is in danger of being brought into contempt, but also that the TEMPLE of the GREAT Goddess Diana should be despised, and her GRAND-DEUR destroyed, whom All ASIA and the HABITABLE worships."

28 And having heard this, they were full of Wrath, and cried out, saying, "Great is the DIANA of the Ephesians."

29 And THE CITY was filled with Confusion; and having seized † Gaius and † Aristarchus, Macedonians, Paul's Fellow-travelers, they rushed with one mind into the THEATRE.

30 And * PAUL desiring to enter the THEATRE, the DISCIPLES did not permit him.

31 And some even of the † ASIARCHS, who were his Friends, sent to him, advising him not to venture into the THEATRE.

32 Some therefore cried one thing, and some another; for the ASSEMBLY was confused, and the GREATER part did not know why they were come together.

33 And they pushed Alexander out of the CROWD, the JEWS thrusting him forward. And † ALEXANDER † having waved the HAND wished to defend himself in the ASSEMBLY OF THE PEOPLE.

34 But knowing that he

* VATICAN MANUSCRIPT.—20. Whole—omit.

30. Paul.

† 21. These persons presided over religious observances and the public games. They were ten in number, chosen by the cities from persons of wealth and influence, and approved by the proconsul. One of them styled the chief Asiarch resided at Ephesus; the others were his associates and advisers.

† 26. Isa. xlv. 4; Jer. xlv. 10—20. Jer. x. 7. Acts x. 4; xxiv. 2; Col. iv. 19; 1 Peter ii. 21. 1 Th. i. 10.

† 29 Rom. xvi. 23; 1 Cor. i. 14. 1 Jo. i. 25. 1 Tim. i. 20; 2 Tim. iv. 14.

βαιος ἐστι, φωνη ἐγενετο μια ἐκ παντων, ὡς
Jew he is, voice came one from all, about
ἐπὶ ὥρας δύο κρᾶζοντων· Μεγαλη ἡ Ἀρτεμις
for hours two crying; Great the Diana
Ἐφεσίων. ³⁵ Καταστείλας δὲ ὁ γραμματεὺς τῶν
of Ephesians. Having stilled and the scribe the
ὄχλον, φησὶν· Ἄνδρες Ἐφεσιοί, τίς γὰρ ἐστὶν
crowd, he said; Men Ephesians, what for is
ἀνθρώπος, ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν
man, who not knows the Ephesians city
νεώκορον οὖσαν τῆς μεγάλης Ἀρτεμίδος καὶ
temple-keeper being of the great Diana and
τοῦ Διοσκούτου; ³⁶ Ἀνατιρῶντων οὖν οὐτῶν
of that fallen from Jupiter? Cannot be denied therefore being
τούτων, δεόν ἐστιν ὑμᾶς κατασταλμένους
these things, necessary it is you having been quiet
ὑπαρχειν, καὶ μὴδὲν προέτετε κρατεῖν.
to be, and nothing rashly to do.
³⁷ Πήγαγετε γὰρ τοὺς ἀνδράς τούτους, οὔτε
You brought for the men these, neither
ἱεραγούλους, οὔτε βλασφημοῦντας τὴν θεὸν
temple-robbers, nor blasphemers of the goddness
ὑμῶν. ³⁸ Εἰ μὲν οὖν Δημήτριος καὶ οἱ συν
of you. If indeed therefore Demetrius and those with
αὐτῷ τεχνῖται ἔχουσιν πρὸς τίνα λόγον, ἀγοραῖοι
him workmen have against any a word, courts
ἐγούται, καὶ ἀνθυπατοὶ εἰσὶν ἐγκαλεῖσθαι
are held, and proconsuls are; let them accuse
ἀλλήλους. ³⁹ Εἰ δὲ τι περὶ ἑτέρων ἐπιζη-
each other. If but anything about other things you in-
τεῖτε, ἐν τῇ ἐννομῇ ἐκκλησίᾳ ἐπιλυθήσεται.
quire, in the lawful assembly it shall be settled.
⁴⁰ Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στασεὶ
Even for we are in danger to be accused of tumult
περὶ τῆς σημερον, μὴδενος αἰτιοῦ ὑπαρχόν-
concerning the day, not one cause being,
τός, περὶ οὗ δυνήσομεθα ἀποδοῦναι λόγον τῇ
about which we are able to give a reason for the
ἐυστροφῆς ταύτης. ⁴¹ Καὶ ταῦτα εἰπὼν, ἀπε-
gatherings this. And these having said, he dis-
λυσεν τὴν ἐκκλησίαν.
missed the assembly.

ΚΕΦ. κ'. 20.

¹ Μετὰ δὲ τὸ παύσασθαι τὸν θορύβον, προσ-
After and the to be restrained the tumult, having
καλεσάμενος ὁ Παῦλος τοὺς μαθητάς, καὶ ἀσπα-
called to the Paul the disciples, and having
σαμένους, ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν.
embraced, he went out to go into the Macedonia.
² Διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακα-
Having passed through and the parts those, and having ex-
λέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν
berthed them with a word great, he went into the

was a Jew, one Voice came from all for about two hours, crying, "Great is the DIANA of the * Ephesians?"

³⁵ And the RECORDEE having quieted the crowd, said, "Ephesians! What Man is there who does not know that the CITY of the EPHESIANS is Temple-keeper of the GREAT Diana, and of that which FELL FROM JUPITER?"

³⁶ These things, therefore, being indisputable, it is necessary for you to be quiet, and to do nothing rashly;

³⁷ For you have brought these MEN, which are neither Temple-robbers, nor Blasphemers of your GODDESS.

³⁸ If, therefore, Demetrius and the ARTIFICERS with him have a Charge against any one, Courts are held, and there are Proconsuls; let them accuse each other.

³⁹ But if you seek anything * further, it shall be settled in the LAWFUL Assembly.

⁴⁰ For we are even in danger of being accused about the Tumult of today; there being no cause by which we can excuse this CONCOURE.

⁴¹ And having said this, he dismissed the ASSEMBLY.

CHAPTER XX.

¹ Now after the TUMULT was allayed, PAUL, * Having summoned the DISCIPLES, and embracing them, & departed to go into MACEDONIA.

² And passing through those PARTS, and exhorting them with many Words, he went into GREECE.

* VULGATE MANUSCRIPT.—36. Ephesians! Great is the DIANA of the Ephesians! And the. ³⁹ further, it shall be. I. sent for the DISCIPLES, and exhorting and embracing them, he departed for.

† 1. 1 Cor. xvi. 5; 1 Tim. i. 3

Ἑλλάδα· ³ ποιήσας τε μήνας τρεῖς, γυνόμενης
Greece; having continued and months three, being formed
αὐτῷ ἐπιβουλῆς ὑπο τῶν Ἰουδαίων, μέλλοντι
him a plot against by the Jews, being about
ἀναγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνῶμη τοῦ
to sail into the Syria, came a resolution of the
ὑποστρεφεῖν διὰ Μακεδονίας. ⁴ Συνεπιτετο δὲ
to return through Macedonia. Went with and
αὐτῷ * [ἀχρὶ τῆς Ἀσίας] Σωπάτρος Πυρροῦ Βε-
him [as far as the Asia] Sopater of Pyrrhus a Be-
ροιαῖος. Θεσσαλονικέων δὲ, Ἀριστάρχος καὶ
rean. Of Thessalonians and, Aristarchus and
Σεκουνδος, καὶ Γαῖος Δερβιανὸς καὶ Τιμόθεος·
Secundus, and Gaius of Derbe and Timothy;
Ἀσιανοὶ δὲ, Τυχικὸς καὶ Τροφίμος. ⁵ Οὗτοι
Asiatics and, Tychicus and Trophimus. These
προελθόντες ἐμενον ἡμᾶς ἐν Τρωαδί· ⁶ ἡμεῖς δὲ
going before awaited us in Troas; we but
ἐξεπλευσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων
sailed out after the days of the unleavened cakes
ἀπὸ Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν
from Philippi, and came to them into the
Τρωαδα ἀχρὶς ἡμερῶν πεντε, οὗ διετριψάμεν
Troas in days five, where we remained
ἡμέρας ἑπτα. ⁷ Ἐν δὲ τῇ μιᾷ τῶν σαββάτων,
days seven. In and the first of the sabbaths,
συνηγημένων ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος
having been assembled of us to break bread, the Paul
διελεγέτο αὐτοῖς, μέλλων εἰσεῖναι τῇ ἐκαυρίῳ·
discourset to them, being about to depart on the morrow;
παρετείνε τε τὸν λόγον μέχρι μεσονυκτίου.
continued and the discourse till midnight.
⁸ Ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῇ ὑπερῷῳ, οὗ
Were and lamps many in the upper room, where
ἦμεν συνηγμένοι. ⁹ Καθημένος δὲ τις νεανίας,
we were assembled. Was sitting and a certain youth,
ὀνοματι Εὐτυχὸς, ἐπὶ τῆς θυρίδος, καταφερο-
by name Eutychus, in the window, being over-
μένος ὑπὸν βαθεῖ, διαλεγόμενον τοῦ Παύλου·
powered with sleep deep, discoursing the Paul
ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἐπε-
for a longer time, having been overcome from the sleep, fell
ἐκ τοῦ τρίστειγου κάτω, καὶ ἤρθη νεκρός.
from the third story down, and was taken up dead.
¹⁰ Καταβὰς δὲ ὁ Παῦλος ἐπεπεσεν αὐτῷ, καὶ
Having gone down and the Paul fell upon him, and
συμπεριλαβὼν εἶπε· Μὴ θορυβησθε· ἡ γὰρ
having embraced said; Not be you troubled; the for
ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν. ¹¹ Ἀναβὰς δὲ, καὶ
life of him in him is. Having come up and, and
κλάσας ἄρτον καὶ γεύσασαμενος, ἐφ' ἱκανόν τε
having broken bread and having tasted, for alougtime and

3 And having remained three Months; a Plot being laid for him by the JEWS, as he was about to sail into SYRIA, he resolved to RETURN through Macedonia.

4 And there went with him into ASIA, Sopater, the son of Pyrrhus, a Berean; but †Aristarchus and Secundus of the Thessalonians; and Gaius of Derbe, and †Timothy; and †Tychicus and †Trophimus, Asiatics;

5 * these going before waited for us at Troas.

6 And we sailed out from Philippi, after the †DAYS of UNLEAVENED BREAD, and came to them at †TROAS in five Days; where we continued seven Days.

7 And on †the FIRST day of the WEEK, we having assembled †to break Bread, Paul, intending to depart on the NEXT day, discoursed to them, and continued his SPEECH till Midnight.

8 And there were many Lamps in the †UPPER ROOM where we were assembled.

9 And there was a Certain Youth, named Eutychus, sitting in a WINDOW, being overpowered with deep Sleep; and as PAUL prolonged his discourse, having been overcome by SLEEP, he fell from the THIRD STORY down, and was taken up dead.

10 And PAUL going down, †fell on him, and embracing him, said, †"Be not troubled; for his LIFE is in him."

11 And having come up and broken * Bread, and tasting it, and con-

* VATICAN MANUSCRIPT.—4. as far as ASIA—omit.

5. And these going.

11. BREAD.

† 3. Acts ix. 23; xxiii. 12; xiv. 8; 2 Cor. xi. 30.
iv. 10. † 4. Acts xvi. 1. † 4. Acts xix. 37; xxvii. 2; Col. i. 4. Eph. vi. 21; Col. iv. 7; 2 Tim. iv. 12; Tit. iii. 12.
† 4. Acts xxi. 20; 2 Tim. iv. 20. † 6. Exod. xii. 14, 15; xxiii. 15. † 6. Acts vi. 8; 2 Cor. ii. 12; 2 Tim. iv. 13. † 7. 1 Cor. xvi. 7; Rev. i. 10. † 7. 1 Cor. xi. 42; 1 Cor. x. 16; xi. 20. † 8. Acts i. 43. † 10. 1 Kings xvii. 21; 2 Kings iv. 24.
† 10. Matt. ix. 24

ὄμλησας ἀχρὶς αὐγῆς, οὕτως ἐξῆλθεν. ¹² Ἦγα-
having converted till day-break, so he departed. They
γον δε τον παιδα ζῶντα, και παρεκληθησαν ου
brought and the youth living, and were comforted not
μετρίως. ¹³ Ἡμεῖς δε προελθόντες ἐπὶ το
a little. We but going before to the
πλοῖον, ἀνηχόμεν εἰς τὸ Ἀσσόν, ἐκεῖθεν μελ-
ship, sailed to the Assos, there in-
λόντες ἀναλαμβάνειν τον Παυλον οὕτω γαρ ην
tending to take in again the Paul; so for it was
διατεταγμενος, μελλων αυτος περζειν. ¹⁴ Ὡς
having been arranged, being about himself to go on foot. When
δε συνεβαλεν ἡμιν εἰς την Ἀσσον, ἀναλαβόντες
and he met with us at the Assos, having again received
αυτον ηλθομεν εἰς Μιτυληνην. ¹⁵ κκειθεν απο-
him we came to Mitylene; and thence hav-
πλευσάντες, τῇ ἐπιουσῇ καθήνησαμεν ἀντικρυ
ing sailed away, on the morrow we came opposite
Χίου. Τῇ δε ἑτέρα παρεβαλομεν εἰς Σαμον.
Chios in the and another we touched at Samos;
* [και μεινάντες ἐν Τρωγυλλίῳ,] τῇ ἐχομεν
[and having remained in Trogyllium,] in the following
ηλθομεν εἰς Μιλητον. ¹⁶ Κεκρικει γαρ ὁ Παυ-
we came to Miletus. Had determined for the Paul
λος παραπλευσαι την Εφεσον, ὅπως μη γενηται
to sail by the Ephesus, so that not it might be
εντῷ χρονοτριβησαι ἐν τῇ Ἀσίᾳ· ἐσπευδε γαρ,
for him to spend time in the Asia; he was hastening for,
εἰ δυνατόν ἦν αὐτῷ, τὴν ἡμεραν τῆς πεντηκο-
if possible it was for him, the day of the pentecost
στῆς γενεσθαι εἰς Ἱεροσολυμα. ¹⁷ Ἀπο δε τῆς
to be in Jerusalem. From and the
Μιλητου πεμψας εἰς Εφεσον, μετεκαλεσατο
Miletus having sent to Ephesus, he called for
τους πρεσβυτεροὺς τῆς ἐκκλησίας. ¹⁸ Ὡς δε
the elders of the congregation. When and
παρεγενοντο πρὸς αὐτον, εἶπεν αὐτοῖς· Ὑμεῖς
they were come to him, he said to them; You
εἰσιστασθε, ἀπο πρώτης ἡμέρας ἀφ' ἧς ἐπεβην
know, from first day in which I entered
εἰς την Ἀσίαν, πῶς μεθ' ὑμῶν τον παντα χρονον
into the Asia, how with you the whole time
ἐγενόμην, ¹⁹ δουλεύων τῷ κυρίῳ μετὰ πάσης
I was, serving the Lord with all
ταπεινοφροσύνης και δακρῶν και πειρασμῶν,
humleness and tears and temptations,
των συμβαντῶν μοι ἐν ταῖς ἐπιβουλαῖς των
of those having happened to me by the plots of the
Ιουδαίων· ²⁰ ὥς ουδεν ὑπεστείλαμην των συμ-
Jews, how nothing I kept back of that being
φερομένων, του μη ἀναγγεῖλαι ὑμῖν και διδασ-
profitable, the not to declare to you and to teach
ὑμᾶς δημοσίᾳ και κατ' οἴκους· ²¹ διαμαρτυρομε-
you publicly and in houses, earnestly testifying

versed for a long time,
even till Day-break, he so
departed.

¹² And they brought
the youth alive, and were
not a little comforted.

¹³ But we, having gone
before to the ship, sailed to
Assos, there intending to
take PAUL in again; for it
was so arranged, he being
about to go by land.

¹⁴ And when he met
us at Assos, we received
him, and came to Mity-
lene.

¹⁵ And sailing thence,
on the next day we came
opposite to Chios; and on
the next we arrived at
Samos; and having re-
mained at Trogyllium, on
the following we came
to Miletus.

¹⁶ For PAUL had deter-
mined to sail by EPHESUS,
that it might not be neces-
sary for him to spend time
in ASIA; † for he was has-
tening, if it were possible
for him, † to be at Jerusa-
lem on † the DAY of PEN-
TECOST.

¹⁷ But sending from
MILETUS to Ephesus, he
called to him the ELDERS
of the CONGREGATION.

¹⁸ And when they were
come to him, he said to
them, "You know, † from
the First Day in which I
came into ASIA, how I
was the WHOLE time with
you,

¹⁹ serving the LORD
with all humility, and with
Tears, and THOSE Trials
which happened to me † by
the PLOTS of the Jews;

²⁰ how † I kept back
NOTHING that was PROFIT-
ABLE; neglecting not to
declare to you and to teach
you publicly, and at your
houses;

²¹ earnestly testifying

* VATICAN MANUSCRIPT.—13. In the evening we arrived.
Trogyllium—omit.

† 16. Acts xviii. 21; xix. 31; x. i. 4. 12.
1 Cor. xvi. 8.

† 13. Acts xviii. 13; xix. 1, 10.

† 16. Acts xxiv. 17.
† 19. verse 3.

† 16. Acts ii. 13
† 20. verse 27.

vos Ioudaiois te kai 'Ellhysi την εις τον θεον
to Jews both and Greeks the towards the God
μετανοιαν, και πιστιν την εις τον κυριον ημων
reformation, and faith that towards the Lord of us
Ιησουν Χριστον. ²² Και νυν ιδου, δεδεμενος
Jesus Anointed. And now lo, having been bound
εγω τφ πνευματι, πορευομαι εις Ιερουσαλημ.
I in the spirit, to go to Jerusalem.
τα εν αυτη συναντησονται μοι μη ειδως,
the things in her shall be happening to me not knowing.
²³ Πλην οτι το πνευμα το αγιον κατα πολιν
except that the spirit the holy every city
διαμαρτυρεται μοι, λεγον, οτι δεσμα με και
witnesses to me, saying, that bonds me and
θλιψεις μενουσιν. ²⁴ Αλλ' ουδερος λογον ποιου-
afflictions await. But of no account I make,
μαι, ουδε εχω την ψυχην μου τιμιαν εμαυτην,
nor I the life of me valuable to myself,
ως τελειωσαι τον δρομον μου * [μετα χαρας,]
so that to finish the course of me [with joy,]
και την διακονιαν ην ελαβον παρα του κυριου
and the service which I received from the Lord
Ιησου, διαμαρτυρασθαι τα ευαγγελιον της
Jesus, to earnestly declare the glad tidings of the
χαριτος του θεου. ²⁵ Και νυν ιδου, εγω οida
favor of the God. And now lo, I know.
οτι ουκετι οφεισθε το προσωπον μου υμεις παν-
that no longer will see the face of me you all,
τες, εν οis δηλathon κηρυττων την βασιλειαν
among whom I have gone about proclaiming the kingdom
* [του θεου.] ²⁶ Διο μαρτυρομαι υμιν εν τη
[of the God.] Therefore I testify to you in the
σημιρον ημερα, οτι καθαρos εγω απο του
this day, that clean I from the
αιματος παντων. ²⁷ ου γαρ υπεπειλαμην του
blood of all, not for I kept back of the
μη αναγγειλαι υμιν πασαν την βουλην του
not to declare to you all the will of the
θεου. ²⁸ Προσεχετε * [ουν] εαυτοις και παρτι
God. Take heed [therefore] to yourselves and to all
τφ ποιμνι, εν φ υμας το πνευμα το αγιον
the flock, in which you the spirit the holy
εθετο επισκοπους, ποιμαινει την εκκλησιαν
placed overseers, to feed the congregation
του κυριου, ην περιεποιησατο δια του αιματος
of the Lord, which he purchased through the blood
του ιδιου. ²⁹ Εγω γαρ οida * [τουτο,] οτι εισ-
of the own. I for know [this,] that shall

both to Jews and Greeks,
of reformation towards
God, and that faith
which is towards our Lord
Jesus Christ.

²² And now behold, being
constrained by the
spirit, I go to Jerusalem,
not knowing the things
which will happen to me
there;

²³ except That † the
holy spirit testifies to
me in every City, saying
That Bonds and Afflictions
await Me.

²⁴ † But * of No Ac-
count make I life pre-
cious to myself, so that I
may finish my course,
even the service which
I received from the Lord
Jesus, earnestly to declare
the glad tidings of the
favor of God.

²⁵ And now, behold, † I
know That you all, among
whom I have gone pro-
claiming the kingdom of
God, will see my back no
more.

²⁶ Therefore I testify to
you this Day, That † I am
pure from the blood of
All;

²⁷ for I kept not back
from announcing * All the
will of God to you.

²⁸ † Take heed to your-
selves, therefore, and to
All the flock among
whom the holy spirit
made you Overseers, to
feed † the church of God,
† which he acquired by the
blood of his own.

²⁹ For I know, That

* VATICAN MANUSCRIPT.—24. of No Account make I life precious to myself.
with Joy—omit. 25. of God—omit. 26. I am pure. 27. All the will of
God to you. 28. therefore—omit. 29. the church of God. 29. this—omit.

† 23. The Common Version and Vatican MS. have been followed in the above rendering.
Griesbach, and nearly all modern editors, read "Church of the Lord." The phrase *ecclesia*
for *Kyrios* nowhere occurs in the New Testament, while *ecclesia for* *theos* occurs about ten
times in Paul's epistles. There are no less than six different readings of this phrase in the
MS., which have probably arisen from a presumed difficulty in understanding it in con-
nection with the latter part of the sentence—"purchased with his own blood." But read it
as it stands in the original, and it still makes good sense, without rejecting the reading of
the most ancient MS. and some of the oldest Peshito Syriac copies. The reader can sup-
ply the elliptical word after own, whether it be *son*, or *Lord*, or *Saviour*. Thus, "feed the
church of God, which he acquired by the blood of his own [son.]

‡ 21. Luke xxiv. 47; Acts ii. 38. ‡ 22. Acts xiv. 21. ‡ 23. Acts xli. 4, 11; 1
Thess. iii. 2. ‡ 24. Acts xli. 13; Rom viii. 35; 2 Cor. iv. 16. ‡ 25. ver. 28; Rom.
xv. 23. ‡ 26. 1 Pet. v. 7. ‡ 28. Eph. i. 7, 14; Col. i. 14; Heb. ix. 12; 1 Pet. i. 19,
Rev. v. 9.

ελευσονται μετα την αφιξιν μου λυκοι βαρεις
 enter after the departure of me wolves rapacious
 εις υμας, μη φειδομενοι του ποιμνιου. ³⁰ και
 among you, not sparing the flock; and
 εξ υμων αυτων αναστησονται ανδρες λαλουν-
 from yourselves will arise men speaking
 τες διεστραμμενα, του αποσπαιν τους μαθητας
 perverse things, the to draw away the disciples
 οπισω αυτων. ³¹ Διο γρηγορειτε, μνημονευ-
 after them. Therefore watch you, remembering
 οντες, οτι τριετιαν νυκτα και ημεραν ουκ εκαυ-
 ing, that three years night and day not I
 σαχην μετα δακρυων ρουθετων ενα εκαστον.
 ceased with tears admonishing one each.
³² Και τανυν παραιθεμαι υμας, * [αδελφοι,] τω
 And now I commend you, (brethren,) to the
 θεω και τω λογω της χαριτος αυτου, τω δυνα-
 God and to the word of the favor of him, to that being
 κενω εικοικοδομησαι, και δουναι υμιν κληρονο-
 able to build up, and to give you an inherit-
 μίαν εν τοις ηγιασμενοις πασιν. ³³ Αργυριου η
 tance among those having been sanctified all. Silver or
 χρυσιου η ιματισμου ουδενος επεδυμησα
 gold or raiment of no one I coveted;
³⁴ αυτοι γινωσκετε, οτι ταις χρεiais μου και
 yourselves you know, that the necessities of me and
 τοις ουσι μετ' εμου υπηρετησαν οι χειρες αυται.
 those being with me supplied the hands those.
³⁵ Παντα υπεδειξα υμιν, οτι ούτω κοπιωντας
 All things I pointed out to you, that so laboring
 δει αντιλαμβανεσθαι των ασθενουντων,
 it is necessary to all those being weak,
 μνημονευειν τε των λογων του κυριου Ιησου,
 to remember and the words of the Lord Jesus,
 οτι αυτος ειπε· Μακαριον εστι μαλλον διδοναι,
 that he said; Blessed it is more to give,
 η λαμβανειν. ³⁶ Και ταυτα ειπων, θεις
 than to receive. And these things having said, having placed
 τα γονατα αυτου, συν πασιν αυτοις προσηυχαστο.
 .he knee of himself, with all those he prayed.
³⁷ Ίκανος δε εγενετο κλαυθμος παντων και
 Much and was weeping of all; and
 επιπεσοντες επι τον τραχηλον του Παυλου,
 having fallen on the neck of the Paul,
 κατεφιλουσιν αυτον. ³⁸ οδυνωμενοι μαλιστα
 they affectionately kissed him; sorrowing most of all
 επι τω λογω ὃν ειρηκει, οτι ουκετι, μελλουσιν
 for the word which he spoke, that no more, they are about
 το προσωπον αυτου θεωρειν. Προσθεμνον δε
 the face of him to see. They accompanied and
 αυτον εις το πλοιον.
 him to the ship.

after my DEPARTURE † ra-
 pacious Wolves will come
 in among you, not sparing
 the FLOCK;

30 † and * of you will
 Men arise speaking per-
 verse things, to DRAW
 AWAY DISCIPLES after
 them.

31 Therefore watch, re-
 membering That for three
 years, by Night and by
 Day, I ceased not to ad-
 monish every one with
 Tears.

32 And now I commend
 you * to GOD, and to THAT
 WORD of his FAVOR, which
 is able to edify, and to give
 you † an Inheritance among
 all THOSE who were SANCTI-
 FIED.

33 I have coveted no
 man's Silver, or Gold, or
 Apparel;

34 you yourselves know
 † That these HANDS have
 served my NECESSITIES,
 and THOSE who WERE
 with me.

35 I have showed you in
 All things, † That by thus
 laboring you ought to as-
 sist the WEAK, and to re-
 member the WORDS of
 the LORD Jesus, That he
 said, 'It is more blessed
 to give than to receive.'"

36 And having said
 these WORDS, he kneeled,
 and prayed with them all.

37 And there was much
 weeping among them all;
 and falling on PAUL's
 NECK, they affectionately
 kissed him,

38 grieving chiefly for
 the WORDS which he
 spoke, That they should
 see his FACE no more.
 And they accompanied him
 to the SHIP.

* VATICAN MANUSCRIPT.—30. of you will men arise.
 to the LORD, and to THAT WORD.

32. brethren—omit.

32.

‡ 27. Matt. vii. 15; 2 Pet. ii. 1. † 30. 1 Tim. i. 20; 1 John ii. 12. † 32. Acts
 xxi. 18; Eph. i. 18; Col. i. 12; iii. 24; 2 Pet. ix. 15; 1 Pet. i. 4. † 24. Acts xxiii. 3; 1
 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8. † 35. Rom. xv. 1; 1 Cor. ix. 12; 2 Cor. xi. 9,
 11; xii. 13; Eph. iv. 23; 1 Thess. iv. 11; v. 14; 2 Thess. iii. 8.

ΚΕΦ. κα'. 21.

CHAPTER XXI.

¹ Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθεν-
When and it happened to have sailed us having separated
τας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἦλθομεν εἰς
from them, having run a straight course we came to
τὴν Κω, τρ δε ἔξῃς εἰς τὴν Ῥόδον, κακειθεν εἰς
the Coos, the and next to the Rhoden, and thence to
Παταρα. ² Καὶ εὗροντες πλοῖον διαπερὼν εἰς
Patara. And having found a ship passing over to
Φοινικὴν, ἐπιβάντες ἀνέχθημεν. ³ Ἀναφανεν-
Phoenicia, going on board we set sail. Having come in
τες δὲ τὴν Κυπρον, καὶ καταλιπόντες αὐτὴν
view and the Cyprus, and having left behind her
εὐωνυμον, ἐπλεομεν εἰς Συρίαν, καὶ κατηχθη-
on the left, we sailed into Syria, and were brought
μεν εἰς Τυρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀπο-
to Tyre; there for was the ship un-
φορτίζομενον τὸν γομον. ⁴ Καὶ ἀνευρόντες
loading the freight. And having found
τοὺς μαθητάς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτα·
the disciples, we remained there days seven;
οἵτινες τῷ Παύλῳ ἐλέγον διὰ τοῦ πνεύματος,
these to the Paul said through the spirit,
μὴ ἀναβαίνειν εἰς Ἱερουσόλυμα. ⁵ Ὅτε δὲ ἐγε-
not to go up to Jerusalem. When and it
νετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες
happened us to have completed the days, having gone out
ἐπορευομεθα, ἀποκμπόντων ἡμᾶς πάντων συν
we went our way, accompanying us all with
γυναῖκι καὶ τέκνοις, ἕως ἐξω τῆς πόλεως· καὶ
wives and children, till outside of the city; and
θέντες τὸ γόνατα ἐπὶ τὸν αἰγιαλόν, προση-
having placed the knees on the shore, we prayed.
ξαμεθα. ⁶ Καὶ ἀσπασαμενοι ἀλλήλους, ἐπεβη-
And having embraced each other, en-
μεν εἰς τὸ πλοῖον· ἐκεῖνοι δὲ ὑπεστρεψάν εἰς
tered into the ship; they and returned into
τὰ ἰδία. ⁷ Ἡμεῖς δὲ τὸν πλῆθος διανυσάντες,
the own. We and the voyage having finished,
ἀπὸ Τυρου κατηντήσαμεν εἰς Πτολεμαῖδα· καὶ
from Tyre we came down to Ptolemais; and
ἀσπασαμενοι τοὺς ἀδελφούς, ἐμείναμεν ἡμέραν
having embraced the brethren, we remained day
μίαν παρ' αὐτοῖς. ⁸ Τρ δε ἐπαύριον ἐξελθόντες
one with them. On the and morrow having gone out
ἦλθομεν εἰς Καισαρείαν· καὶ εἰσελθόντες εἰς
we came into Caesarea, and having entered into
τὸν οἶκον Φίλιππου τοῦ εὐαγγελιστοῦ, ὅςτος
the house of Philip the Evangelist, being
ἐκ τῶν ἑπτα, ἐμείναμεν παρ' αὐτῷ. ⁹ Τοῦτο
from of the seven we remained with him. To this
δε ἦσαν θυγατέρες παρθέναι τέσσαρες προφη-
and were daughters virgins four being
τεῖονσαι. ¹⁰ Ἐπιμενοντων δὲ ἡμῶν ἡμέρας
gifted with prophecy. Continuing and of us days

¹ Now it occurred, when we had separated from them, and had sailed, having run a straight course we came to Coos; and on the FOLLOWING day to RHODES, and thence to Patara.

² And having found a Ship passing over to Phoenicia, going on board we sailed.

³ And arriving in view of CYPRUS, and leaving it on the left, we sailed into Syria, and landed at Tyre; for there the SHIP was to unload its FREIGHT.

⁴ And having found the DISCIPLES we remained there seven Days; † and these told PAUL, through the SPIRIT, not to go up to Jerusalem.

⁵ And it happened when we had completed the DAYS, we went our way; they all accompany- ing us with Wives and Children, till out of the CITY; and †knocking down on the SHORE, we prayed.

⁶ And having embraced each other, we entered the SHIP; and they returned to †their own homes.

⁷ And having finished the VOYAGE, from Tyre we went down to Ptolemais, and having embraced the BRETHREN, we remained one Day with them.

⁸ And departing on the NEXT day we came to Ce- sarea; and having entered the house of THAT PHILIP †the EVANGELIST, †who was one of the SEVEN, we lodged with him.

⁹ And this man had four Virgin Daughters. †who prophesied.

¹⁰ And as we continued there many Days, a Cer-

1 4. ver. 12; Acts xx. 23.
iv 11: 2 1 Tim. iv. 5.

1 4. Acts xx. 20.
1 8. Acts vi. 5; viii. 20, 40.

† 6. John i. 11. † 8. Eph.
† 9. Joel ii. 28; Acts ii. 17.

πλειους, κατηλθε τις απο της Ιουδαιας προφη-
many. came down a certain from the Judea a pro-
 τής ονοματι Αγαθος· ¹¹ και ελθων προς ἡμας,
thet by name Agathus; and having come to us,
 κα: αρρας την ζωνην του Παυλου, δησας τε
and having taken the girdle of the Paul, having bound and
 αυτου τας χειρας και τους ποδας, ειπε· Ταδε
of himself the hands and the feet, said; Thus
 λεγει το πνευμα το ἅγιον· Τον ανδρα, οὔ
says the spirit the holy; The man, of whom
 εστιν ἡ ζωνη αὐτη, οὕτω δησουσιν εν Ἱερουσα-
the girdle this, so shall bind in Jerusa-
 λημ οἱ Ιουδαιοι, και παραδουσιν εις χειρας
from the Jews, and deliver into hands
 εθνων. ¹² Ως δε ηκουσαμεν ταυτα, παρεκα-
of Gentiles. When and they heard these things, entreated
 λουμεν ἡμεις τε και οἱ εντοκιιοι, του μη ανα-
we both and those of the place, of the not to
 βαινειν αυτον εις Ἱερουσαλημ. ¹³ Απεκριθη δε
go up him to Jerusalem. Answered and
 ο Παυλος· Τι ποιεите, κλαιοντες και συνθρυ-
the Paul; What do you, weeping and breaking
 ταντες μου την καρδιαν· εγω γαρ ου μονον
of me the heart? I for not only
 δεσθηναι, αλλα και αποθανειν εις Ἱερουσαλημ
to be bound, but also to die in Jerusalem
 ἑτοιμος εχω ὑπερ του ονοματος του κυριου
in readiness I in behalf of the name of the Lord
 Ιησου. ¹⁴ Μη πειθομενου δε αυτου, ἡσυχασα-
James. Not being persuaded and of him, we were silent,
 μεν, ειποντες· Το θελημα του κυριου γενεσθω.
saying. The will of the Lord let it be done.
¹⁵ Μετα δε τας ἡμερας ταυτας αποσκευασα-
After and the days these packing up bag-
 μενοι ανεβαινομεν εις Ἱερουσαλημ. ¹⁶ Συνηλ-
we went up to Jerusalem. Went with
 θον δε και των μαθητων απο Καισαρειας συν-
and also of the disciples from Caesarea with
 ἡμιν, αγωντες παρ' ὧ ξενισθωμεν, Μνασων
us, lodging with whom we might lodge, to Mnason
 τινι Κυπριῳ, αρχαιῳ μαθητρ. ¹⁷ Γενομενων δε
one a Cyprian, an old disciple. Having arrived and
 ἡμων εις Ἱεροσολυμα, ασμενως εδεξαντο ἡμας
of us to Jerusalem, gladly received us
 οἱ αδελφοι. ¹⁸ Τη δε ἐπισπορῃ εισηει ὁ Παυλος
the brethren. On the and next had entered the Paul
 συν ἡμιν προς Ιακωβον· παντες τε παρεγενον-
with us to James; all and were present;
 το οἱ πρεσβυτεροι. ¹⁹ Και ασπασαμενος αυτους,
the elders. And having saluted them,
 εξηγειτο καθ' ἐν ἑκαστον, ὡν ερωησεν ὁ θεος
he related one by one, which did the God
 εν τοις εθνεσι δια της διακονιας αυτου. ²⁰ Οἱ
among the Gentiles through the service of him. They

tain Prophet, named † Agathus, came down from JUDEA.

11 And coming to us, taking PAUL'S GIRDLE, and having bound his † FEET and HANDS, he said, "Thus says the HOLY SPIRIT, † So will the JEWS at Jerusalem bind the MAN who owns this GIRDLE, and deliver him into the Hands of the Gentiles."

12 And when we heard these things, both we and those of that place, entreated him not to go up to Jerusalem.

13 But PAUL answered, † "What do you, weeping and breaking My HEART? for † I am ready not only to be bound, but also to die at Jerusalem in behalf of the NAME of the LORD Jesus."

14 And he not being persuaded, we were silent, saying, † "Let the WILL of the LORD be done."

15 And after these DAYS, packing up our baggage, we went up to Jerusalem.

16 And some of the DISCIPLES also from Caesarea accompanied us, conducting us to one Mnason, a Cyprian, an Old Disciple, with whom we might lodge.

17 † And on our arriving at Jerusalem, the BRETHREN received us gladly.

18 And on the FOLLOWING day, PAUL went in with us to † James; and all the ELDERS were present.

19 And having saluted them, † he particularly related what things God did among the GENTILES by † his MINISTRY.

* VATICAN MANUSCRIPT.—11. FEET and HANDS, he said.

† 10. Acts xi. 28. † 11. ver. 33; Acts xx. 25. † 13. Acts xx. 24. † 14. Matt. vi 10; xxv. 42; Luke xi. 2; xxii. 41. † 17. Acts xv. 4. † 18. Acts xv. 13. Gal. i 19; ii. 9. † 19. Acts xv. 4, 13; Rom. xv. 18, 19. † 10. Acts xx. 24

δε ακουσαντες εδοξαζον τον θεον ειπον τε
and having heard glorified the God; they said and
αυτω· θεωρεις, αδελφε, ποσαι μυριαδας εισιν
to him; Thou seest, O brother, how many myriads are
Ιουδαιων των πεπιστευκτων· και παντες ζηλω-
of Jews of those having believed; and all zealous
ται του νομου υπαρχουσι. 21 Κατηχηθησαν δε
of the law being. They were informed and

περι σου, οτι αποστασιαν διδασκεις απο
concerning thee, that apostasy thou teachest from
Μωυσεως τους κατα τα εθνη παντας Ιουδαιους,
Moses those among the Gentiles all Jews,

λεγων, μη περιτεμνειν αυτοις τα τεκνα, μηδε
saying, not to circumcise them the children, nor
τοις εθεσι περιπατειν. 22 Τι ουν εστι; παντως
the customs to walk. What then is it? certainly

*[δει πληθος συνελθειν·] ακουσονται *[γαρ,
(must a multitude to assemble;)] they will hear [for,

οτι εληλυθας. 23 Τουτο ουν ποιησον, ο σοι
that thou hast come. This therefore do thou, what to thee
λεγομεν· Εισιν ημιν ανδρες τεσσαρες ευχην
we say; Are to us men four a vow

ιχοντες εφ' εαυτων. 24 Τουτους παραλαβων,
having upon themselves. These having taken,

αγνισθητι συν αυτοις, και δαπανησον εν
be thou purified with them, and be at expense for
αυτοις, ινα ξυρησωνται την κεφαλην, και γνω-
them, that they may shave the head, and will

πονται παντες, οτι ων κατηχηνται περι
know all, that the things they have been informed concerning

σου ουδεν εστι, αλλα στοιχεις και αυτος τον
thee nothing is, but walkest orderly also himself the

νομον φυλασσων. 25 Περι δε των πεπιστευκο-
law keeping. Concerning but those having be-

των εθνων ημεις επεστεilaμεν, κριναντες
lived of Gentiles we sent word, judging

*[μηδεν τοιουτου τηρειν αυτους, ει μη] φυ-
(nothing such like to observe them, if not) to

λασσεσθαι αυτους το, τε ειδαλοθυτον και το
keep themselves the, both things offered to idols and the

αιμα και πνικτον και πορνειαν.
blood and strangled and fornication.

26 Τότε ο Παυλος παραλαβων τους ανδρας,
Then the Paul having taken the men,

τη επομενη ημερα συν αυτοις αγνισθεις εισηει
on the following day with them being purified entered

εις το ιερον, διαγγελων την εκπληρωσιν των
into the temple, announcing the completion of the

ημερων του αγνισμού, εως ου προσηνεχθη
days of the purification, till of which they offered

υπερ ενος εκαστου αυτων η προσφορα. 27 Ως
in behalf of one of each of them the offering. When

δε εμελλον αι επτα ημεραι συντελεισθαι, οι απο
and were about the seven days to be completed, those from

της Ασιας Ιουδαιοι θεασαμενοι αυτον εν τη ιερω,
the Asia Jews having seen him in the temple,

20 And THEY, having heard, glorified God, and said to him, "Thou seest, brother, how Many Myriads there are, among the Jews, of those who BELIEVE, and all are zealous for the LAW."

21 And they have been informed concerning thee, That thou teachest ALL the Jews among the GENTILES to apostatize from Moses, telling them not to circumcise their CHILDREN, nor to follow the CUSTOMS.

23 What is it then? They will certainly hear That thou hast come.

23 Do this, therefore, which we say to thee. We have four Men who have a Vow on them;

24 take them, and be purified with them, and be at expense for them, that they may shave the HEAD; and all will know That those things of which they were informed concerning thee are not correct; but that thou thyself walkest orderly, keeping the LAW.

25 But concerning the BELIEVING GENTILES; we have sent word, judging that they avoid WHAT IS OFFERED TO IDOLS, and BLOOD, and what is Strangled, and Fornication."

26 Then PAUL took the MEN, and on the FOLLOWING Day being purified with them, entered the TEMPLE, announcing the COMPLETION of the DAYS of PURIFICATION; till the OFFERING should be offered in behalf of each one of them.

27 But when the SEVEN DAYS were about to be completed, the Jews from Asia seeing him in the

* VATICAN MANUSCRIPT.—20. there are among the Jews, of those who BELIEVE. 22. the Multitude must assemble—omit. 23. for—omit. 25. that they observe no such thing, except—omit.

† 20. Acts xii. 3; Rom. x. 2; Gal. i. 14.
‡ 26. Acts xv. 20, 29.

§ 20. Acts xxiv. 13.

|| 24. Num. vi. 2, 13, 18; Acts xviii. 18.
|| 26. Num. vi. 13.

συνέχεον πάντα τον οχλον, και επεβαλον επ'
stirred up all the crowd, and put on
 αυτον τας χειρας, ²⁸ κραζοντες· Ανδρες Ισραηλι-
him the hands, crying; Men Israel-
 ται, βοηθεите· ούτος εστιν ο ανθρωπος, ο κατα-
you, help you; this is the man, who against
 τον λαον και τον νομον και του τοπου τουτου
the people and the law and the place this
 παστας πανταχου διδασκων· επι τε και 'Ελλη-
all everywhere is teaching, besides and also Greeks
 ρας εισηγαγεν εις το ιερον, και κεκοινωκε τον
he led into the temple, and has made common the
 αγιον τονον τουτου. ²⁹ (Ησαν γαρ προεωρακο-
holy place this. (Were for having seen before
 tes Τροφίμων τον Εφεσιον εν τη πολει συν
Trophimus the Ephesian in the city with
 αυτη, ον ενομιζον οτι εις το ιερον εισηγαγεν ο
him, whom they supposed that into the temple led the
 Παυλος.) ³⁰ Εκινηθη τε η πολις αλη, και εγενε-
Paul) Was moved and the city whole, and was
 το συνδρομη του λαου· και επιλαβομενοι του
a running together of the people; and having taken hold of the
 Παυλου, ειλκον αυτον εξω του ιερου· και
Paul, they were dragging him outside of the temple; and
 ολιως εκλεισθησαν αι θυραι. ³¹ Ζητουτων
immediately were closed the gates. Seeking
 δε αυτον αποκτειναι, ανεβη φασις τω χιλιαρχει
and him to kill, went up a report to the commander
 της σπειρης, οτι ολη συγκεχυται 'Ιερουσαλημ·
of the band, that whole was in confusion Jerusalem;
³² ος εξεστης παραλαβων στρατιωτας και εκα-
who immediately having taken soldiers and cen-
 τωρταρχους, κατεδραμεν επ' αυτους. Οι δε
centurions, ran down upon them. They and
 ιδοντες τον χιλιαρχειν και τους στρατιωτας,
seeing the commander and the soldiers,
 επαυτartes τυπτοντες τον Παυλον. ³³ Τότε
ceased beating the Paul. Then
 εγγισας ο χιλιαρχεις επελαβετο αυτον, και
having approached the commander laid hold of him, and
 εκελευσε δεσθαι αλυσεισιν δυσι· και επυνθα-
ordered to be bound with chains two; and inquired,
 νετο, τις αν ειη, και τι εστι πεποιηκως.
who it might be, and what it is having been done.
³⁴ Άλλοι δε αλλο τι εβων εν τω οχλῳ. Μη
Others and another thing were crying in the crowd. Not
 δυναμενος δε γνωσαι το ασφαλές δια τον θορυ-
being able and to know the certainty through the tumult,
 βον, εκελευσεν αγεισθαι αυτον εις την παρεμ-
be ordered to be brought him into the castle.
 βολην. ³⁵ Οτε δε εγενετο επι τους αναβαθμους,
When and became on the steps,
 συνεβη βασταζεσθαι αυτον υπο των στρατιω-
it happened to be carried him by the soldiers
 των δια την βιαν του οχλου· ³⁶ ηκολουθει γαρ
through the violence of the crowd; followed for

TEMPLE, stirred up All
 the CROWD, and laid
 HANDS on him,

28 exclaiming, "Israel-
 ites, help! This is THAT
 MAN who TEACHES all
 men everywhere against the
 PEOPLE, and the LAW, and
 this PLACE; and besides
 he brought Greeks into
 the TEMPLE, and made
 this HOLY Place common."

29 (For they had pre-
 viously seen Trophimus
 the EPHESIAN, in the
 CITY with him, whom they
 imagined That PAUL had
 brought into the TEMPLE.)

30 †And all the CITY
 was moved, and there was
 a running together of the
 PEOPLE; and having
 seized PAUL they dragged
 him out of the TEMPLE;
 and the GATES were in-
 stantly closed.

31 And while they were
 seeking to kill him, a Re-
 port went up to the COM-
 MANDER of the COHORT,
 That All Jerusalem was in
 confusion;

32 †who immediately
 having taken Soldiers and
 Centurions, rushed down
 upon them, and THEY, see-
 ing the COMMANDER and
 the SOLDIERS, ceased beat-
 ing PAUL.

33 Then the COMMAND-
 ER coming near, seized
 him, and †ordered him to
 be bound with two Chains,
 and inquired who he was,
 and what he has done.

34 And some among the
 CROWD shouted one thing,
 and some another; and not
 being able to ascertain the
 TRUTH on account of the
 TUMULT, he ordered him
 to be led into the CASTLE.

35 But when he was
 upon the STEPS, it hap-
 pened that he was borne
 away by the SOLDIERS,
 because of the VIOLENCE
 of the CROWD.

1 27. Acts xxi. 21.

1 29. Acts xxi. 5, 6.

1 20. Acts xx. 4.

1 30. Acts

xxi. 21

1 31. Acts xxi. 27; xxi. 7.

1 33. ver. 11; Acts xx. 23.

το πλῆθος του λαου, κρᾶζον· ³⁷ Αἰρε αὐτον.
 the multitude of the people, crying; Lift up him.
 37 Μελλων τε εἰσαγεσθαι εἰς τὴν παρεμβολὴν ὁ
 Being about and to be led into the castle the
 Παυλος, λέγει τῷ χιλιάρχῳ· Εἰ ἐξεστὶ μοι
 Paul, he says to the commander; If it is permitted for me
 εἰπεῖν τι πρὸς σε· Ὁ δὲ εἶπεν· Ἑλληνιστὶ
 to say anything to thee? He and said; Greek
 γινώσκεις; 38 Οὐκ ἀρα σὺ εἶ ὁ Αἰγυπτῖος, ὃ
 understandest thou? Not then thou art the Egyptian who
 προ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ
 before these the days having raised an insurrection and
 ἐξαγαγὼν εἰς τὴν ἐρημον τοὺς τετρακισχίλους
 having led out into the desert the four thousand
 ἀνδρας τῶν σικαριῶν; Εἶπε δὲ ὁ Παυλος· 39 ἔγω
 men of the Sicarii? Said and the Paul, I
 ἀνθρώπος μὲν εἰμι Ἰουδαῖος Ταρσεύς, τῆς Κιλι-
 a man indeed am a Jew of Tarsus, of the Cil-
 κίας οὐκ ἀσμηὸν πολὺς πολίτης· ⁴⁰ δεομαι δὲ
 cia not of a mean city a citizen; I beseech and
 σου, ἐπιτρέψον μοι λαλῆσαι πρὸς τὸν λαόν.
 of thee, permit me to speak to the people.
 40 Ἐπιτρέψαντες δὲ αὐτοῦ, ὁ Παυλος ἔστως ἐπὶ
 Having permitted and him, the Paul having been set on
 τῶν ἀναβαθμῶν κατέσεισε τὴν χεῖρι τῷ λαῷ·
 the steps waved with the hand to the people;
 πολλῆς δὲ σιγῆς γενομένης, προσεφώνησε τὴν
 great and silence occurring, he spoke in the
 Ἑβραϊδὶ διαλεκτῷ, λέγων·
 Hebrew dialect, saying;

ΚΕΦ. κβ'. 22.

1 Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε μου
 Men brethren and fathers, hear you of me
 τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας. 2 Ἀκούσαντες
 the to you now apology. Hearing
 δὲ ὅτι τῇ Ἑβραϊδὶ διαλεκτῷ προσεφώνει αὐτοῖς,
 and that in the Hebrew dialect he was speaking to them,
 μᾶλλον παρεσχόν ἡσυχίαν. Καὶ φησὶν· 3 ἔγω
 more they kept silence. And he said; I
 μὲν εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσεὺς
 indeed am a man a Jew, having been born in Tarsus
 τῆς Κιλικίας; ἀνατεθραμμένος δὲ ἐν τῇ πόλει
 of the Cilicia? having been brought up and in the city
 ταυτῇ, παρὰ τοὺς πόδας Γαμαλιὴλ πεπαιδευμέ-
 thus, at the feet of Gamaliel having been taught
 νος κατὰ ἀκριβείαν τοῦ πατρῷου νομοῦ, ζῆλω
 with accuracy the ancestral law, a zeal-
 οῦς ὑπαρχῶν τοῦ θεοῦ, καθὼς πάντες ὑμεῖς ἐστέ
 lot being of the God, even as all you are
 σημερον· 4 ὃς ταυτὴν τὴν ὁδὸν ἐδιώξα ἀχρι
 to day; who this the way I persecuted till

36 for the MULTITUDE
 of the PEOPLE followed,
 crying, † "Take him
 away!"

37 And PAUL being
 about to be led into the
 CASTLE, he says to the
 COMMANDER, "May I be
 allowed to say something
 to thee?" And HE said,
 "Dost thou understand
 Greek?"

38 Art thou not then
 THAT † Egyptian, who
 didst before THESE DAYS,
 excite a Sedition, and lead
 out into the DESERT FOUR
 THOUSAND Men of the
 † SICARII?"

39 But PAUL said, † "I
 am a Jew, of Tarsus in CI-
 LICIA, a Citizen of no in-
 considerable City; and I
 entreat thee, permit me
 to speak to the PEOPLE."

40 And having given
 him permission, PAUL,
 standing on the STEPS,
 † waved the HAND to the
 PEOPLE; and when there
 was Great Silence, he ad-
 dressed them in the HE-
 BREW Dialect, saying,

CHAPTER XXII.

1 "Men, † Brethren,
 and Fathers, hear now
 My APOLOGY before you."

2 (And hearing that he
 spoke to them in the HE-
 BREW Dialect, they kept
 greater silence; and he
 said,)

3 † "I am a Jew, born
 in Tarsus, of CILICIA, but
 having been brought up in
 this CITY, at the FEET of
 † Gamaliel, and accurately
 instructed in the ANCES-
 TRAL LAW; † being a Zea-
 lot for God, † as you all
 are To-day.

4 And I persecuted
 THIS WAY to Death,

† 38. Josephus mentions this Egyptian as having raised a mob of 20,000 men, (or as some think it originally read 4,000,) which he led against Jerusalem, as far as Mount Olivet, but was suddenly dispersed by Felix. † 39. The Sicarii were a body of rebels mentioned by Josephus, Wars b. vii, c. 10, § 1.

† 36. Luke xxiii. 18; John xix. 15; xxii. 23.
 ix. 11; xxii. 7. † 40. Acts xii. 17. † 1. Acts vii. 2. † 2. Acts xxi. 20; Gal. i. 14. † 3. Acts
 Cor. xi. 22; Phil. iii. 5. † 3. Acts v. 34. † 4. Acts xxi. 20; Gal. i. 14. † 5.

θανατου, δεσμευων και παραδιδους εις φυλακας
death, binding and delivering into prisons
ανδρας τε και γυναικας, ⁵ως και ο αρχιερευσ
men both and women, as also the high-priest
μαρτυρει μοι, και παν το πρεσβυτεριον⁶ παρ'
testifies to me, and all the eldership; from
ων και επιστολας δεξαμενος προς τους αδελ-
whom also letters having received to the brethren,
φους, εις Δαμασκον εκορευομενην, αξων και
fra, to Damascus I went, going to lead and
τους εκεισε οντας, δεδεμενους εις Ιερουσαλημ,
thou there being, having been bound into Jerusalem,
ινα τιμαρθωσιν. ⁶Εγενετο δε μοι πορευομενην
that they might be punished. It happened and to me traveling
και εγγιζοντι τη Δαμασκη, περι μεσημβριαν
and drawing near to the Damascus, about noon
εξαφνης εκ του ουρανου περισταψαι φως ικα-
suddenly out of the heaven to shine round a light great
νον περι με· ⁷επεσον τε εις το εδαφος, και
about me; I fell and on the ground, and
ηκουσα φωνης λεγουσης μοι· Σαουλ, Σαουλ, τι
heard a voice saying to me; Saul, Saul, why
με διωκεις; ⁸Εγω δε απεκριθην· Τις ει,
me persecutest thou? I and answered; Who art thou,
κυριε· Επετε τε προς με· Εγω ειμι Ιησους ο
O Lord? He said and to me, I am Jesus the
Ναζωραιος, ον συ διωκεις. ⁹Οι δε συν εμοι
Nazarene, whom thou persecutest. Those and with me
οντες το μεν φως εθεαπαντο, ¹⁰*[και εμφοβοι
being the indeed light saw, (and terrified
εγενοντο·] την δε φωνην ουκ ηκουσαν του
[they were,] the but voice not they heard of the
λαλουντος μοι. ¹⁰Ειπον δε· Τι ποιησω, κυριε;
speaking to me. I said and; What shall I do, O Lord?
¹¹Ο δε κυριος ειπε προς με· Αναστας πορευου
The said Lord said to me, Having arisen go thou
εις Δαμασκον· κακει σοι λαληθησεται περι
into Damascus, and there to thee it shall be told concerning
παντων, ων τετακται σοι ποιησαι. ¹¹Ως δε
all things, which have been appointed for thee to do. As and
ουκ ερεβλεπον απο της δοξης του φωτος εκει-
not I saw from the glory of the light of that,
νου, χειραγωγουμενος υπο των συνοντων μοι,
being led by the hand by those being with me,
ηλθον εις Δαμασκον.
I came into Damascus.

¹²Ανανιας δε τις, απη ευσεβης κατα τον
Ananias and one, a man pious according to the
νομον, μαρτυρουμενος υπο παντων των κατοι-
law, being testified to by all the resi-
κουντων Ιουδαιων, ¹³ελθων προς με και επισ-
ding Jews, having come to me and having
τας ειπε μοι· Σαουλ αδελφε, αναβλεψον.
stood said to me; Saul O brother, look up.

binding and delivering into
Prisons both Men and Wo-
men;

5 as the HIGH-PRIEST
also *is my witness, †and
All the ELDERSHIP;
‡from whom also receiv-
ing Letters to the BETH-
REN, I went to Damascus
to bring those who WERE
there bound to Jerusalem,
that they might be pun-
ished.

6 †And it occurred, as
I was traveling and draw-
ing near to Damascus,
about noon, suddenly a
great Light from HEAVEN
shone around me;

7 And I fell to the
GROUND, and heard a
Voice saying to me, 'Saul,
Saul, why dost thou perse-
cute Me?'

8 And I answered:
'Who art thou, Sir?'
And he said to me, 'I
am Jesus the NAZARENE,
whom thou persecutest.'

9 And †THOSE who
WERE with me saw indeed
the LIGHT, but they un-
derstood not the VOICE of
HIM who SPOKE to me.

10 And I said, 'What
shall I do, Lord?' And
the LORD said to me,
'Arise, and go into Da-
mascus, and there it shall
be told thee of all things
which are appointed for
thee to do.'

11 And as I could not
see from the GLORY of
that LIGHT, being led by
the hand of THOSE who
WERE with me, I came into
Damascus.

12 And †one Ananias,
a pious Man according to
the LAW, †having a good
testimony from All the
JEWS RESIDING there.

13 coming to me, and
standing by, said to me,
'Brother Saul, look up.'

* VATICAN MANUSCRIPT.—5. did bear me witness.

9. and they were terrified—omis.

1 Luke xxii. 66; Acts iv. 5.

1 5. Acts ix. 2; xxvi. 10, 12.

1 6. Acts ix. 3;

xxvi. 12, 13.

1 9. Acts ix. 7; Dan. x. 7.

1 12. Acts ix. 17.

1 12. Acts x. 22.

1 12. 1 Tim. iii. 7.

Καὶ αὐτὴ τῇ ὥρᾳ ἀνεβλέψα εἰς αὐτόν. 14 Ὁ
And I in this the hour looked on him. He
δὲ εἶπεν· Ὁ θεὸς τῶν πατέρων ἡμῶν προεχειρί-
and said; The God of the fathers of us destined
στατο σε γινῶναι το θελημα αὐτοῦ, καὶ ἰδεῖν τὸν
thee to know the will of himself, and to see the
δικαίον, καὶ ἀκουσαι φωνὴν ἐκ τοῦ στοματος
righteous one, and to hear a voice out of the mouth
αὐτοῦ· 15 ὅτι ἐσὺ μαρτυρᾷς πρὸς πάντας
of him, because thou shalt be a witness for him to all
αὐτοῦ· 16 Καὶ ἡμεῖς ἴδωμεν καὶ ἡκούσαμεν. 16 Καὶ
we saw of what thou hast seen and thou hast heard. And
νῦν τί μελλεῖς; ἀναστὰς βαπτισαί, καὶ ἀπο-
now why dost thou delay? having arisen be thou dipped, and wash
λουσάμενος τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ
thyself from the sins of thee, having invoked the
ὄνομα αὐτοῦ. 17 Ἐγένετο δὲ μοι ὑποστρεφάντι
name of him. It happened and to me having returned
εἰς Ἱερουσαλὴμ, καὶ προσευχομένου μου ἐν τῇ
to Jerusalem, and praying of me in the
ἐκκλησίᾳ, γενέσθαι με ἐν ἐκστάσει, 18 καὶ ἰδεῖν
temple, to have been me in an ecstasy, and to see
αὐτόν λεγόντα μοι· Σπευσον, καὶ ἐξέλθε ἐν
him saying to me; Do thou hasten, and come out with
ταχείᾳ ἐξ Ἱερουσαλὴμ· διότι οὐ παραβέξονται
speed from Jerusalem; because not they will receive
σου τὴν μαρτυρίαν περὶ ἐμοῦ. 19 Καὶ εἶπον·
of thee the testimony concerning me. And I said;
Κυριε, αὐτοὶ ἐπιστάνται, ὅτι ἐγὼ ἡμῶν φυλά-
O Lord, they know, that I was impris-
οῦμαι καὶ δερῶν κατὰ τὰ συναγωγὰς τοὺς πω-
soning and beating in the synagogues those be-
τευόντας ἐπὶ σε· 20 καὶ ὅτε ἐξεχείτο τὸ αἷμα
living on thee; and when was poured out the blood
Στεφάνου τοῦ μαρτύρου σου, καὶ αὐτὸς ἡμῶν
of Stephen the martyr of thee, and myself was
ἐφίστατο, καὶ συνευδοκῶν, καὶ φυλάσσων τὰ
having been standing, and approving, and keeping the
ἱμάτια τῶν ἀναιρούντων αὐτόν. 21 Καὶ εἶπε
mantles of those killing him. And he said
πρὸς με· Πορεύου· ὅτι ἐγὼ εἰς ἔθνη μακρὰν
to me, Go thou; for I to nations at a distance
ἐξαποστέλω σε. . . . 22 Ἦκουον δὲ αὐτόν ἀχρι
will send thee. They heard and him till
τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν
this the word, and they raised the voice
αὐτῶν, λέγοντες· Αἶρε ἀπο τῆς γῆς τὸν τοιοῦ-
of them, saying; Lift up from the earth the such a
τόν· οὐ γὰρ καθῆκεν αὐτὸν ζῆν. 23 Κραυγὰ
person; not for it is fit him to live. Crying
ζώντων δὲ αὐτῶν καὶ ριπτοῦντων τὰ ἱμάτια, καὶ
out and of them and tossing up the mantles, and
κονιορτόν βαλλόντων εἰς τὸν αἶρα, 24 ἐκέλευσεν
dust throwing into the air, ordered

And in That hour I looked upon him.

14 And HE said, † 'The GOD of our FATHERS † appointed thee to know his WILL, and to † see that † RIGHTeous ONE, and † to hear a Voice from his MOUTH;

15 † for thou shalt be a Witness for him to All Men of † what thou hast seen and heard.

16 And now, why dost thou delay? Arising, be immersed, † and wash thyself from thy SINS, † having invoked his NAME.'

17 † And it happened, when I returned to Jeru-salem, and was praying in the TEMPLE, I was in a Trance,

18 and saw him saying to me, 'Make haste, and go quickly out from Jeru-salem; because they will not receive * Thy TESTI-MONY concerning me.'

19 And I said, 'Lord, they know That I was im-prisoning and beating in the SYNAGOGUES THOSE BELIEVING on thee;

20 † and when the BLOOD of Stephen, thy WITNESS, was poured out, I also was standing by and consenting, and hav-ing in charge the MANTLES of THOSE who KILLED him.'

21 And he said to me, † 'Go; for I will send thee TO NATIONS far away.'

22 And they heard him to This word, and then raised their VOICE, saying, † 'Take away SUCH a man from the EARTH, for it is not fit that he should live.'

23 And as they were crying out, and tossing up their MANTLES, and throw-ing Dust into the AIR,

* VATICAN MANUSCRIPT.—13. Thy Testimony concerning me.

- | | | |
|---|--|--|
| † 14. Acts iii. 13; v. 30. | † 14. Acts ix. 15; xxvi. 16. | † 14. 1 Cor. ix. 1; xv. 8. |
| † 14. Acts iii. 14; vii. 52. | † 14. 1 Cor. xi. 23; Gal. i. 12. | † 15. Acts xiii. 11. |
| † 15. Acts iv. 20; xxvi. 16. | † 16. Acts ii. 33; Titus iii. 5; Heb. x. 22. | † 16. Acts ix. 14; Rom. x. 13; 1 Cor. i. 2; 2 Tim. ii. 25. |
| † 16. Acts vii. 58. | † 17. Acts ix. 16; 1 Cor. xii. 2. | † 20. Acts vii. 58. |
| † 21. Acts ix. 15; xiii. 2. 46, 47; xviii. 6; xxi. 17; Rom. i. 5; xi. 13; xv. 16; Gal. i. 15, 16; ii. 7, 8; Eph. iii. 7, 8; 1 Tim. ii. 7; 2 Tim. i. 11. | † 22. Acts xxi. 28. | |

ὁ χιλιάρχος εἰσαγεσθαι αὐτὸν εἰς τὴν παρεμ-
the commander to lead him into the castle,
βολήν, εἰπὼν μαστιξὶν ἀνταξέσθαι αὐτόν·
saying with scourges to examine him;
ἵνα ἐπιγνῇ δι' ἣν αἰτίαν οὕτως ἐπέφω-
that he might know, on account of what cause thus they were
ρον αὐτῷ. Ὡς δὲ προετίθειν αὐτὸν τοῖς
saying against him. As and they stretched out him with the
ἱμάσι, εἶπε πρὸς τὸν ἑστῶτα ἑκατοντάρχον ὁ
though, said to the standingly centurion the
Παῦλος· Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατακρίτον
Paul, If a man a Roman and uncondemned
ἐξεστὶν ὑμῖν μαστιξίην; ὁ Ἀκούσας δὲ ὁ ἑκα-
it is lawful for you to scourge? Having heard and the centu-
τοντάρχος, προσελθὼν τῷ χιλιάρχῳ ἀπηγ-
rica, having come to the commander reported,
γείλε, λέγων· τί μέλλεις ποιεῖν; ὁ γὰρ ἄνθρω-
saying; what wilt thou about to do? the for man
πος οὗτος Ῥωμαῖος ἐστὶ. Ὁ προσελθὼν δὲ ὁ
this a Roman is. Having come to and the
χιλιάρχος εἶπεν αὐτῷ· Λέγε μοι, σὺ Ῥωμαῖος
commander said to him, Tell me, thou a Roman
εἶ; Ὁ δὲ εἶπεν· Ναί. Ὁ ἀπεκρίθη τε ὁ χιλιάρ-
ar? He and said; Yes. Answered and the comman-
δος· Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν
cor; I of a great sum of money the citizenship
ταύτην ἐκτησάμην. Ὁ δὲ Παῦλος εἶπεν· Ἐγὼ
this purchased. The and Paul said; I
δὲ καὶ γεγεννημαι. Ὁ εὐθεὺς οὖν ἀπῆστθαν
but even have been born. Immediately then went away
ἐκ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνταξέειν. Καὶ
from him those being about him to examine. And
ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπιγνούς ὅτι Ῥωμαῖος
the commander also was afraid, having ascertained that a Roman
ἐστὶ, καὶ ὅτι ἦν αὐτὸν δεδεκώς. Ὁ τῇ δὲ ἐπαυ-
him, and that he was him having been bound. On the and mow-
ρισιν βουλευόμενος γινώσκει τοὺς ἀσφαλεῖς, τοὺς τι κα-
wishing to know the certainty, that what he
ττορεῖται παρὰ τῶν Ἰουδαίων, ἐλυσε αὐτόν,
was secured of by the Jews, he loosed him,
καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ πάν-
and ordered to come together the high-priests and all
το συνέδριον· καὶ καταγαγὼν τὸν Παῦλον, ἐσ-
the sanhedrim; and having led down the Paul, he
τήσεν εἰς αὐτούς.

stood among them.

ΚΕΦ. κγ'. 23.

Ἰ Αἰνίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ,
Having looked intently and the Paul to the sanhedrim,
εἶπεν· Ἄνδρες, ἀδελφοί, ἐγὼ πᾶσιν συνείδησαι
said, Men, brethren, in all conscience
ἀγαθὴν πεπολιτευμαι τῷ θεῷ ἄχρι ταύτης τῆς
good have been so citizen to the God till it is the
ἡμέρας. . . . Ὁ δὲ ἀρχιερεὺς Ἀννίας ἐπε-
day. The and high-priest Ananias gave

24 the COMMANDER or-
dered him to be led into the
CASTLE, and to be ex-
amined with Scourges, so
that he might know for
what reason they thus
cried against him.

25 And as they extended
him with the THONGS,
PAUL said to the CENTU-
RION STANDING BY, † "Is
it lawful to scourge a Man,
a Roman, and uncon-
demned?"

26 And the CENTURION
having heard, went and
told the COMMANDER, say-
ing, "What art thou about
to do? for this MAN is a
Roman."

27 And the COMMANDER
coming near said to him,
"Tell me, art thou a Roman?"
And HE said,
"Yes."

28 And the COMMAN-
DER answered, "I pur-
chased this CITIZENSHIP
with a Great Sum of
money." And PAUL said,
"But I have even been
born so."

29 Then THOSE being
about to examine him, im-
mediately departed from
him; and the COMMAN-
DER also was afraid, having
ascertained That he was a
Roman, and Because he
had bound him.

30 And on the NEXT
DAY, desiring to know the
CERTAINTY of what he
was accused by the JEWS,
he loosed him; and ordered
the HIGH-PRIESTS and all
the SANHEDRIM to come
together, and having led
PAUL down, placed him be-
fore them.

CHAPTER XXIII.

1 And PAUL earnestly
looking on the SANHE-
DRIM, said, "Brethren!
† I have lived before GOD
in All good Conscience to
THIS DAY."

2 And the HIGH-PRIEST,
Ananias, ordered THOSE

ταξε τοις παρεστωσιν αυτη, τυπτειν αυτου
charge to those having been standing by him, to strike of him
το στομα. ³ Τότε ο Παυλος προς αυτον ειπε·
the mouth. Then the Paul to him said;

Τυπτειν σε μελλει ο θεος, τοιχε κεκονιαμενε·
To strike thee is about the God, O wall having been whitewashed;

και συ καθη κρινων με κατα τον νομον, και
and thou sittest judging me according to the law, and
παρانونων κελευεις με τυπτεσθαι; ⁴ Οι δε
violating the law thou orderest me to be struck? Those and
παρεστωτες ειπον· Τον αρχιερεα του θεου
having been standing by said; The high-priest of the God

λοιδορεις; ⁵ Εφη τε ο Παυλος· Ουκ ηδειν,
revilest thou? Said and the Paul; Not I had known,
αδελφοι, οτι εστιν αρχιερευς· γεγραπται γαρ·
brethren, that it is a high-priest; it is written for;

Αρχοντα του λαου σου ουκ ερεις κακος.
A ruler of the people of thee not thou shalt speak evil.

⁶ Γινους δε ο Παυλος, οτι το εν μέρος εστι· Σαδ-
knowing and the Paul, that the one part is of Sad-
δουκαιων, το δε ετερον Φαρισαιων, εκραξεν εν
ducees, the and other of Pharisees, he cried out in
τη συνεδριω· Ανδρες αδελφοι, εγω Φαρισαιος
the sanhedrim; Men brethren, I a Pharisee

ειμι, υιος Φαρισαιου· περι ελπιδος και ανασ-
am, a son of a Pharisee; concerning hope and a resur-
τασεως νεκρων εγω κρινομαι. ⁷ Τουτο δε αυτου
rection of dead ones I being judged. This and of him

αλησαντος, εγενετο στασις των Φαρισαιων
having spoken, was a dispute of the Pharisees

και των Σαδδουκαιων, και εσχισθη το πληθος.
and the Sadducees, and was divided the multitude.

⁸ Σαδδουκαιοι μεν γαρ λεγουσι μη ειναι αναστα-
Sadducees indeed for say not to be a resurrec-

σιν, μηδε αγγελον μητε πνευμα· Φαρισαιοι δε
tion, nor a messenger nor a spirit; Pharisees but
ομολογουσι τα αμφοτερα. ⁹ Εγενετο δε κραυγη
confess the both. Was and an outcry

μεγαλη· και ανασταντες οι γραμματεις του
great, and having arisen the scribes of the

μερους των Φαρισαιων διεμαχοντο, λεγοντες·
party of the Pharisees contended, saying;

Ουδεν κακον ευρισκομεν εν τω ανθρωπω τουτω·
Nothing evil we find in the man this;

ει δε πνευμα ελαλησεν αυτη, η αγγελος. . . .
if but a spirit spoke to him, or a messenger.

¹⁰ Πολλης δε γενομενης στασεως, ευλαβηθεις ο
Great and becoming dispute, fearing the

χιλιαρχος μη διασπασθη ο Παυλος υπ' αυτων,
commander lest would be torn to pieces the Paul by them,

εκελευσε το στρατευμα καταβαιν αρπασαι αυτον
he ordered the armed force having gone down to take him

STANDING BY him, † to strike him on the MOUTH.

3 THEN PAUL said to him, "GOD is about to strike thee, O whitened Wall! and dost thou sit judging me according to the LAW, † and yet, violating the law, commandest me to be struck?"

4 AND THOSE STANDING BY said, "Dost thou revile the HIGH-PRIEST of GOD?"

5 AND PAUL said, "I did not know, Brethren, That he was a High-priest; for it is written, † Thou 'shalt not speak evil of the 'Ruler of thy PEOPLE.'"

6 AND PAUL perceiving That the ONE Part were of the Sadducees, and the OTHER of the Pharisees, he exclaimed in the SANHEDRIM, "Brethren, † I am a Pharisee, † a Son * of PHARISEES; concerning † the Hope and the Resurrection of the Dead * I am being judged."

7 AND having said this, there was a Dispute between the PHARISEES and the SADDUCEES; and the MULTITUDE was divided.

8 † FOR indeed the Sadducees say, there is no Resurrection, nor Angel, nor Spirit; but the PHARISEES confess BOTH.

9 AND there was a great Clamor; and * some of the SCRIBES of the PARTY of the PHARISEES arising contended, saying, † "We find no Evil in this MAN; † and what if a Spirit or an Angel spoke to him?".....

10 AND the Dispute becoming vehement, the COMMANDER, fearing that Paul would be torn in pieces by them, ordered the Troops to go down and take him by force from the

* VATICAN MANUSCRIPT.—6. of PHARISEES.

6. I am being judged.

9. some

† 6. Or, a Disciple of the Pharisees.

† 2. 1 Kings xxii. 24; Jer. xx. 2; John xviii. 22.

† 3. John vii. 51.

† 4. Exod. xxii. 28; Eccl. x. 10; 2 Pet. ii. 10; Jude 8.

† 3. Lev. xix. 33; Dent. xxv.

† 5. Phil. iii. 15.

† 6. Acts xxiv. 14, 21; xvi. 6; xviii. 20.

† 8. Matt. xxii.

23; Mark xii. 18; Luke x. 37.

† 9. Acts xxv. 23, 31.

† 9. Acts xxii. 7, 17, 18.

ἐκ μέσον αὐτῶν, ἀγείν * [τε] εἰς τὴν παρεμβολήν.
from midst of them, to lead [and] into the castle.

11 Τῇ δὲ ἐκίονσθ νυκτὶ ἐκίστας αὐτῷ ὁ κύριος
On the 4th sent night having stood by him the Lord
 εἶπε· Θάρσει· ὡς γὰρ διεμαρτύρω τὰ περὶ
v. 14. Take courage as for thou didst testify the things concerning
 ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώ-
me in Jerusalem, so thou wilt behave also in Rome
 μὴ μαρτυρῆσαι.
to testify.

12 Γενομένης δὲ ἡμέρας, ποιήσαντες συπτρο-
becoming and day, having formed a conspir-
 φῆν οἱ Ἰουδαῖοι, ἀνεθεματίσαν ἑαυτοὺς, λέγον-
ary the Jews, they bound with a curse themselves, saying
 τες μὴτε φαγεῖν μὴτε πίνειν ἕως οὐ ἀποκτείνωσι
neither to eat nor drink till they might kill
 τὸν Παῦλον· 13 ἦσαν δὲ πλείους τεσσαράκοντα
the Paul, were and more forty

οἱ ταύτην τὴν συνωμοσίαν πεποιηκότες· 14 οἵτι-
these this the conspiracy having been engaged; who
 νες προσελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρῶ-
having come to the high-priests and the elders,
 βυτεροῖς, εἶπον· Ἀναθεματι ἀνεθεματίσαμεν
said; With a curse we have cursed

ἑαυτοὺς, μὴδεν γευσασθαι ἕως οὐ ἀποκτείνω-
ourselves, of nothing to taste till we have killed
 μεν τὸν Παῦλον. 15 Νῦν οὖν ὑμεῖς ἐμφανίσате τῷ
the Paul. Now therefore you make known to the
 χιλιάρχῳ συν τῷ συνεδρίῳ, ὅπως αὐτὸν κατα-
commander with the sanhedrim, in order that him he may
 γῇ πρὸς ὑμᾶς, ὡς μελλόντας διαγινώσκειν
lead down to you, as being about to examine
 ἀκριβεστέρον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ, πρὸ
more accurately the things concerning him; we and, before

τοῦ ἐγγίσει αὐτὸν, ἐτοιμοὶ ἐσμεν τοῦ ἀνελεῖν
of the to have come nigh him, ready we are of the to kill
 αὐτόν. 16 Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παῦ-
him. Having heard but the son of the sister of Paul
 λου τὴν ἐνιδράν, παραγενομένος καὶ εἰσελθὼν
the lying in wait, having come near and having gone
 εἰς τὴν παρεμβολήν, ἀπηγγείλε τῷ Παύλῳ.
into the castle, he related to the Paul.

17 Προσκαλεσάμενος δὲ ὁ Παῦλος ἓνα τῶν ἐκα-
Having summoned and the Paul one of the cen-
 τήνταρχων, εἶπε· Τὸν νεανίαν τούτον ἀπαγάγε
tenaries, he said; The young man this lead thou
 πρὸς τὸν χιλιάρχον· ἐχει γὰρ τι ἀπαγγεῖλαι
to the commander; he has for something to relate
 αὐτῷ. 18 Ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγε
to him. He indeed then having taken him led

πρὸς τὸν χιλιάρχον, καὶ φησιν· Ὁ δεσμιὸς
to the commander, and said; The prisoner
 Παῦλος προσκαλεσάμενός με, ῥητώησε τούτον
Paul having summoned me, asked this
 τὸν νεανίαν ἀγαγεῖν πρὸς σε, ἐχόντα τι λαλῆ-
the young man to lead to thee, having something to say
 σαι σοί. 19 Ἐπιλαβομένου δὲ τῆς χειρὸς αὐτοῦ
to thee. Having taken and the hand of him

midst of them; and to lead him into the CASTLE.

11 And on the fol-
 lowing Night the Lord
 standing by him, said,
 "Take courage; for as
 thou didst testify the
 things concerning me in
 Jerusalem, so thou must
 also testify at Rome."

12 And when it was
 Day, the Jews, forming
 a Conspiracy, bound them-
 selves with a Curse, declar-
 ing that they would nei-
 ther eat nor drink till they
 had killed Paul.

13 And those having
 formed this conspira-
 cy, were more than forty;

14 who having come to
 the high-priests and the
 elders, said, "We have
 cursed ourselves with a
 Curse to taste nothing till
 we have killed PAUL."

15 Now therefore, do
 you, with the SANHEDRIM,
 intimate to the COMMAN-
 DER, that he may bring
 him down to you, as if you
 were about to examine
 more accurately the things
 concerning him; and we,
 before he comes near,
 are ready to KILL him."

16 But the son of
 Paul's sister, having
 heard the plot, came up,
 and going into the CASTLE,
 told PAUL.

17 And PAUL, having
 called one of the cen-
 turies to him, said, "Con-
 duct This young man to
 the COMMANDER, for he
 has something to tell
 him."

18 Then he took him
 and led him to the com-
 mander, and said, "Paul
 the PRISONER calling me
 to him, asked me to con-
 duct This young man to
 thee, who has something
 to tell thee."

19 And the COMMAN-
 DER, taking him by the

* VATICAN MANUSCRIPT.—10. and—omit.

§ 11. Acts xviii. 9; xvii. 22, 24.

§ 12. ver 21, 30; xiv. 2.

ὁ χιλιάρχος, καὶ ἀναχωρήσας κατ' ἑαυτὸν, ἐπε-
 the commander, and having retired by one's self, he in-
 θανέτο· Τι ἐστὶν ὃ ἔχεις ἀπαγγεῖλαι μοι;
 quired; What is it which thou hast to relate to me?
 20 εἶπε δὲ· Ὅτι οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρω-
 he said and; That the Jews agreed together of the to ask
 τησαι σε, ὥπως αὐριοῦν εἰς τὸ συνέδριον καταγα-
 thee, that to-morrow into the sanhedrim thou mayest lead
 γης τὸν Παῦλον, ὥς μελλόντες τι ἀκριβεστε-
 down the Paul, as being about something more accu-
 ρον πυνθανεσθαι περὶ αὐτοῦ. 21 Σὺ οὖν μὴ
 rately to investigate concerning him. Thou therefore not
 πεισθῇς· αὐτοῖς· ἐνεδρευουσί γὰρ αὐτὸν ἐξ
 shouldst be persuaded by them; lie in wait for him of
 αὐτῶν ἄνδρες πλείους τεσσαρκόντα, οἵτινες ἀνε-
 them men more forty, who bound
 θεμάτισαν ἑαυτοὺς, μὴτε φαγεῖν μὴτε πίνειν
 with a curse themselves, neither to eat nor to drink
 ἕως οὗ ἀνελθῶσιν αὐτόν· καὶ νῦν ἑτοιμοὶ εἰσι
 till they killed him; and now ready they are
 προσδεχόμενοι τῇ ἀπο σου ἐπαγγελίᾳ.
 looking for the from thee promise.

22 Ὁ μὲν οὖν χιλιάρχος ἀπέλυσε τὸν νεα-
 The indeed then commander dismissed the young
 νίαν, παραγγείλας μηδενὶ ἐκλαλῆσαι, ὅτι ταῦτα
 man, having charged to no one to speak out, that these things
 ἐνεφανίσας πρὸς με. 23 Καὶ προσκαλίσσμενος
 thou didst report to me. And having summoned
 δύο τινὰς τῶν ἑκατοντάρχων, εἶπεν· Ἐτοιμα-
 two certain of the centurions, he said; Make
 σατε στρατιώτας διακοσίους, ὥπως πορευθῶσιν
 ready soldiers two hundred, that they may go
 ἕως Καισαρείας, καὶ ἱππεῖς ἐβδομηκόντα, καὶ
 to Caesarea, and horsemen seventy, and
 δεξιολαβούς διακοσίους, ἀπὸ τρίτης ὥρας τῆς
 spearmen two hundred, from third hour of the
 νυκτός· 24 κτήν τε παραστήσαι, ἵνα ἐπιβίβα-
 night; animals and to have provided, that having
 σαντες τὸν Παῦλον διδώσωσι πρὸς Φηλῖκα
 mounted the Paul they might convey safely to Felix
 τὸν ἡγεμόνα· 25 γράψας ἐπιστολὴν περιεχούσαν
 the governor; having written a letter containing
 τὸν τύπον τούτου· 26 Κλαύδιος Λυσίας τῷ
 the form this; Claudius Lysias to the
 κρατιστῷ ἡγεμονί Φηλίκῃ χαίρειν. 27 Τὸν
 most excellent governor Felix health. The
 ἀνδρὰ τούτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων,
 man this having been seized by the Jews,
 καὶ μελλόντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπι-
 and being about to be killed by them, having come
 τας συν τῷ στρατευματι ἐξείλομην· * [αὐτόν,]
 suddenly with the armed force I rescued (him),
 μαθὼν ὅτι Ῥωμαῖος ἐστί. 28 Βουλομένους δὲ
 having learned that a Roman he is. Wishing and

HAND, and having retired by himself, he inquired, "What is it that thou hast to tell me?"

20 And he said, † "The Jews have agreed together to ASK thee that thou wouldest bring down PAUL To-morrow into the SANHEDRIM, as if about to investigate something more accurately concerning him.

21 Therefore, be not thou persuaded by them; for more than forty Men of them lie in wait for him, who have bound themselves with a curse, neither to eat nor drink till they have killed him; and now they are ready, looking for the PROMISE from thee."

22 Then the COMMANDER dismissed the YOUNG MAN, charging him, "Inform No one That thou hast told me these things."

23 And having summoned * Certain Two of the CENTURIONS, he said, "Prepare two hundred Soldiers to go to Caesarea, and seventy Horsemen, and two hundred Spear-men, after the Third Hour of the NIGHT;

24 and provide Animals on which to place PAUL, that they may convey him safely to † Felix, the GOVERNOR."

25 And he wrote a Letter having this FORM:—

26 "Claudius Lysias to the MOST-EXCELLENT Governor Felix, greeting:

27 † This MAN having been seized by the Jews, and being about to be killed by them, I rescued, having come suddenly upon them with an ARMED FORCE. Having learned that he is a Roman,

* VATICAN MANUSCRIPT.—27. him—omit.

† 24. Felix was a freed man of the emperor Claudius, and brother of Pallas, chief favorite of the emperor. Tacitus gives us to understand that he governed with all the authority of a king, and the baseness and insolence of a quondam slave. He was an unrighteous governor, a base, mercenary, and bad man.

‡ 20. ver. 12.

‡ 27. Acts xxi. 23; xxi. 7.

γινῶσθαι τὴν αἰτίαν δι' ἣν ἐνακαλοῦν αὐτῶν,
to know the cause on account of which they were accusing him,

κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν. ²⁸ ὃν
I led down him into the sabbatum of them; whom

εἶρον ἐγκαλοῦμενον περὶ ζητημάτων τοῦ νομοῦ
I found being accused concerning questions of the law

αὐτῶν, μὴδὲν δὲ ἀξίον θανάτου ἢ δεσμῶν ἐγκλη-
of them, nothing but worthy of death or bonds as accu-

μα ἔχοντα. ²⁹ Μηνυθεὶς δὲ μοι ἐπιβουλῆς εἰς
suits having. Having been disclosed but to me a plot against

τὸν ἀνδρᾶ μέλλειν ἐσεσθαι ὑπὸ τῶν Ἰουδαίων,
the man to be about to be by the Jews,

ἐξαυτῆς ἐπέμψα πρὸς σέ, παραγγέλλας καὶ τοῖς
instantly I sent to thee, having commanded also the

κατηγοροῖς λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ.
accusers to say the things against him before thee.

*[Ἐρῶσο.] ³¹ Οἱ μὲν οὖν στρατιῶται, κατὰ
[Farewell.] The indeed it therefore soldiers, according to

τὸ διατεταγμένον αὐτοῖς, ἀναλαβόντες τὸν
that having been commanded them, having taken the

Παῦλον, ἤγαγον διὰ τῆς νυκτός εἰς τὴν Ἀντι-
Paul, they led through the night into the Anti-

πατρίδα. ³² Τῇ δὲ ἑκαυρίῳ εἰσάσαντες τοὺς ἵπ-
patria. On the and morrow having left the horse-

πεις πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν
men to go with him, they returned to the

παρεμβολὴν. ³³ Οἵτινες εἰσελθόντες εἰς τὴν
castle. Who having come into the

Καίσαριαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ
Caesarea, and having delivered the letter to the

ἡγεμονί, παρέστησαν καὶ τὸν Παῦλον αὐτῷ.
governor, presented also the Paul to him.

³⁴ Ἀναγνούς δὲ, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρ-
Having read and, and having asked from what province

χίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας,
he is, and having understood that from Cilicia;

³⁵ διακουσομαι σοῦ, εἶπεν, ὅταν καὶ οἱ κατηγοροὶ
I will fully hear thee, he said, when also the accusers

σοῦ παραγενώσινται. Ἐκέλευσε τε αὐτὸν ἐν τῷ
of thee may arrive. He commanded and him in the

πραιτωρίῳ τοῦ Ἡρώδου φυλασσεσθαι.
lodgment-hall of the Herod to be kept.

ΚΕΦ. κδ'. 24.

¹ Μετὰ δὲ πέντε ἡμέρας κατεβῆ ὁ ἀρχιερεὺς

After and five days went down the high-priest

Ἀνάνιας μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος

Ananias with the elders and an orator

Τερτυλλοῦ τινος, οἵτινες ἐνεφάνισαν τῷ ἡγε-
Tertullus certain, who appeared before the gov-

μονί κατὰ τοῦ Παύλου. ² Κληθεὶς δὲ αὐτοῦ,
orator against the Paul. Having been called and of him,

ἤρξατο κατηγορεῖν ὁ Τερτυλλός, λέγων· ³ Πόλ-
began to accuse the Tertullus, saying; great

28 † and desiring to know the CRIME of which they accused him, I led him down into their SAN-
HEDRIM;

29 whom I found being accused † concerning Questions of their LAW, † but having no Accusation worthy of Death or Bonds.

30 † But it having been disclosed to me that a Plot was about to be formed against the MAN by the Jews, I instantly sent to thee, † having commanded his ACCUSERS also * to speak against him before thee."

31 The SOLDIERS, therefore, according to THAT which was COMMANDED them, took Paul, and conveyed him by * Night to ANTIPATRIS.

32 And on the NEXT DAY they returned to the CASTLE, having left the HORSEMEN to proceed with him;

33 who, having entered CAESAREA, and delivered the LETTER to the G VERNOR, they also presented PAUL to him.

34 And having read it, he asked of What Province he was; and being informed That he was from † Cilicia,

35 he said, † "I will fully hear thee, when thine ACCUSERS are also come." And he commanded him to be kept in † HEROD'S PRÆTORIUM.

CHAPTER XXIV.

1 And after † Five Days the HIGH-PRIEST, † Ananias, went down with * the ELDERS, and a certain Orator named Tertullus, and appeared before the GOVERNOR against PAUL.

2 And he being called, TERTULLUS began to accuse him, saying;

* VATICAN MANUSCRIPT.—30. to speak against him before thee. 30. Farewell—omit. 31. Night. 1. certain Elders.

† 28. Acts xii. 20. † 29. Acts xviii. 15; xxv. 19. † 30. Acts xvi. 31. † 30. ver. 20. † 30. Acts xiv. 8; xxv. 6. † 34. Acts xxi. 30. † 35. Acts xxiv. 1, 10; xxv. 16. † 35. Matt. xxvii. 27. † 1. Acts xxi. 37. † 1. Acts xiii. 2, 20, 35; xxv. 2

λης ειρήνης τυγαγοντες δια σου, και κατορ-
peace enjoying through thee, and worthy
 θωμάτων γινομένων τῷ ἔθνει τούτῳ δια της σης
deeds being done to the nation this through of the thy
 προνοίας, παντὶ τε και πανταχου αποδεχομεθα,
fore-sight, in every thing and every where we accept,
 κρατιστε Φηλιξ, μετα πασης ευχαριστίας.
O most excellent Felix, with all thankfulness.

4 ἵνα δε μη ἐπι πλεον σε ἐγκοιτῶ, παρακαλῶ
That and not to longer thee I may detain, I beseech
 ακουσαι σε ἡμῶν συντομῶς τῇ σὴ ἐπιεικειᾳ.
to hear thee of us briefly in the thy clemency.

5 Εὗροντες γαρ τον ἀνδρα τούτον λοιμον, και
We have found for the man this apostle, and
 κινουντα στασιν πασι τοις Ιουδαιοις τοις κατα
exciting a sedition in all the Jews those in

της οικουμένην, πρωτοστατην τε της των Να-
the habitable, a leader and of the of the Na-
 ζαραιων αἵρεσεως, 6 ὅς και το ἱερον ἐπειράσε
heretics sect, who also the temple attempted

βεβηλωσαι· ὃν και ἐκρατήσαμεν, * [και κατα
to profane, whom also we apprehended, (and according to
 τον ἡμετερον νομον θεληταμεν κρινειν. 7 Παρ-
the our law we wished to judge. Having

ελθων δε Λυσιας ὁ χιλιάρχος, μετα πολλης
came but Lysias the commander, with a great
 βίας εκ των χειρῶν ἡμῶν ἀπηγαγε, 8 κελεύτας
force out of the hands of us led away, having command- ed

τους κατηγοροῦς αὐτου ἐρχεσθαι ἐπὶ σε·] παρ'
the accusers of him to come to thee:] from
 οὗ δύνησῃ αὐτος, ἀνακρίνας περὶ
whom thou wilt be able thyself, having examined closely, concerning

παντων τούτων ἐπιγινῶναι, ὧν ἡμεῖς κατη-
all of these things to have knowledge, of which we ac-
 γοροῦμεν αὐτου. 9 Συνεπεθέντο δε και οἱ Ιου-
cess him. United in impeaching and also the Jews,

δαιοι, φασκόντες ταῦτα οὕτως εχειν. 10 Ἀπεκ-
asserting these things thus to be. Answered

ριθη δε ὁ Παυλος, νευσαντος αὐτῷ του ἡγεμό-
and the Paul, nodding to him the governor
 νος λεγειν· Εκ πολλων ἐτῶν οὕτα σε κριτην τῷ
to speak; From many years being thee a judge to the

ἔθνει τούτῳ ἐπισταμενος, ευθυμότερον τα
nation this knowing, more cheerfully the things
 πρὶ ἐμαυτου ἀπολογουμαι· 11 δυναμένου σου
concerning myself I defend; being able of thee

γινῶναι, ὅτι οὐ πλείους εἰσι μοι ἡμέραι δεκάδω,
to know, that not more are to me days twelve,
 ἐφ' ἧς ἀνέβην προσκυνησῶν ἐν Ἱερουσαλημ.
from which I went up to worship in Jerusalem.

12 Καὶ οὐτε ἐν τῇ ἱερῇ εὗρον με πρὸς τινα δια-
And neither in the temple they found me with any one dis-
 λεγόμενον, ἢ ἐπισυστασιν ποιοῦντα ὄχλου,
putting, or a tumult making of a crowd,

3 " Having obtained
 Great Peace through thee,
 and * worthy Deeds being
 done for this NATION by
 thy Forethought, and in
 every thing and every-
 where, we accept it, Most
 excellent Felix, with all
 Thankfulness.

4 But that I may not
 further detain thee, I be-
 seech thee to hear us
 briefly, with thy usual
 Candor.

5 † For we found this
 MAN a Pestilence, and ex-
 citing * Seditious among
 all those Jews through-
 out the EMPIRE, and a
 Chief of the SECT of the
 NAZARENES;

6 † who even attempted
 to profane the TEMPLE,
 and whom we apprehended,
 (and wished † to judge ac-
 cording to our Law;

7 † but Lysias, the COM-
 MANDER, having come
 with a Great Force, took
 him away out of our
 HANDS,

8 † commanding his AC-
 CUSEES to come to thee:]
 from whom thou wilt be
 able to learn for thyself,
 on examination, of all three
 things of which we accuse
 him: †

9 And the Jews also
 jointly impeached him, as-
 serting that these things
 were so.

10 And the GOVERNOR
 having made a sign for him
 to speak, PAUL answered,
 " Knowing that thou hast
 been for Several Years a
 Judge of this NATION, * I
 cheerfully defend myself;

11 also being in thy
 power to ascertain. That
 it is not more than twelve
 Days since † I went up
 to worship at Jerusalem.

12 † And they did not
 find me disputing with any
 one in the TEMPLE, or
 making an Insurrection of

* VATICAN MANUSCRIPT.—3. Reformation is going on in this nation.
 tions among. 6.—8. omit. 10. I cheerfully.

† 5. Luke xxiii. 2; Acts vi. 13; xvi. 20; xvii. 6; xxi. 28; 1 Pet. ii. 12, 15.
 xxi. 28. † 6. John xviii. 31. † 7. Acts xxi. 23. † 8. Acts xxiii. 20.
 † 11. ver. 17; Acts xxi. 20. † 12. Acts xiv. 8; xxviii. 17.

5. Sedi-

† 6. Acts
 † 8. Acts xxiii. 20.

οὔτε ἐν ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν·
nor in the synagogues, nor in the city;

13 οὔτε παραστήσαι δυνάμει, περὶ ὧν νυν
nor to prove are they able, concerning which now
κατηγοροῦσι μου. 14 Ὁμολογῶ δὲ τούτο σοι,
they accuse me. I confess but this to thee.

ὅτι κατὰ τὴν ὁδόν, ἣν λεγουσιν αἵρεσιν, οὕτω
that according to the way, which they called a sect, so

λατρεῖν τῷ πατρὶτι θεῷ, πιστεύων πᾶσι τοῖς
I serve the paternal God, believing all things those

κατὰ τὸν νόμον καὶ τοῖς ἐν τοῖς προφήταις
according to the law and those in the prophets

γγραμμένοις· 15 ἐλπίδα ἔχων εἰς τὸν θεόν, ἣν
having been written; a hope having in the God, which

καὶ αὐτοὶ οὕτοι προσδεχονται, ἀναστάσιν μελ-
even they themselves are looking for, a resurrection about

λεῖν εἶσθαι * [νεκρῶν,] δικαίων τε καὶ ἀδι-
to be [of dead ones,] of just ones and also unjust

κῶν. 16 Ἐν τούτῳ δὲ αὐτὸς ἀσκῶ, ἀπροσκοπῶν
ones. In this and myself I exercise, a clear

συνείδησιν ἔχειν πρὸς τὸν θεόν καὶ τοὺς ἀνθρώ-
conscience to have towards the God and the men

πους διαπαντός. 17 Δι' ἐτῶν δὲ πλείων
always. In the course of years and many

παρεγενόμην ἐλεημοσύνας ποιῶν εἰς τὸ ἔθνος
I came alms bringing to the nation

αὐτοῦ, καὶ προσφοράς. 18 Ἐν οἷς εὗρον με ἡγ-
of me, and offerings. In which they found me having

νισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου, οὐδὲ μετὰ
been purified in the temple, not with a crowd, nor with

θέρου. Τίνας δὲ ἀπὸ τῆς Ἀσίας Ἰουδαίους,
a tumult. Some and from the Asia Jews,

19 οἱς εἶπε ἐπὶ σου παρεῖναι, καὶ κατηγορεῖν ἐμὴν
who ought before thee to be present, and to accuse if

τι ἔχοιεν πρὸς με. 20 Ἡ αὐτοὶ οὗτοι εἰπα-
anything they may have against me. Or these themselves let

νῶσαν, τι εὗρον ἐν ἐμοὶ ἀδικημάτων, σταντός
them say, what they found in me crime, having stood

μου ἐπὶ τοῦ συνεδρίου· 21 ἢ περὶ μίας ταυ-
of me before the sanhedrim; or concerning one this

τῆς φωνῆς, ἣς ἐκράξα ἔστως ἐν αὐτοῖς· Ὅτι
voice, which I cried out standing among them; That

περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σημε-
concerning a resurrection of dead ones I am judged to-day

ρον ὑφ' ὑμῶν. 22 Ἀνεβαλετο δὲ αὐτοὺς ὁ Φηλῖς,
by you. Put off but them the Felix,

ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ,
more accurately knowing the things concerning the way,

εἰπὼν· Ὅταν Λυσίας ὁ χιλιάρχος κατήβη,
saying; When Lysias the commander may come down,

the Crowd, either in the
SYNAGOGUES, or in the
CITY;

13 nor are they able to
prove the things concern-
ing which they now accuse
me.

14 But this I confess
to thee, that according to
the way which they call a
Sect, so serve I the God of
my FATHERS, believing
the things which are
according to the LAW, and
THOSE which have been
written in the PROPHETS;

15 having a Hope in
God, which even they
themselves are looking for,
—that there is to be a
Resurrection both of the
Righteous and Unright-
eous.

16 And in this I exer-
cise myself, always to have
a clear Conscience to-
wards GOD and MEN.

17 But in the course of
several Years † I came
bringing Alms to my NA-
TION, and Offerings;

18 at which time they
found me purified in the
TEMPLE, not or with a
Crowd, nor with Tumult.
† But there are some Jews
from ASIA,

19 † who ought to be
present before thee, and to
accuse, if they may have
anything against me.

20 Or let these them-
selves say, What Crime
they found in me while I
stood before the SANHE-
DRIM;

21 unless it be for This
One Declaration which I
made while I was standing
among them,—that concern-
ing the Resurrection of
the Dead I am judged
by you 'This day.'

22 But FELIX knowing
more accurately about that
way, put them off, saying,
"When Lysias, the com-
MANDER, comes down, I

* VATICAN MANUSCRIPT.—14. the things according to Law.

15. of the dead—omit.

† 15. Dan. xii. 2; John v. 28, 29. † 16. Acts xxiii. 1. † 17. Acts xi. 29, 30;
xx. 16; Rom. xv. 25; 2 Cor. viii. 4; Gal. ii. 10. † 18. Acts xxi. 26, 27; xxvi. 31. † 19.
Acts xxiii. 29; xxv. 16. † 21. Acts xxiii. 6; xxviii. 20.

διαγνώσσομαι τα καθ' ὑμᾶς. ²³ Διαταξαμενος
I will inquire into the things about you. Having given orders
τε τῷ ἐκατονταρχῇ τηρεῖσθαι αὐτον, εχειν τε
and to the centurion to keep him, to have and
ἀνεῖν, και μηδενα κωλυειν των ιδιων αυτου
liberty, and no one to forbid of the own friends of him
ὁπηρετειν, * [ἢ προσερχεσθαι] αὐτῷ.
to assist, [or to come] to him.

²⁴ Μετα δε ἡμερας τινας παραγενομενος ὁ Φη-
After and days some having come the Fe-
λιξ συν Δρουσιλλῇ τη γυναικι, ουσῇ Ἰουδαίᾳ,
lix with Drusilla the wife, being a Jewess,
μετεπεμψατο τον Παυλον, και ηκουσεν αυτον
he sent for the Paul, and heard him

περι της εις Χριστον πιστεως. ²⁵ Διαλεγο-
concerning the into Anointed faith. Discours-

μενου δε αυτον περι δικαιοσυνης και εγκρα-
and of him concerning justice and self-con-
τειας και τον κριματος του μελλοντος, εμφο-
and of the judgment that being about to come, terri-
βος γενομενος ὁ Φηλιξ απεκριθη. Το νυν εχον
fied being the Felix answered; The present being

πορευον· καιρον δε μεταλαβων μετακαλεσσομαι
go thou; a season and having found I will call

σε. ²⁶ Ἀμα και ελπιζον, ὅτι χρηματα δοθη-
there. At the same time also hoping, that money will be
σεται * [αὐτῷ] ὅπου του Παυλου, * [ὅπως] λυση
given [to him] by the Paul, [so that he might loose
αὐτον·] διο και πυκνότερον αυτον μεταπεμ-
him;] therefore and oftener him sending

πομενος ὁμιλει αὐτῷ. ²⁷ Διετίας δε πληρωθει-
for talked with him. Two years but being ended

σης ελαβη διαδοχον ὁ Φηλιξ Πορκιον Φηστος;
received a successor the Felix Porcius Festus;

θελων τε χαριτας καταθεσθαι τοις Ἰουδαίοις ὁ
wishing and favors to lay in store for himself with the Jews the
Φηλιξ, κατελιπε τον Παυλον δεδεμενον.
Felix, left the Paul having been bound.

ΚΕΦ. κ'. 25.

¹ Φηστος οὖν ἐπιβας τῇ ἐπαρχίᾳ, μετα-
Festus therefore having entered upon the prefecture, after

τρεῖς ἡμέρας ἀνέβη εἰς Ἱερουσόλυμα ἀπὸ Καισα-
three days went up to Jerusalem from Cesa-

ρείας. ² Ἐνεφανίσαν δὲ αὐτῷ οἱ ἀρχιερεὺς και-
rea. Appeared before and him the high-priest and

οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παυλοῦ, και
the chiefs of the Jews against the Paul, and

παρεκαλοῦν αὐτον, ³ αἰτοῦμενοι χάριν κατ'
entreated him, asking a favor against

αὐτοῦ, ὅπως μεταπεμψῇται αὐτον εἰς Ἱερουσα-
him, that he would send for him to Jerusa-

λήμ· ἐνεδράν ποιοῦντες ἀνελεῖν αὐτον κατὰ
lem; an ambush forming to kill him in

will inquire about your MATTERS."

²³ And he commanded the CENTURION to keep him, and let him have Liberty, † and to forbid none of his FRIENDS to assist him.

²⁴ And after some Days, FELIX coming with † Drusilla, * his WIFE, who was a Jewess, sent for PAUL, and heard him concerning the FAITH in * Christ Je-

sus. ²⁵ And as he was dis-
coursing concerning Jus-
tice, Self-government, and
THAT JUDGMENT about to
COME, FELIX, being terri-
fied, answered, "Go for the
PRESENT; and when I find
an Opportunity I will call
for thee."

²⁶ At the same time
also hoping that Money
would be given him by
PAUL; and therefore he
more frequently sent for
Him, and conversed with
him.

²⁷ But when two Years
were ended, FELIX had a
Successor, Porcius Festus;
and FELIX, †wishing to
be favorably regarded by
the JEWS, left PAUL a
prisoner.

CHAPTER XXV.

1 Festus, therefore, hav-
ing entered upon his gov-
ernment, after Three
Days went up from Cesa-
rea to Jerusalem.

2 † And * the HIGH-
PRIESTS and the CHIEFS
of the JEWS appeared
against PAUL, and en-
treated him,

3 asking a Favor against
him, that he would send
for him to Jerusalem,
† forming an Ambuscade
to kill him on the ROAD.

* VATICAN MANUSCRIPT.—23. or to come—omit.

24. HIS OWN Wife.

24. Christ

Jesus.

HIGH-PRIESTS.

25. so that he might loose him—omit.

2. the

† 24. Drusilla was the youngest daughter of Herod Agrippa, and had been married to Azizus, king of Emessa, whom Felix had persuaded her to abandon in order to an adulterous marriage with himself.

‡ 23. Acts xxvii. 8; xxviii. 16.

‡ 27. Acts xii. 3; xiv. 9, 14.

‡ 2. Acts xxiv.

); ver. 15.

‡ 3. Acts xxiii. 12, 15.

την ὁδον. ⁴ Ὁ μὲν οὖν Φηστος ἀπεκρίθη, ⁵ τῇρεισθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ μελλεῖν ἐν ταχείᾳ ἐκπορεύεσθαι. ⁶ Οἱ οὖν ἐν ὅμιν, φησι, δυνατοί, συγκαταβαρτες, εἰ τι ἐστὶν ἐν τῷ ἀνδρὶ, κατηγορεῖτωσαν αὐτοῦ. ⁷ Διατριψάς δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτῶ ἢ δεκά, καταβὰς εἰς Καισαρείαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν Παῦλον ἀχθῆναι. ⁸ Πιραγνομένου δὲ αὐτοῦ, περιεστήσαν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκοῦσι τοῖς Ἰουδαίοι, πολλὰ καὶ βαρεὰ αἰτιάματα φέροντες ⁹ [κατὰ τοῦ Παύλου,] ἃ οὐκ ἰσχυοὶ ἀποδείξαι ¹⁰ ἀπολογουμένου αὐτοῦ. Ὅτι οὐτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὐτε εἰς τὸ ἱερὸν, οὐτε εἰς Καίσαρα τι ἠμαρτόν. ¹¹ Ὁ Φηστος δὲ, τοῖς Ἰουδαίοις θέλων χάριν καταβῆσαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε· Θέλεις εἰς Ἱεροσόλυμα ἀναβᾶς, ἐκεῖ περὶ τούτων κρινεσθῆαι ἐπ' ἐμοῦ; ¹² Εἶπε δὲ ὁ Παῦλος· Ἐπὶ τοῦ βήματος Καίσαρος ἐστὼς εἰμι, οὐ μὲ δεῖ κρινεσθῆαι. Ἰουδαίους οὐδὲν ἠδίκησα, ἕως καὶ σὺ καλλίον ἐπιγινώσκεις. ¹³ Εἰ μὲν γὰρ ἀδίκῳ, καὶ ἀξίον θανάτου πεπράχα τι, οὐ περαιτούμαι τὸ ἀποθάνειν· εἰ δὲ οὐδὲν ἐστὶν ὧν οὗτοι κατηγοροῦσι μου, οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι. Καίσαρα ἐπικαλούμαι. ¹⁴ Τότε ὁ Φηστος συλλαλήσας μετὰ

4 But Festus answered that PAUL should be kept at Caesarea, and that he himself would go down there shortly.

5 "Therefore," said he, "let THOSE among you who are ABLE go down with me, and * if there is anything amiss in the MAN, accuse him."

6 And having continued among them eight or ten Days, he went down to Caesarea; and on the NEXT DAY, sitting down on the TRIBUNAL, commanded PAUL to be brought.

7 And he having come, the Jews who had come stood * round him, bringing down Many and heavy Accusations, which they were not able to prove.

8 * while PAUL maintained in his defence, "Neither against the LAW of the JEWS, nor against the TEMPLE, nor against Caesar, have I sinned in anything."

9 But Festus, wishing to gratify the Jews, answering PAUL, said, "Art thou willing to go up to Jerusalem, and there be judged before me concerning these things?"

10 And PAUL said, "I am standing at Cesar's TRIBUNAL, where I ought to be judged. I have done no wrong to the Jews, as thou also very well knowest."

11 * For if, indeed, I do wrong, or have done anything deserving of Death, I refuse not to die; but if there be nothing of which they accuse me, no one can Give Me up to gratify Them. * I appeal to Cesar."

12 Then Festus, having conferred with the

* VATICAN MANUSCRIPT.—5. If there is anything amiss in the man, accuse him. 7. round him, bringing down Many. 7. against Paul—omf. — 8. PAUL answering. 11. If, then, indeed.

: 5. Acts xviii. 14; ver. 18. : 7. Mark xv. 23; Luke xxiii. 2, 10; Acts xxiv. 5, 18
: 8. Acts vi. 13; xxiv. 12; xxviii. 17. : 9. Acts xxiv. 27. : 9. ver. 20. : 11.
ver. 23; Acts xviii. 14; xxiii. 20; xxvi. 31. : 11. Acts xxvi. 32; xxviii. 10.

του συμβουλίου, ἀπεκρίθη· Καίσαρα επικαλεσά-
the council, answered; Cesar thou hast called
σαι· ἐπὶ Καίσαρα πορεύσῃ.

apen; to Cesar thou shalt go.
13 Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας

Days and having intervened some, Agrippa
ὁ βασιλεὺς καὶ Βερνίκη κατήτησαν εἰς Καίσα-
the king and Bernice came down to Caesar,
ρειαν, ἀσπασόμενοι τὸν Φηστόν. 14 Ὡς δὲ

paying their respects to the Festus. When and
πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φηστός τῃ
days they remained there, the Festus to the
Βασιλεῖ ἀνεθετο τὰ κατὰ τὸν Παῦλον, λέγων·

king submitted the things against the Paul, saying;
Ἄνθρωπος τίς ἐστι καταλαλεῖσθαι ὑπὸ Φηλακῶς

A man certain is having been left behind by Felix
δεσμῶν. 15 περὶ οὗ, γενομένου μου εἰς Ἱερο-
a prisoner; concerning whom, being of me in Jera-

σολύμα, ἐνεφανίσαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβυ-
salem, gave information the high-priests and the elders
τεροὶ τῶν Ἰουδαίων, αἰτοῦμενοι κατ' αὐτοῦ

of the Jews, asking against him
δικήν. 16 Πρὸς οὓς ἀπεκρίθη, ὅτι οὐκ ἐστὶν

a judgment. To whom I answered, that not it is
ἐθὺς Ῥωμαίοις χαρίζεσθαι τίνα ἀνθρώπον, πρὶν ἢ

a custom for Romans to give as a favor any man, before
ὁ κατηγορούμενος κατὰ πρόσωπον ἔχει τοὺς

he being accused face to face may have the
κατηγοροὺς, τόπον τε ἀπολογίας λαβοὶ περὶ

accusers, an opportunity and of defence he may take concerning
τοῦ ἐγκληματος. 17 Συνελθόντων οὖν * [αὐτῶν]

the accusation. Having come therefore [of them]
ἐνθαδὲ, ἀναβολὴν μηδεμίαν ποιήσας, τῇ

here, delay none having made, on the
ἐξῆς καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχ-

next day having sat down on the judgment-seat, I commanded to be
θῆναι τὸν ἄνθρωπον. 18 Περὶ οὗ σταθέντες οἱ

brought the man. Concerning whom having stood up the
κατηγοροὶ οὐδεμίαν αἰτίαν ἐφεφερον, ὧν ὕπε-

accusers no one accusation brought, of things sup-
ποσούν ἐγώ. 19 ζήτηματα δὲ τίνα περὶ τῆς

posed I; questions but certain concerning of the
ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτόν, καὶ

own religion they had with him, and
περὶ τινος Ἰησοῦ τεθνηκότος, ὃν ἐφασκεν ὁ

concerning one Jesus having been dead, whom affirmed the
Παῦλος ζῆν. 20 Ἀπορούμενος δὲ ἐγώ εἰς τὴν

Paul to be alive. Being in doubt but I on that
περὶ τούτου ζητήσιν, εἶπον, εἰ βούλοιτο

concerning this question, I said, if he would bewilling
πορεύεσθαι εἰς Ἱερουσαλὴμ, κακεῖ κρινέσθαι

to go to Jerusalem, and there to be judged
περὶ τούτων. 21 Τοῦ δὲ Παύλου επικαλεσά-
concerning these things. The but Paul having appeared

COUNSEL, answered, "To Cesar thou hast appealed; to Cesar thou shalt go."

13 And after some Days, Agrippa the king and Bernice came down to Caesar, to pay their respects to Festus.

14 And when they had spent Many Days there, Festus submitted PAUL's case to the king, saying, "There is a certain Man left a Prisoner by Felix;

15 concerning whom, when I was in Jerusalem, the HIGH-PRIESTS and the ELDERS of the JEWS * appeared; asking a Sentence of judgment against him;

16 to whom I answered, That it is not a Custom for Romans to make a present of Any Man, before the ACCUSED has the ACCUSERS Face to Face, and an Opportunity is allowed for defence concerning the ACCUSATION.

17 Therefore, when they arrived here, making no Delay, the NEXT DAY, sitting down on the TRIBUNAL, I commanded the MAN to be brought;

18 concerning whom the ACCUSERS having stood up, brought No Charge of * such Evil things as I supposed;

19 but had certain Questions with him about their own Religion, and about One Jesus who died, whom PAUL affirmed to be alive.

20 And I being in doubt on that concerning this QUESTION, I inquired if he would be willing to go to Jerusalem, and there be judged concerning these things.

21 But PAUL having ap-

* VATICAN MANUSCRIPT.—13. appeared, asking a Sentence of judgment. 17. of them—omit. 18. such Evil things.

† 13. This was the son of Agrippa, whose miserable death is recorded in Acts xii. 23. In A. D. 51, he was transferred from the kingdom of Chalcis, which he had received from Claudius, when only 17 years old, to the provinces possessed by his father, viz., Batanea, Trachonitis, Auranitis, and Abilene, which he governed with the title of king. He died A. D. 100, after a reign including that over Chalcis, of 61 years.—Owen.

‡ 14. Acts xxiv. 27. § 15. ver. 2, 3. § 16. ver. 4, 5. § 17. ver. 6. § 18.

μενου τηρηθῆναι αὐτον εις την του Σεβαστου
 to be kept himself for the of the Augustus
 διαγραφῆναι, ἐκέλευσα τηρεῖσθαι αὐτον, ἕως οὗ
 decision, I commanded to be kept him, till
 πεμφῶ αὐτον προς Καισαρα. ²² Αἰριππας δε
 I could send him to Caesar. Agrippa but
 προς τον Φηστον * [εφη:] Εβουλομην και
 to the Festus [said:] I was wishing also
 αὐτος του ανθρωπου ακουσαι. 'Ο δε αυριον,
 myself the man to hear. The and morrow,
 φησιν, ακουση αυτου. ²³ Τη ουν επαυριον
 he said, thou shalt hear him. On the therefore morrow
 ελθοντος του Αιριππα και της Βερνικης μετα
 having come the Agrippa and the Bernice with
 πολλης φαντασιας, και εισελθοντων εις το
 great display, and having entered into the
 ακροατηριον, συν τε τοις χιλιαρχοις και ανδρασι
 place of hearing, with both the commanders and men
 τοις κατ' εξοχην * [ουσι] της πολιως, και κε-
 these principal [being] of the city, and hav-
 λευσατος του Φηστον, ηχθη ο Παυλος. ²⁴ Και
 ing commanded the Festus, was brought the Paul. And
 φησιν ο Φηστος Αιριππα βασιλευ, και παντες
 said the Festus, Agrippa O king, and all
 οι συμπαραντες ἡμιν ανδρες, θεωρεите τουντον,
 those being present with us men, you see this,
 περι ου παν το πλθος των Ιουδαιων ενετυ-
 concerning whom all the multitude of the Jews applied
 χον μοι εν τε Ιερουσολυμοις και ενθαδε, επι-
 to me in both Jerusalem and here, cry-
 βωντες μη δειν ζην αυτον μηκει. ²⁵ Εγω
 rog out not to be right to live him longer. I
 δε καταλαβομενος μηδεν αξιον θανατου αυτον
 but having detected nothing worthy of death him
 πεπραχεναι, και αυτου δε τουντου επικαλεσα-
 to have done, also of him and of this having appealed
 μενου τον Σεβαστον, εκρινα πεμπειν * [αυτον.]
 to the Augustus, I resolved to send [him.]
²⁶ Περι ου ασφαλές τι γραφαι τῷ κυριῳ
 Concerning whom certain anything to write to the Lord
 ουκ εχω, διο προηγαγον αυτον εφ' ὑμων, και
 not I have, therefore I led forth him before you, and
 μαλιστα επι σου, βασιλευ Αιριππα, οπως της
 especially before thee. O king Agrippa, so that the
 ανακρισεως γενομενης σχω τι γραφαι.
 examination having taken place I may have something to write.
²⁷ Αλογον γαρ μοι δοκει πεμποντα δεσμιον, μη
 Absurd for to me it seems sending a prisoner, not
 και τας κατ' αυτου αιτίας σημαναι.
 and the against him charges to signify.

pealed to be kept for the
 DECISION of † AUGUSTUS,
 I ordered him to be kept
 till I could send him * to
 Cesar.

²² And Agrippa said to
 FESTUS, "I myself also
 desire to hear this MAN."
 And he said, "To-morrow,
 thou shalt hear him."

²³ ON THE NEXT DAY,
 therefore, AGRIPPA and
 BERNICE having arrived
 with Great Pomp, and hav-
 ing entered into the PLACE
 OF HEARING, with the
 * Commanders and those
 Men who were of Distinc-
 tion in the CITY, at the
 COMMAND of FESTUS,
 PAUL was brought.

²⁴ And Festus said,
 "King Agrippa, and All
 the MEN PRESENT with
 us! you see this man,
 about whom † All the MUL-
 TITUDE of the Jews ap-
 plied to me, both in Jerusa-
 lem and here, crying out
 that he ought ‡ not to live
 any longer.

²⁵ But when I detected
 Nothing which † he had
 done deserving Death,
 ‡ and he also having ap-
 pealed to † AUGUSTUS, I
 determined to send him;

²⁶ concerning whom I
 have nothing definite to
 write to the † SOVEREIGN.
 Therefore I have brought
 him before you, and espe-
 cially before thee, King
 Agrippa! that on EXAMI-
 NATION, I may have some-
 thing to write.

²⁷ For it appears to Me
 unreasonable to send a
 Prisoner, and not to sig-
 nify the CHARGES alleged
 against him."

* VATICAN MANUSCRIPT.—21. up to Cesar.
 and. 23. being—omit. 25. him—omit.

22. said—omit.

23. Commanders

† 21 & 25. Although *Sebastos*, is usually translated *Augustus*, and the Roman emperors gen-
 erally assumed this epithet, which signifies no more than the *venerable*, the *august*; yet
 here it seems to be used merely to express the *emperor*, without any reference to any of his
 attributes or titles.

‡ 26. The title *Kurios*, *Lord*, both *Augustus* and *Tiberius* had ab-
 solutely refused; and forbad, even by public edicts, the application of it to themselves.
 Tiberius himself was accustomed to say, that he was *lord* of his *slaves*, *emperor* of the *troops*,
 and *prince* of the *senate*. See *Suetonius*, in his life of this prince. The succeeding emperors
 were not so modest; they affected the title. Nero, the emperor, would have it; and Pliny
 the younger is continually giving it to Trajan, in his letters.—*Clarke*.

‡ 24. ver. 2, 3, 7.

‡ 24. Acts xxii. 23.

‡ 25. Acts xxiii. 9, 29; xxvi. 31.

‡ 25.

ver. 11, 12.

ΚΕΦ. κς'. 26.

CHAPTER XXVI.

¹ Ἀγρίππας δὲ πρὸς τὸν Παῦλον εἶπεν· Ἐπὶ Ἀγρίππα and to the Paul said; It is
τρέπεται σοὶ ἵπὲρ σεαυτοῦ λέγειν. Τότε δὲ
permitted for thee in behalf of thyself to speak. Then the
Παῦλος ἀπελογεῖτο, ἐκτεινας τὴν χεῖρα·
Paul made a defence, having stretched out the hand;
² περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰου-
concerning all things of which I am accused by Jews,
δαίων, βασιλεῦ Ἀγρίππα, ἡγῆμαι ἑμαυτὸν μακα-
O king Agrippa, I esteem myself happy.
ριον, ἐπὶ σοὺ μέλλον σημερον ἀπολογεῖσθαι·
before thee being about to-day to make a defence;
³ μάλιστα γινώσκων ὅτι σε πάντων τῶν κατὰ
especially acquainted being thee of all of the among
Ἰουδαίους ἐθῶν τε καὶ ζητημάτων. Διὸ δεο-
Jews customs and also questions. Therefore I en-
μαι * [σου,] μακροθυμῶς ἀκουσαί μου. ⁴ Τὴν
treat [thee,] patiently to hear of me. The
μὲν οὖν βίωσιν μου τὴν ἐκ νεότητος, τὴν
in lead therefore mode of life of me that from youth, that
ἀπ' ἀρχῆς γενομένην ἐν τῷ ἐθνεί μου ἐν Ἱερο-
from beginning being among the nation of me in Jeru-
σολυμοῖς, ἴσασι πάντες οἱ Ἰουδαῖοι· ⁵ προγινώσ-
sa em, know all the Jews; previously know-
κοντες με ἀπὸ τοῦ πρώτου, (εἰ θέλωσι μαρτυρεῖν,) ὅτι
ing me from the first, (if they would be willing to testify,) that
κατὰ τὴν ἀκριβοστάτην αἵρεσιν τῆς ἡμετε-
according to the most rigid sect of the our
ρας θρησκείας ἐζῆσα Φαρισαῖος. ⁶ Καὶ νῦν ἐπ'
religion I lived a Pharisee. And now for
ἐλπίδι τῆς πρὸς τοὺς πατέρας ἐπαγγελίας γένο-
hope of that to the fathers promise being
μενης ὑπὸ τοῦ θεοῦ, ἐστῆκα κρινόμενος· ⁷ εἰς
made by the God, I have stood being judged; to
ἣν το δώδεκαφυλον ἡμεῶν, ἐν ἐκτενεῖς νυκτὶ
which the twelve tribes of us, in intently might
καὶ ἡμέραν λατρεύον, ἐλπίζει καταντῆσαι·
and day serving, hopes to attain;
περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ
concerning which hope I am accused, O king
* [Ἀγρίππα,] ὑπὸ Ἰουδαίων. ⁸ Τί; ἀπίστον
[Agrippa,] by Jews. What? incredible
κρίνεται παρ' ὑμῖν, εἰ ὁ θεὸς νεκροὺς ἐγείρει;
is it judged by you, if the God dead once raises?
⁹ Ἐγὼ * [μὲν] οὖν ἐδοξα ἑμαυτῷ πρὸς τὸ
[indeed] therefore thought in myself to the
ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία
name of Jesus the Nazarene ought many things against
πράξαι. ¹⁰ Ὁ καὶ ἐποίησα ἐν Ἱερουσαλὺμοῖς
to practise, Which also I did in Jerusalem;
καὶ πολλοὺς τῶν ἁγίων ἐγὼ ἐν φυλακαῖς κατε-
and many of the saints I in prisons shut
κλείσα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λα-
up, the from of the high-priests authority having

1 And Agrippa said to PAUL, "It is permitted thee to speak in behalf of thyself." Then PAUL extending his HAND, spoke his defence.

2 "Concerning all things of which I am accused by the Jews, I esteem myself happy, King Agrippa! that I am about This day to speak my defence before thee;

3 especially as thou art acquainted with all the CUSTOMS and Questions among the Jews, therefore, I entreat thee, to hear me patiently.

4 My MODE OF LIFE, from my Youth, THAT which was from the Be- ginning among my own NATION, and in Jerusa- lem, is known to All the Jews;

5 who, knowing me from the first, if they would, might testify, That accord- ing to the MOST RIGID Sect of our Religion, I lived a Pharisee.

6 And now I stand on trial for the Hope of that PROMISE made by GOD to our FATHERS;

7 to whom our TWELVE TRIBES, earnestly serving Night and Day, hope to attain; concerning Which Hope, O King, I am ac- cused by the Jews.

8 What! is it judged by you as an incredible thing, that God should raise the Dead?

9 Therefore, indeed, I thought within myself that I ought to do Many things against the NAME of Jesus the NAZARENE;

10 which even I did in Jerusalem; and Many of the SAINTS I shut up in Prisons, having received AUTHORITY from the

* VATICAN MANUSCRIPT.—3. thee—omit. 7. Agrippa—omit.

4. and in Jerusalem. 10. Therefore also I did.

6. the Jews.

† 5. Acts xxii. 1.; xxiii. 6.; xxiv. 15, 22; Phil. iii. 5. † 6. Gen. xii. 3.; xxii. 18; xxvi. 4.; Ps. cxlii. 11. † 7. James i. 1. † 8. 1 Tim. i. 15. † 9. Gal. i. 3. † 10. Acts ix. 14, 21; xii. 8.

Βαν ἀναιρουμένων τε αὐτῶν, κατηνέγκα ψῆφον·
crucified; being killed and of them, I brought against a vote;
11 καὶ κατὰ πάσας τὰς συναγωγὰς πολλακίς τι-
and in all the synagogues often pun-
ιμαζόν αὐτοὺς, ἠναγκαζόν βλασφημεῖν· περισ-
ishing them. I was compelling to blaspheme; exceed-
ως * [τε] ἐμμαιομένους αὐτοῖς, ἐδιώκον ἕως
ingly [and] being furious towards them, I pursued till
καὶ εἰς τὰς ἐξω πόλεις. **12** Ἐν οἷς * [καί] πορευ-
into the foreign cities. In which [also] going
όμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπι-
to the Damascus with authority and a com-
τροπῆς τῆς * [παρὰ] τῶν ἀρχιερέων, **13** ἡμέρας
mission of that [from] the high-priests, of a day
μίστης, κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανο-
middle, in the way I saw, O king, from heaven
θεν, ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου,
above the brightness of the sun,
περιλαμψάν με φῶς καὶ τοὺς συν ἐμοὶ πορευο-
having shone round me light and those with me going-
μένους. **14** Παντῶν δὲ καταπεσοῦντων * [ἡμῶν] εἰς
All and having fallen down [of us] on
τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρὸς με,
the earth, I heard a voice speaking to me,
* [καὶ λεγούσαν] τῇ Ἑβραϊδὶ διαλεκτῇ· Σαουλ,
[and saying] in the Hebrew dialect—Saul,
Σαουλ, τί με διώκεις; σκληρὸν σοὶ πρὸς
Saul, why dost thou persecutest me? hard for thee against
κεντρά λακτιζειν. **15** Ἐγὼ δὲ εἶπον· Τίς εἰ,
sharp points to kick. I and said; Who art thou,
κύριε; Ὁ δὲ εἶπεν· Ἐγὼ εἰμι Ἰησοῦς, ὃν σὺ
O Lord? He and said; I am Jesus, whom thou
διώκεις. **16** Ἀλλὰ ἀναστῆθι, καὶ στήθι ἐπι-
persecutest. But arise thou, and stand up on
τοὺς πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοί,
the feet of thee; for this for I appeared to thee,
τροχειρίσασθαι σε ὑπηρέτην καὶ μαρτυρά, ὥν
to constitute thee a minister and a witness, of what
τε εἶδες, ὥν τε ὀφθῆσομαι σοί. **17** ἐξαιρου-
both thou didst see, of what and I will appear to thee; deliver.
μένους σε ἐξ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς
ing thee from the people and the Gentiles, to whom
ἐγὼ σε ἀποστέλλω, **18** ἀνοίξαι ὀφθαλμοὺς αὐτῶν,
I thee send, to open eyes of them,
τοῦ ἐπιστρέψαι ἀπο σκοτοῦ εἰς φῶς, καὶ τῆς
of the to have turned from darkness to light, and of the
ἐξουσίας τοῦ σατανα ἐπὶ τὸν θεόν, τοῦ λαβεῖν
authority of the adversary to the God, of the to receive
αὐτοὺς ἀφ' ἑσθ' ἁμαρτιῶν, καὶ κληρὸν ἐν τοῖς
them forgiveness of sins, and inheritance among those
ἡγιασμένοις, πιστεῖ τῇ εἰς με. **19** Ὅθεν, βασι-
having been sanctified, faith by the late me. Thereupon, O king

HIGH-PRIESTS; and when they were killed I gave my vote against them.

11 And punishing them often in all the synagogues, I compelled them to blaspheme; and being exceedingly furious towards them, I pursued them even to FOREIGN CITIES.

12 At which time, as I was going to DAMASCUS with Authority, and a Commission from the HIGH-PRIESTS,

13 at Mid-day—I saw on the ROAD, O King—from heaven—exceeding the BRIGHTNESS of the SUN—a Light shining round me, and THOSE GOING with me.

14 And all of us having fallen to the EARTH, I heard a Voice speaking to me in the HEBREW Language, 'Saul, Saul, why dost thou persecute Me? It is hard for thee to kick against the Goats.'

15 And I said, 'who art thou, Sir?' And * HE said, 'I am Jesus whom thou persecutest?'

16 But arise, and stand on thy FEET; since for this purpose I have appeared to thee, † to constitute thee a Minister and a Witness, both * of what thou hast seen, and of those things in which I will appear to thee;

17 delivering thee FROM the PEOPLE and the GENTILES, † to whom I send thee,

18 to open their Eyes, † to TURN them from DARKNESS to Light, and from the DOMINION of the ADVERSARY to GOD; † that they may RECEIVE Forgiveness of Sins, and an Inheritance among THOSE HAVING BEEN † SANCTIFIED through THAT Faith which leads into me.

* VATICAN MANUSCRIPT.—11. and—omit. 11. of us—omit. 14. and saying—omit. thou hast seen me, and of those things.

13. also—omit. 15. the LORD said.

18. from—omit. 10. in the which

† 11. Acts xxii. 19. † 12. Acts ix. 8; xxii. 6. † 16. Acts xxii. 15. † 17. Acts xxii. 21. † 18. 2 Cor. vi. 14; Eph. iv. 28; v. 8; Col. i. 23; 1 Pet. ii. 7, 23. † 18. Eph. i. 11; Col. i. 12. † 18. Acts xi. 21.

λεν Ἀγρίππα, οὐκ ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ
 Agrippa, not I was disobedient to the heavenly
 οὐρασίᾳ· ²⁰ ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ
 vision; but to those in Damascus first and
 Ἱερουσολυμοῖς, εἰς πᾶσαν τε τὴν χώραν τῆς
 in Jerusalem, in all and the country of the
 Ἰουδαίας, καὶ τοῖς ἐθνέσιν, ἀπηγγέλλον μετα-
 Judea, and to the Gentile; I declared to re-
 μοῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν, ἀξία τῆς
 form, and to turn to the God, worthy of the
 μετανοίας ἐργα πράσσοντας. ²¹ Ἔνεκα τούτων
 reformation works doing. On account of these
 με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ κρεί-
 me the Jews having seized in the temple at-
 ρωντο διαχειρισσάσθαι. ²² Ἐπικουρίας οὖν τι-
 tempted with violent hands to have killed. Help therefore hav-
 χον τῆς παρα τοῦ θεοῦ, ἀχρι τῆς ἡμέρας
 ing obtained of that from the God, till the day
 ταύτης ἕστηκα, μαρτυροῦντος μικρῶ τε καὶ
 this I have stood, testifying to small both and
 μεγάλῃ, οὐδὲν ἐκτος λέγων, ὥν τῶ οἱ προφῆται
 to great, nothing beyond saying, of what both the prophets
 ἐλάλησαν μελλόντων γίνεσθαι, καὶ Μωσῆς·
 spoke being about to take place, and Moses;
²³ εἰ παθὸς ὁ Χριστός, εἰ πρῶτος ἐξ ἀναστα-
 that liable to suffer the Anointed, that first from a resurrec-
 σεως νεκρῶν φῶς μέλλει καταγγέλλειν τῇ
 tion of dead ones might he is about to announce to the
 λαῷ καὶ τοῖς ἐθνεσιν.
 people and to the Gentiles.
²⁴ Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος
 These things and of him saying in defence, the Festus
 μεγαλὴν τῇ φωνῇ ἐφῇ· Μαινρ, Πάυλε· τα πολ-
 loud with the voice said; Thou art mad, O Paul; the much
 λα σε γραμματα εἰς μανίαν περιτρεπεί. ²⁵ Ὁ
 thee learning into madness turns about. He
 δὲ· Οὐ μαινομαι, φησι, κρατίστε· φησάτε, ἀλλ'
 but; Not I am mad, he says, O most noble Festus, but
 ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθεγγό-
 of truth and of sanity words I utter.
 μαι. ²⁶ Ἐπιστάται γὰρ περὶ τούτων ὁ βασι-
 is acquainted for concerning these things the king,
 λευς, πρὸς ὃν * [καὶ] παρῆσιν αἰζόμενος λαλῶ·
 to whom [also] being confident I may speak;
 λαθάνειν γὰρ αὐτὸν τι τούτων οὐ πειθο-
 unobserved by for him any of these things not I am
 μαι οὐδὲν· οὐ γὰρ ἐστὶν ἐν γωνίᾳ πεπραγμέ-
 persuaded nothing; not for it is in a corner having been
 νον τούτο. ²⁷ Πιστεύεις, βασιλεῦ Ἀγρίππα,
 done this. Believest thou, O king Agrippa,
 τοῖς προφῆταις; Οἶδ᾽, ὅτι πιστεύεις. ²⁸ Ὁ δὲ
 in the prophets? I know, that thou believest. The and

19 Wherefore, O King Agrippa, I was not disobe-
 dient to the HEAVENLY
 Vision;

20 but I declared first
 to THOSE * in Damascus
 and in Jerusalem, and in
 All the COUNTRY OF JU-
 DEA, and to the GENTILES,
 that they should reform,
 and turn to GOD, perform-
 ing Works worthy of RE-
 FORMATION.

21 On account of these
 things, the Jews, having
 seized Me in the TEMPLE,
 attempted with violent
 hands to kill me.

22 Having obtained,
 therefore, THAT Assistance
 which is from GOD, I have
 continued to this DAY,
 testifying both to small
 and great, saying nothing
 beyond what the PROPH-
 ETS and Moses spoke as
 being about to transpire;

23 That the MESSIAH
 would be a sufferer—would
 be the first from the Re-
 surrection of the Dead—
 and would communicate
 Light both to the PEOP-
 LE and to the GENTILES."

24 And while saying
 these things in his defence,
 FESTUS said with a loud
 voice, "Thou art mad,
 Paul; thy GREAT Learn-
 ing has turned Thee into a
 Madman."

25 But * PAUL replied,
 "I am not mad, Most ex-
 cellent Festus, but utter
 Words of Truth and Sanity."

26 For the KING knows
 about these things, to
 whom I speak with free-
 dom; for I am persuaded
 that none of these things
 have escaped his notice;
 for this was not done in a
 Corner.

27 King Agrippa! dost
 thou believe the PROPH-
 ETS? I know That thou
 believest."

* VATICAN MANUSCRIPT.—20. in Damascus, and also in Jerusalem, and All the coun-
 try of JUDEA. 22. Light both to the PEOPLE. 23. Paul. 26. also—omit.

† 20. Acts ix. 20; xlii. 20; xl. 20; xlii. xlv. xvi.—xli. † 20. Matt. iii. 8. † 21.
 Acts xli. 30, 31. † 22. Luke xiv. 27, 44; Acts xiv. 14; xviii. 28; Rom. ii. 22.
 † 22. John v. 43. † 23. Luke xiv. 20, 40. † 23. 1 Cor. ix. 20; Col. i. 15; Rev. i. 8.
 † 23. Luke ii. 32. † 24. † Kings ix. 11; John x. 20; 1 Cor. i. 25; ii. 14, 16; iv. 10.

Αγρίππας προς τον Παυλον * [εφη.] **Εν** ὀλίγῳ
 Agrippa to the Paul [said.] Within a little
 με πείθεις Χριστιανὸν γενεσθαι. ²⁹ **Ὁ** δὲ
 me thou persuadest a Christian to become. The and
Παυλος * [εἶπεν.] **Εὐχαιμῆν** ἅν τῷ θεῷ, καὶ
 Paul [said.] I would pray to the God, and
 ἐν ὀλίγῳ καὶ ἐν πολλῷ, οὐ μόνον σε, ἀλλὰ
 within a little and within much, not only thee, but
 καὶ πάντας τοὺς ἀκούοντας μου σημερον, γενεσ-
 thes all those hearing me to-day, to be-
 θῶσι τοιούτους, ὅποιοι καγὼ εἰμι, παρ' ἐκτος τῶν
 come such, as even I am, except the
 δυνάμεν τούτων. ³⁰ **Ἀνίστη** τε ὁ βασιλεὺς καὶ
 cause these. Arose and the king and
 ὁ ἡγεμῶν, ἡ τε Βερνίκη, καὶ οἱ συγκαθημενοὶ
 the governor, the and Bernice, and those being seated with
 αὐτοῖς. ³¹ καὶ ἀναχωρήσαντες ἐλάλουν πρὸς
 them, and having retired they spoke to
 ἐλλήλους, λέγοντες· **Ὅτι** οὐδὲν θανάτου ἀξίον
 each other, saying: That nothing of death worthy
 ἢ δυνάμεν πρᾶσσει ὁ ἀνθρώπος οὗτος. ³² **Αγρίπ-**
 or of bonds does the man this. Agrippa
 πας δὲ τῷ Φηστω εφη· **Ἀπολελυσθαι** εἴδυατο ὁ
 and to the Festus said: To have been released might the
 ἀνθρώπος οὗτος, εἰ μὴ ἐπεκεκλήτο Καίσαρα.
 man this, if not he had called on Caesar.

ΚΕΦ. κζ'. 27.

¹ **Ὡς** δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν
 When and it was determined of them to sail us to the
 Ἰταλίαν, παρεδίδουν τὸν τε Παυλον καὶ τινὰς
 Italy, they delivered the both Paul and some
 ἑτέρους δεσμώτας ἑκατονταρχῇ, ὀνόματι Ιου-
 other prisoners to a centurion, by name Julius,
 λην, σπειρῆς Σεβαστῆς. ² **Ἐπιβάντες** δὲ πλοῖον
 of a cohort of Augustus. Having gone on board and a ship
 Ἀδραμυττηνῷ, μελλόντες πλεῖν τοὺς κατὰ τὴν
 Adramyttium, being about to sail the in the
 Ἀσίαν τοιοῦτος, ἀνηχθῆμεν, οὗτος συν ἡμῖν
 Asia places, we were put to sea, being with us
 Ἀρισταρχοῦ Μακεδόνος Θεσσαλονικεῶς. ³ **Τῇ**
 Aristarchus a Macedonian of Thessalonica. On the
 τε ἑτέρῃ κατηχθῆμεν εἰς Σιδῶνα· φιλοῦνθ' ἡμῶς
 and next day we were brought to Sidon; humanely
 τε ὁ Ἰουλιὸς τῷ Παυλῷ χρησάμενος, ἐπέτρεψε
 and the Julius to the Paul having treated, permitted
 πρὸς τοὺς φίλους πορευθέντες ἐπιμελείας
 to the friends having gone care
 τυχεῖν. ⁴ **Κακείθεν** ἀναχθέντες ὑπεκλεύσα-
 to have obtained. And from thence having put to sea we sailed under
 μεν τὴν Κύπρον, διὰ τοὺς ἀνέμους εἶναι
 the Cyprus, because the the winds to be
 ἐναντίους. ⁵ **Το**, τε πελάγος το κατὰ τὴν
 contrary. The, and deep that by the
 Κιλικίαν καὶ Παμφυλίαν διαπλευσάντες, κατὰ
 Cilicia and Pamphylia having sailed through, we came
 ὁμίῳ εἰς Μύρα τῆς Λυκίας. ⁶ **Κακεὶ** εὗρον ὁ
 down to Myra of the Lycia. And there having found the

28 And AGRIPPA said to PAUL, * "Thou almost persuadest Me to become a Christian."

29 And PAUL said, † "I would to GOD, that not only thou, but also ALL who HEAR me This day, were both almost and altogether such as I AM, except these CHAINS."

30 And the KING arose, and the GOVERNOR, and BERNICE, and THOSE who SAT with them;

31 and having retired, they spoke to each other, saying, † "This Man does nothing deserving Death or Bonds."

32 And Agrippa said to Festus, "This MAN might have been released, ‡ if he had not appealed to Caesar."

CHAPTER XXVII.

1 And when it was determined for us to SAIL to ITALY, they delivered PAUL, and some Other Prisoners, to a Centurion of the Cohort of Augustus, named JULIUS.

2 And embarking in an Adramyttian Ship, which was about to sail to PLACES in ASIA, we were put to sea, † Aristarchus, a Macedonian of Thessalonica, being with us.

3 And on the NEXT day we were brought to Sidon; and JULIUS † treating PAUL with much kindness, permitted him to go to his Friends to receive attention.

4 And having put to sea from thence, we sailed under CYPRUS, because the WINDS WERE contrary;

5 and having sailed through the SEA by CILICIA and Pamphylia, we came to * Myrrha, of LYCIA.

6 And there the CENTU-

* VATICAN MANUSCRIPT.—29. said—omit. Ne a Christian.

29. said—omit.

5. Myrrha.

‡ 20. 1 Cor. vii. 7.

‡ 31. Acts xxiii. 9, 20; xiv. 23.

‡ 32. Acts xiv. 11.

‡ 2.

A 21. 27.

‡ 2. Acts xiv. 23; xxviii. 16.

ἐκατονταρχος πλοιον Ἀλεξανδρινον πλεον εἰς
centurion a ship Alexandrian sailing for
τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό. 7 Ἐν
the Italy, put us into it. In
ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, καὶ μολὶς
many and days sailing slowly, and scarcely
γινόμενοι κατὰ τὴν Κνίδον, μὴ προσεώντος
being by the Cnidos, not permitting an approach
ἡμᾶς τοῦ ἀνέμου, ὑπέπλευσαμεν τὴν Κρήτην
us of the wind, we sailed under the Creta
κατὰ Σαλμωνὴν· 8 μολὶς τε παραλεγόμενοι αὐ-
ly Salomone, with difficulty and sailing by her,
τὴν, πηλομεν εἰς τόπον τινα καλούμενον Καλὸν
we came to a place certain being called Fair
Λίμενας, ὅφ' ἐγγυς ἦν πόλις Λασαί. 9 Ἰκανόν
havens, to which near was a city Lasca.
δὲ χρόνον διαγενομένου, καὶ ὄντος ἤδη επισφα-
and time having elapsed, and being already hazard-
λους τοῦ πλοῦς, διὰ το καὶ τὴν νηστείαν ἡδύ-
ous of the sailing, because the oven the fast already
παρεληλυθῆναι, παρρηεὶ ὁ Παῦλος, 10 λέγων
have been past, advised the Paul, saying
αὐτοῖς· Ἄνδρες, θεωρῶ, ὅτι μετὰ ὀβρέως καὶ
to them, Men, I perceive, that with damage and
πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ τοῦ
much loss not only of the freight and of the
πλοίου. ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν
ship but also of the lives of us to be about
εἰσθῆναι πόνον. 11 Ὁ δὲ ἐκατονταρχὴς τῷ
to the voyage. The but centurion by the
κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπειθετο μάλλον,
pilot and by the owner of the ship was persuaded rather,
ἢ τοὺς ὑπο τοῦ Παύλου λεγόμενοις. 12 Ἀνευθε-
than by those by the Paul being spoken. Inconve-
του δὲ τοῦ λιμένος ὑπαρχόντος πρὸς παραχειμα-
nient and of the harbor being to winter in-
σίαν, οἱ πλείους ἐθέτο βούλην ἀναχθῆναι
the greater part placed a wish to be led out
κρηίδεν, εἰπὼς δύναιντο κατατῆσαντες εἰς
from thence also, if possibly they might be able having come to
Φοινίκᾳ παραχειμασαι, λιμένα τῆς Κρήτης βλέ-
Phoenice to winter, a harbor of the Creta look-
πρὸς τὰ κατὰ Λίβα καὶ κατὰ Χωρον. 13 Ὡς
ing towards south-west and towards north-west.
πνεύσαντος δὲ νότου, δοξάντες τῆς προθεσεως
ing blown gently and South wind, supposing the purpose
κικρατῆκεναι, ἀραντες, ἀσπὸν παρελόντος
to have been attained, having raised up, close passed by
τὴν Κρήτην. 14 Μετ' οὐ πολὺ δὲ ἐβале κατ'
the Creta. After not much but beat against
αὐτῆς ἀνεμος τυφάνικος, ὃ καλούμενος Εὐρο-
her a wind tempestuous, that being called Euro-
κλύδων. 15 Συναρπασθέντος δὲ τοῦ πλοίου, καὶ
clydon. Having been caught and the ship, and

TURION having found an Alexandrian Ship bound for ITALY, put us into it.

7 And having sailed slowly for Several Days, and scarcely being by Cnidus, the WIND not permitting us, we sailed under CRETE, by Salomone; 8 and with difficulty passing by it, we came to a certain Place called Fair Havens, near which is the City Lasca.

9 But Much Time having been spent, and SAILING being now hazardous, because even the FAST had already passed by,) PAUL advised,

10 saying to them, "Men, I perceive That the VOYAGE is about to be attended with Injury and Much Loss, not only of the CARGO and the SHIP, but also of our LIVES."

11 But the CENTURION was persuaded by the PILOT and the OWNER OF THE SHIP, rather than by the WORDS SPOKEN by PAUL.

12 And the HARBOR being inconvenient to winter in, the greater part expressed a desire to sail from thence also, and, if possible, they might be able to reach Phoenice, a Harbor of CRETE, looking towards the South west and North west, to winter there.

13 And the South wind blowing gently, supposing that they had attained their PURPOSE, weighing anchor, they passed close by CRETE.

14 But not long after, THAT Tempestuous Wind CALLED Euroclydon, beat against it;

15 and the SHIP, having been caught, and not being able to bear up against the

+ 7 This was a city of Caria, situated on the extremity or tongue of land lying between Rhodes and Cos. The distance from Myra to Cnidus is about 120 geographical miles. Salomone was the eastern promontory of Crete, or the present Candia, and is now called Cape Salomon.

+ 8 Fair Havens, near Cape Matala, midway between the eastern and western extremities of the island Lasca, a city lying between the harbor and the cape, a short distance inland.

+ 9 The day of expiation, the great Fast on the tenth of the month Tisri, about the tenth of October.

μη δυναμένου αυτοφθαλμειν τῷ ανεμῷ, επιδοντες
not being able to bear up against the wind, having given up
εφερομεθα. ¹⁶ Νησιον δε τι υποδραμοντες
we were driven. A small island and certain having run under

καλουμενον Κλαυδη, μολις ισχυσαμεν περι-
being called Claudia, scarcely we were able mas-

κραταις γινεσθαι της σκαφης. ¹⁷ ην φραντες,
were to become of the boat; which having taken up,
βοηθειαι εχρωντο, υποζωννυντες το πλοιον.
helps they used, undergirding the ship;

φοβουμενοι τε μη εις την Συρτιν εκπεσωσι.
fearing and lest into the quicksand they should fall,
χαλασantes το σκευος, οτως εφεροντο.
having loosened the mast, thus were driven.

¹⁸ Σφοδρως δε χειμαζομενων ημων, τῇ ξητῃ
Exceedingly and being storm-tossed of us, on the next
εκβολην εποιουντο. ¹⁹ και τῇ τριτῃ αυτοχειρες
a throwing out they began; and on the third with their own hands

την σκευην του πλοιου ερριψαν. ²⁰ Μητε δε
the furniture of the ship they threw out. Neither and
ηλιου, μητε αστρων επιφαινοντων επι πλειονας
sun, nor stars appearing for many

ημερας, χειμωρος τε ουκ ολιγου επικειμενου,
days, a tempest and not small pressing,
λοιπον περιηρειτο πασα ελπις του σωζεσθαι
remaining was taken away all hope of the to be saved

ημας. ²¹ Πολλης δε ασιτιας υπαρχουσῃς, τοτε
us. Long but abstinence existing, there
σταθεις ο Παυλος εν μεσῳ αυτων, ειπεν. Εδει
standing the Paul in midst of them, said; It was proper

μεν, ο ανδρες, πειθαρχησαντας μοι μη αναγεσ-
indeed, O men, having taken advice to me not to have
θαι απο της Κρητης, κερδησαι τε την υβριν
loosed from the Crete, to have gained and the damage

ταυτην και την ζημιαν. ²² Και ταυτην παραινω
this and the loss. And now I exhort
υμας ευθυμειν· αποβολη γαρ φυξης ουδεμια
you to take courage; loss for of a life not one

εσται εξ υμων, πλην του πλοιου. ²³ Παρεστη
shall be from of you, except the ship. Stood by
γαρ μοι ταυτη τῇ νυκτι αγγελος του θεου, ου
for me this the night a messenger of the God, of whom

ειμι· ἐγὼ και λατρευω, ²⁴ λεγων· Μη φοβου,
I am to whom also I offer service, saying; Not fear,
Παυλε· Καισαρι σε δει παραστηναι· και ιδου,
O Paul; To Caesar thee it behooves to be presented; and lo,

κεχαρισται σοι ο θεος παντας τους πλεοντας
has graciously given thee the God all those sailing
μετα σου. ²⁵ Διο ευθυμειτε, ανδρες· πιστευω
with thee. Therefore take you courage, men; I believe

γαρ τῷ θεῷ οτι ουτως εσται καθ' ον τροπον
for in the God that thus it shall be in which manner

WIND, we surrendered, and were driven.

¹⁶ And as we ran under a certain little Island, called * Claudia, with difficulty we were able to become masters of the BOAT;

¹⁷ which having hoisted up, they used Helps, † undergirding the SHIP; and fearing lest they should fall into the QUICKSAND, lowering the MAST, they were thus driven.

¹⁸ And we being exceedingly storm-tossed, on the NEXT day they began to throw overboard;

¹⁹ and on the THIRD day ‡ they threw out with their own hands the FURNITURE of the SHIP.

²⁰ And neither Sun nor Stars appearing for Several Days, and no small Tempest pressing on us, *all remaining Hope of our being saved was taken away.

²¹ But there having been a Great Want of food, then PAUL standing in the Midst of them, said, "O Men! you ought, indeed, having taken my advice, not to have loosed from CRETE, but have avoided this INJURY and LOSS.

²² And now † I exhort you to take courage; for there will be no Loss of Life among you; but only of the SHIP.

²³ ‡ For there stood by me THIS NIGHT, an Angel of the God whose I am, and † whom I serve,

²⁴ saying, 'Fear not, Paul; thou must be presented to Caesar; and behold, God has graciously given thee All THOSE SAILING with thee.'

²⁵ Therefore, take courage, Men; ‡ for I believe GOD, That it will be so, even as it was told me;

* VATICAN MANUSCRIPT.—16. Cauda.

20. all Hope.

† 17. Dr. Schmitz says, "the *υποδραματα* were thick and broad ropes, which ran in a horizontal direction around the ship from the stern to the prow, and were intended to keep the whole fabric together." Such also is the opinion of Pres. Woolsey, who well remarks that if ropes had passed under the keel, the boat would have been needed in the operation, and yet the boat was first lifted on the deck.—Owen.

‡ 19. Jonah i. 5.

‡ 23. Acts xxiii. 11.

‡ 23. Dan. vi. 16; Rom. i. 9; 2 Tim. i. 2.

‡ 25. Luke i. 45; Rom. iv. 20, 21; 3 Tim. i. 12.

Ἀσφαλῆται μοι. ²⁶ Εἰς νῆσον δε τίνα δεῖ
It has been told to me. On an island but certain it is necessary
ἡμᾶς ἐκπεσεῖν.
us to be cast.

²⁷ Ὡς δὲ τεσσαρεσκαίδεκατῇ νυκτὶ ἐγένετο,
When and fourteenth night was come,
διαφερομένων ἡμῶν ἐν τῷ Ἀδρια, κατὰ μέσον
being driven along of us in the Adriatic, about middle
τῆς νυκτὸς ὑπένοιον οἱ ναῦται προσάγειν τίνα
of the night suspected the sailors to draw near some
αὐτοῖς χώραν. ²⁸ καὶ βολίσαντες, εὗρον ὀργυίας
to them country; and having heaved the lead, they found fathoms
εἰκοσι· βραχὺ δὲ διαστήσαντες, καὶ πάλιν
twenty; a little and having intervened, and again
βολίσαντες, εὗρον ὀργυίας δεκάπεντε. ²⁹ φο-
having heaved the lead, they found fathoms fifteen; fear-

βουμενοὶ τε, μήπως εἰς τραχεῖς τοποὺς ἐκπε-
in; and, lest on rough places we
σόμεν, ἐκ πρυμνῆς ῥιψάντας ἀγκυράς τεσσα-
should fall, out of stern having thrown anchors four,
ρας, πυχόντο ἡμέραν γενεσθαι. ³⁰ Τῶν δὲ
they were wishing day to be. The and

ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ
sailors seeking to flee out of the ship, and
χαλασάντων τὴν σκαφὴν εἰς τὴν θάλασσαν,
having lowered the boat into the sea,
προφασάμενοι ὡς ἐκ πρυμνῆς μελλόντων ἀγκυράς
for an excuse as out of stern being about anchors
ἐκτείνειν, ³¹ εἶπεν ὁ Παῦλος τῷ ἑκατονταρχῇ
to let down, and the Paul to the centurion

καὶ τοῖς στρατιώταις· Ἐὰν μὴ οὗτοι μείνωσιν
and to the soldiers· If not these remain
ἐν τῷ πλοίῳ, ὑμεῖς σῶσθαι οὐ δύνασθε.
in the ship, you to be saved not are able.

³² Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς
Then the soldiers cut off the ropes of the
σκαφῆς, καὶ εἰσῆλθον αὐτὴν ἐκπεσεῖν. ³³ Ἀγρι δὲ
boat, and allowed her to fall. Till and

ὅθ' ἐμελλεν ἡμέρα γινεσθαι, παρεκάλεi ὁ Παῦ-
while about day to be, called upon the Paul
λος ἀπαντας μεταλαβεῖν τροφῆς, λέγων· Τεσ-
all to partake of food, saying· Four-

σαρεσκαίδεκατῇν σημερον ἡμέραν προσδοκῶν-
teenth to-day day looking for,
τες, ἀπῖτοι διατελεῖτε, μὴδὲν προσλαβομενοί.
without food you continue, nothing having taken.

³⁴ Διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς·
Therefore I entreat you to partake of food;
τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει·
this for to the your salvation is;

οὐδένος γὰρ ὑμῶν θριξὶ ἐκ τῆς κεφαλῆς ἀπο-
of none for of you a hair from of the head will
λεῖται. ³⁵ Εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον,
perish. Having said and these, and having taken bread,

²⁶ but we must be cast upon a certain island."

²⁷ And on the Fourteenth Night, when we were driven along in the Adriatic, about MIDNIGHT, the SAILORS suspected that Some Country drew near to them;

²⁸ and having sounded, they found twenty Fathoms; and a short space having intervened, and sounding again, they found fifteen fathoms;

²⁹ and fearing lest we should fall on rocky Places, they cast out four Anchors from the Stern, and were wishing for Day to break.

³⁰ And the SAILORS seeking to flee from the SHIP, and having lowered the BOAT into the sea, under Pretence of being about to carry forth Anchors from the Bow,

³¹ PAUL said to the CENTURION and the SOLDIERS, "Unless these men remain in the SHIP, you cannot be saved."

³² Then the SOLDIERS cut off the ROPES of the BOAT, and allowed her to drift away.

³³ And when Day was about to dawn, PAUL urged them all to partake of Food, saying, "This Day, the Fourteenth Day that you have watched, you continue fasting, having taken Nothing.

³⁴ Therefore, I entreat you to partake of Food; for this concerns YOUR Safety; for not a Hair shall perish from the HEAD of any one of you."

³⁵ And having said these words, he took Bread, and

† 27. Not the Gulf of Venice, but the portion of the Mediterranean south of Italy and west of Greece. † 27. A nautical hypallage, originating in the optical deception, by which, on approaching a coast, the land seems to approach to the ship, not the ship to the land.—Bloomfield. † 31. A proverbial expression, for you shall neither lose your lives, nor suffer any hurt in your bodies, if you follow my advice.—Clarke.

† 28. Acts xxviii. 1. Luke xii. 7; xxi. 15.

† 31. 1 Sam. xiv. 45; 2 Sam. xiv. 11; 1 Kings i. 32; Matt. x. 30; † 33. Matt. xv. 26; Mark viii. 6; John vi. 11; 1 Tim. iv. 3, 4.

ευχαριστήσε τῷ θεῷ ἐνὸς παντῶν, καὶ κλα-
he gave thanks to the God in presence of all, and having
σας ᾤρξατο ἐσθίειν. ³⁶ Εὐθυμοὶ δὲ γενομένοι
broken began to eat. Encouraged and becoming

παντες, καὶ αὐτοὶ προσελάβοντο τροφῆς.
all also they received food.

³⁷ Ἦμεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαί, * [δια-
We were and in the ship the all souls, [two
κασίαι] ἑβδομηκοντα ἑξ. ³⁸ Κορεσθέντες δὲ
hundred] seventy six. Being satisfied and

τρῶγης, ἐκούφισον τὸ πλοῖον, ἐκβαλλομενοὶ τὸν
of food, they lightened the ship, throwing the

σιτον εἰς τὴν θάλασσαν. ³⁹ Ὅτε δὲ ἡμέρα
what into the sea. When and day

ἐγένετο, τὴν γῆν οὐκ ἐπεγινώσκον· κολπον δὲ
it was, the land not they knew; a bay but

τινα κατέρουον ἐχόντα αἰγιαλόν, εἰς ὃν ἐβου-
they perceived having a shore, into which they
λόυσαντο, εἰ δύναιντο, ἐξῆσαι τὸ πλοῖον. ⁴⁰ Καὶ
wished, if they were able, to force the ship. And

ταὶ ἀγκυραὶ περιελόντες εἰων εἰς τὴν θάλασσαν,
the anchors having cut off left in the sea,

ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδα-
at the same time having loosed the bands of the rud-
λιῶν· καὶ ἐκράντες τὸν ἀρτεμόνα τῇ πνεύσῃ,
dles, and having hoisted the foresail to the wind,

κατεῖχον εἰς τὸν αἰγιαλόν. ⁴¹ Περιπεσοντος δὲ
they pressed towards the shore. Having fallen and

εἰς τόπον διβαλάσπον, ἐπώκειλαν τὴν ναυή-
into a place with a sea on both sides, they cast aground the vessel;

καὶ ἡ μὲν πρῶτα ἐρείσασα μείνειν ἀσάλευτος,
and the indeed grew having stuck fast remained immovable,

ἡ δὲ πρυμνα ἐλύετο ὑπο τῆς βίας * [τῶν κυμ-
the but stern was broken by the violence [of the waves.]

ατῶν.] ⁴² Τῶν δὲ στρατιωτῶν βουλή ἐγένετο,
The and soldiers design was,

ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μὴ τις ἐκκολύμ-
that the prisoners they should kill, lest any one having

βῆσας διαφυγῇ. ⁴³ Ὁ δὲ ἑκατοντάρχος βουλο-
swim out should escape. The but centurion wishing

μένος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς
to save to Paul, restrained them

τοῦ βουλήματος, ἐκέλευσε τε τοὺς δυναμένους
from the purpose, ordered and those being able

κολυμβᾶν, ἀπορβίψαντας πρῶτους ἐπὶ τὴν γῆν
to swim, having thrown off first to the land

ἐξελθῆναι. ⁴⁴ καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σανί-
to go out; and the remaining ones, some indeed on boards,

σιν, οὓς δὲ ἐπὶ τινῶν τῶν ἀπὸ τοῦ πλοίου.
some and on things of the from of the ship.

Καὶ οὕτως ἐγένετο παντὰς διασωθῆναι ἐκ τῆς
And thus it happened all to be safely on the

gave thanks to God in the presence of all; and having broken, he began to eat.

³⁶ And being encour- aged, they also received Food.

³⁷ And ALL the Souls in the SHIP were two hun- dred and seventy-six.

³⁸ And being satisfied with Food, they lightened the SHIP, throwing out the WHAT into the SEA.

³⁹ And when it was Day, they did not know the LAND; but they perceived a certain Bay, having a Shore, into which they wished, if they were able, to force the ship.

⁴⁰ And having cut off the ANCHORS, they left them in the SEA; having, at the same time, loosed the BANDS of the RUD- DERS, and hoisted the FORESAIL to the WIND, they pressed towards the SHORE.

⁴¹ But having fallen into a Place with two cur- rents, they ran the ves- SEL aground; and the bow sticking fast, remain- ed immovable, but the STERN was broken by the VIOLENCE.

⁴² Now it was the De- sign of the SOLDIERS to kill the PRISONERS, lest any one by swimming out should escape.

⁴³ But the CENTURION wishing to save PAUL, re- strained them from their PURPOSE, and ordered THOSE ABLE * to swim out to plunge in first, and get to LAND;

⁴⁴ And the REMAINDER, SOME on Boards, and SOME on things from the SHIP. And thus it happened that all reached the LAND in safety.

* VATICAN MANUSCRIPT.—37. two hundred—omit. 38. to swim out.

41. of the WAVES—omit. 42.

† 40. The ships of the ancients usually had two rudders, one on either side of the ship. As one helmsman managed both, they were joined by a pole, so that both rudders would be parallel. The *zuektaria* were the ropes by which these rudders were fastened to the sides of the ship, and by which they were moved by the helmsman. † 41. The military discipline of the Romans was such, that had the prisoners escaped, the soldiers would have been answerable with their lives.—Owen.

γην. ΚΕΦ. κη'. 28. ¹ Καὶ διασωθέντες, τότε
land. And having safely escaped, then
επεγνώσαν ὅτι Μελιτὴ ἡ νήσος καλεῖται.
they knew that Melita the island is called.
² Οἱ δὲ βαρβάροι παρέχον οὐ τὴν τυχούσαν
The and barbarians rendered not the ordinary
φιλοφροσίνην ἡμῖν· ἀναψάντες γὰρ πυρὰν,
kindness to us; having kindled for a fire,
προσελαβόντο πάντας ἡμᾶς, διὰ τὸν ὕετον τὸν
they brought to all of us, because of the rain that
ἐφείπτο, καὶ διὰ τὸ ψυχρὸν. ³ Συστρε-
having been present, and because of the cold. Having
ψάντος δὲ τοῦ Παύλου φρυγάνων πλῆθος, καὶ
gathered and the Paul of sticks a bundle, and
ἐπιθέντες ἐπὶ τὴν πυρὰν, ἐχίδνα ἐκ τῆς θερμῆς
having placed on the fire, a viper from the heat
εἰς ἀθυσία κατήψε τῆς χειρὸς αὐτοῦ. ⁴ Ὡς δὲ
having come out from the hand of him. When and
εἶδον οἱ βάρβαροι κρεμαμένον τὸ θηρίον ἐκ τῆς
saw the barbarians hanging the wild beast from the
χειρὸς αὐτοῦ, ἐλέγον πρὸς ἀλλήλους· Πάντως
hand of him, they said to each other; Certainly
φόνεὺς ἐστὶν ὁ ἀνθρώπος οὗτος, ὃν διασώθεντα
a murderer is the man this, whom having been saved
ἐκ τῆς θαλάσσης ἡ Δίκη (ὅν οὐκ εἰσεν). ⁵ Ὁ
from the sea the Justice to live not permitted. He
μεν οὖν ἀποτιναξάς το θηρίον εἰς τὸ πῦρ, ἐπα-
and then having shaken off the wild beast into the fire, suf-
θεν οὐδὲν κακόν· ⁶ οἱ δὲ προσεδόκων αὐτὸν
fered nothing bad; they but were expecting him
μελλεῖν τιμπρασθαι, ἢ καταπίπτειν ἀφ' οὗ νεκ-
to be about to swell, or to fall down suddenly dead.
ρον. Ἐπὶ πολὺ δὲ αὐτῶν, προσδοκῶντων, καὶ
For along and of them, expecting, and
θεωρῶντων μὴδὲν ἀποκινεῖν εἰς αὐτὸν γινόμενον,
seeing nothing out of place to him happening,
μεταβαλλόμενοι ἐλέγον, θεὸν αὐτὸν εἶναι. ⁷ Ἐν
changing their minds they said, a god him to be. In
δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχε χωρία
as to those about the place that were farms
τῇ πρώτῃ τῆς νήσου, ὀνοματὶ Ποπλίου· ὃς ἀνα-
to the chief of the island, by name Poplius; who having
δεξαμένος ἡμᾶς, τρεῖς ἡμέρας φιλοφροσύνῃ ἐξε-
received us, three days kindly enter-
τισεν. ⁸ Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου
tained. It happened and the father of the Poplius
πυρετοῖς καὶ δυσεντερῖα συνεχόμενον κατακεισ-
with fevers and dysentery being seized was lying
θαι· πρὸς ὃν ὁ Παῦλος εἰσελθὼν, καὶ προσευ-
down; to whom the Paul going in, and having

CHAPTER XXVIII.

¹ And having safely es-
caped, * we then ascer-
tained † That the island
was called † Melita.

² And the † BARBA-
RIANS treated us with no
ORDINARY Philanthropy;
for having kindled a Fire,
they brought us all to it,
on account of the FALLING
RAIN, and the COLD.

³ And as PAUL was col-
lecting a Bundle of Sticks,
and placing them on the
FIRE, a Viper having come
out from the HEAT, faste-
ned on his HAND.

⁴ And when the BAR-
BARIANS saw the SER-
PENT hanging from his
HAND, they said, to each
other, "THIS MAN is cer-
tainly a Murderer, whom,
though saved from the
SEA, † JUSTICE has not
permitted to live."

⁵ Then, indeed, he shook
off the SERPENT into the
FIRE, and ‡ suffered no in-
jury.

⁶ But THEY were expect-
ing him about to swell up,
or to fall down sudden-
ly dead; and waiting a long
time, and seeing nothing
extraordinary happen to
him, changing their minds
† they said, "He is a
God."

⁷ And in the VICINITY
of that PLACE were the
LANDS of the CHIEF of the
ISLAND, whose Name was
† Poplius; who having re-
ceived us, for * three Days
benevolently entertained
us.

⁸ Now it happened, that
the FATHER of POPLIUS,
being seized with Fevers
and Dysentery, was lying
in bed; to whom PAUL
having entered ‡ and

* VATICAN MANUSCRIPT.—1. we then.

7. three Days.

† 1. The recent investigations of Smith show conclusively, that the island now called Melita, was the scene of the shipwreck. See *Biblioth. Sacra*.

† 2. A name applied by the Greeks and Romans indiscriminately to all foreigners.

† 3. *Hec Dike* was the proper name of the heathen goddess of justice. She was the daughter of Jupiter, and was called also Nemesis.

† 4. Poplius is thought to have been the deputy of the praetor of Sicily, as in the time of Cicero, Malta was under the jurisdiction of the Sicilian praetor.

† 5. Acts xxvii. 26. † 6. Acts xiv. 11. † 7. James v. 14, 15.

† 8. Mark xvi.

ἔαμενος, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἰασάτο αὐτόν.
 prayed, having placed the hand to him, healed him.

9 Τούτου οὖν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχον-
 This therefore being done, and the others those hav-
 τες ἀθροείας ἐν τῇ νήσῳ, προσήρχοντο, καὶ
 ing assemblies in the island, came, and
 ἐθεραπεύοντο. 10 οἱ καὶ πολλαῖς τιμαῖς ἐτιμῶν
 were healed; who also with many rewards rewarded
 ἡμῶς, καὶ ἀναγομίζουσιν ἐκθέντο τὰ πρὸς τὴν
 us, and looking out they placed on the things for the
 χρεῖαν.
 need.

11 Μετὰ δὲ τρεῖς μῆνας ἀνηχθήμεν ἐν πλοίῳ
 After and three months we sailed in a ship
 παρακεχειμακότες ἐν τῇ νήσῳ, Ἀλεξανδρινῶν,
 having been wintered in the island, Alexandrian,

παρασημῶ Διοσκουρίων. 12 Καὶ καταχθέντες εἰς
 with an ensign Dioscuri. And having been led down to
 Συρακούσας, ἐπέμειναν ἡμέρας τρεῖς. 13 ὅθεν
 Syracuse, we remained days three; whence

περιελθόντες κατηντήσαμεν εἰς Ῥηγίον· καὶ
 having gone round we came to Rhegium; and
 μετὰ μίαν ἡμέραν ἐπιγενόμενου Νοτοῦ, δευτε-
 after one day having sprung up a south wind, second

ραῖοι ἤλθομεν εἰς Ποτιόλους. 14 οὗ ἐβρόντες
 day we came to Puteoli; where having found
 ἀδελφοὺς παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι
 brethren we were invited by them to remain

ἡμέρας ἑπτὰ· καὶ οὕτως εἰς τὴν Ῥώμην ἤλθο-
 days seven; and thus towards the Rome we
 μεν. 15 Κἀκεῖθεν οἱ ἀδελφοὶ ἀκουσάντες τὰ
 west. And thence the brethren having heard the things

περὶ ἡμῶν, ἐξῆλθον εἰς ἀπαντήσιν ἡμῖν ἀφ' ἧς
 concerning us, came out to a meeting with us as far as
 Ἀππίου φόρου, καὶ Τριῶν ταβερνῶν οὓς ἶδον ὁ
 Appii forum, and Three taverns; whom seeing the

Παῦλος, εὐχαριστήσας τῷ θεῷ, ἐλάβε θάρσος.
 Paul, having given thanks to the God, he took courage.
 16 Ὅτε δὲ ἤλθομεν εἰς Ῥώμην, * [ὁ ἑκατονταρ-
 When and we came to Rome, [the centurion

χος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδῷ-
 delivered the prisoners to the prefect of the Preto-
 ρίῳ] τῷ * [δε] Παυλῷ ἐπέτραπε μὲνιν καθ'
 from camp, [the] [but] Paul was permitted to abide by

ἑαυτὸν, σὺν τῇ φυλασσόντι αὐτὸν στρατιῳ-
 himself, with the watching him soldier.

prayed, & put his hands on him, and cured him.

9 This, therefore, having been done, the others also in the island, having Diseases, came, and were cured;

10 and they presented us with Many & Presents; and when we left, put on board things for our wants.

11 And after Three Months we set sail in an Alexandrian Ship, which had wintered in the island, with the Sign of the & Dioscuri.

12 And having landed at & Syracuse, we remained three Days;

13 whence, coasting round, we came to & Rhegium; and after One Day, a South wind having sprung up, we came in Two days to & Puteoli;

14 where we found Brethren, and were invited by them to remain seven Days; and thus we went towards Rome.

15 And thence, the brethren having heard about our affairs, came out to meet us as far as & Appii Forum, and the & Three Taverns; whom, when Paul saw, he thanked God, and took Courage.

16 And when we * came to Rome, the CENTURION delivered the PRISONERS to the & PREFECT OF THE PRETORIUM CAMP; but & PAUL was permitted to dwell by himself, with the SOLDIER who GUARDED him.

* VATICAN MANUSCRIPT.—10. were entered Rome.
 the prisoners to the PREFECT OF THE PRETORIUM CAMP—omit.

10. the CENTURION delivered
 10. but—omit.

† 11. Castor and Pollux, children of Jupiter, the tutelary deities of sailors. † 12. The port of this celebrated city was directly in the course from Malta to Italy.
 † 13. A maritime city of lower Italy, opposite Messina in Sicily. Its present name is Reggio.
 † 14. Puteoli is now called Pozzuoli, and lies six miles south-west from Naples.
 † 15. About 32 miles from Rome, a town on the Appian way, a road paved from Rome to Campania.
 † 16. The usual title given to the chief of the fortress. He commanded the garrison of Rome, a body of 10,000 men, who were lodged in the Pretorium camp, an enclosed fortress of about 40 acres, outside of the city, and about a mile and a half from the emperor's palace.

† 3. Mark vi. 6; vii. 32; xvi. 18; Luke iv. 47; Acts xiv. 11, 12; 1 Cor. xii. 9, 28.
 Matt. xv. 6; 1 Tim. v. 17.

† 10. Acts xxi. 33; xxvii. 3.

τη. ¹⁷ Εγενετο δε μετα ἡμερας τρεις συγκαλε-
 It happened and after days three to have called
 σασθαι αὐτον τοὺς ὄντας τῶν Ἰουδαίων πρῶτους.
 together to him those being of the Jews chiefs.
 Συνελθόντων δὲ αὐτῶν, εἶπε πρὸς αὐτοὺς·
 Having come together and of them, he said to them;
 Ἀνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον κωίτησας
 Men brethren, I nothing against having done
 τῷ λαῷ ἢ τοῖς ἐθεσὶ τοῖς πατρίοις, δεσμιος
 to the people or to the customs those paternal, a prisoner
 ἐξ Ἱερουσαλὴμ παρεδόθην εἰς τὰς χεῖρας τῶν
 from Jerusalem I was delivered into the hands of the
 Ῥωμαίων· ¹⁸ οἵτινες ἀνακρίναντες με ἐβούλοντο
 Romans, who having examined me wished
 ἀπολῦσαι, διὰ τὸ μὴδεμίαν αἰτίαν θανάτου
 to release, because that no one cause of death
 ὑπαρχεῖν ἐν ἐμοί. ¹⁹ Ἀντιλεγόντων δὲ τῶν
 to be in me. Speaking against and the
 Ἰουδαίων, ἠναγκάσθην ἐπικαλεσασθαι Καίσαρα·
 Jews, I was forced to call upon Cesar;
 οὐχ ὥς τοῦ ἐθνους μου εἶναι τι κατηγορησάι.
 not as of the nation of me having anything to accuse.
²⁰ Διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα
 Because of this therefore the cause I called
 ὑμᾶς ἰδεῖν καὶ προσλαλήσαι· ἐνεκεν γὰρ τῆς
 you to see and to speak with; on account for of the
 ἐλπίδος τοῦ Ἰσραὴλ τὴν ἀλυσιν ταύτην περὶ
 hope of the Israel the chain this I wear
 κεῖμαι. ²¹ Οἱ δὲ πρὸς αὐτὸν εἶπαν· Ἡμεῖς οὐτε
 around. They and to him said; We neither
 γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰου-
 letters concerning thee received from the Ju-
 δαίας, οὐτε παραγενομένους τις τῶν ἀδελφῶν
 dea, neither having come any one of the brethren
 ἀπηγγεῖλεν ἢ ἐλάλησε τι περὶ σοῦ κακοῦ.
 related or spoken anything concerning thee evil.
²² Ἀξιούμεν δὲ παρὰ σοῦ ἀκουσαί, ἃ φρονεῖς·
 We deem proper but from thee to hear, what thou thinkest;
 περὶ μὲν γὰρ τῆς αἵρεσεως ταύτης γνωστόν
 concerning indeed for of the sect this known
 ἐστὶν ἡμῖν, ὅτι πανταχοῦ ἀντιλέγεται. ²³ Τα-
 is to us, that everywhere it is spoken against. Hav-
 ξάμενοι δὲ αὐτὸ ἡμέραν, ἦγον πρὸς αὐτὸν εἰς
 ing appointed and to him a day, came to him to
 τὴν ξενίαν πλείονες· οἷς ἐξετίθετο διαμαρτυρο-
 the lodging many; to whom he set forth testifying earnestly
 μένος τὴν βασιλείαν τοῦ θεοῦ, πείθων τε
 the kingdom of the God, persuading and
 αὐτοὺς * [τα] περὶ τοῦ Ἰησοῦ, ἀπὸ τε τοῦ
 them [the things] concerning the Jesus, from both the
 νόμου Μωϋσεως καὶ τῶν προφητῶν, ἀπὸ πρωῒ
 law of Moses and of the prophets, from morning
 ἕως ἑσπερας. ²⁴ Καὶ οἱ μὲν ἐπειθόντο τοῖς
 till evening. And these indeed were persuaded by the
 λεγομένοις, οἱ δὲ ἠπιστοῦν. ²⁵ Ἀσυμφωνοὶ δὲ
 words being spoken, those but believed not. Not agreed and

17 And it occurred, after three Days, he called together the CHIEF men of the Jews. And they having convened, he said to them, "Brethren, I though I have done nothing contrary to the PEOPLE, or to the PATERNAL CUSTOMS, yet I I was delivered a Prisoner from Jerusalem into the HANDS of the Ro-

MANS; 18 who, I having examined me, wished to release me, because there was No Cause of Death in me.

19 But the Jews speaking against it, I I was compelled to appeal to Cesar; not as having anything of which to accuse my NA-

TION. 20 For This REASON, therefore, I called you, to see and speak with you; I for on account of the HOPE of ISRAEL I wear I this CHAIN."

21 And THEY said to him, "We neither received Letters from JU-DEA about thee, nor did any one of the BROTHERS who came relate or speak Any Evil concerning thee."

22 But we deem it proper to hear from thee what thou thinkest; for indeed it is known to us concerning this SECT, I That it is every where spoken against."

23 And having appointed him a Day, many came to him into his LODGING; I to whom he set forth, earnestly testifying the KINGDOM of GOD, and persuading them concerning JESUS, both from the LAW of MOSES and the PROPHETS, from Morning till Evening.

24 And I SOME were persuaded by the WORDS BEING SPOKEN; but SOME believed not.

: 17. Acts xiv. 12, 14; xiv. 8.

: 17. Acts xxi. 33.

: 18. Acts xxii. 24; xxiv.

10; xiv. 8; xvi. 31.

: 19. Acts xiv. 11.

: 20. Acts xvi. 6, 7.

: 20. Acts

xx. 22; Eph. lii. 1; iv. 1; vi. 20; 2 Tim. i. 16; ii. 9.

: 21. Acts xxi. 13.

: 22. Acts xxiv.

6, 14; 1 Pet. ii. 12; iv. 14.

: 23. Luke xxiv. 27; Acts xxi. 5; xix. 8.

: 24. Acts

xiv. 4; xvii. 4; xix. 8.

οὗτοι πρὸς ἀλλήλους, ἀπελυοντο, εἰπόντος τοῦ
 being with each other, they were dismissed, saying of the
 Παύλου ῥημα ἐν· Ὅτι καλῶς τὸ πνεῦμα τὸ
 Paul word one; That well the spirit the
 ἅγιον ἐλάλησε διὰ Ἑσαίου τοῦ προφήτου πρὸς
 holy spoke through Esaias the prophet to
 τοὺς πατέρας ἡμῶν, ²⁶ λέγον· Πορευθεὶ πρὸς
 the fathers of us, saying; Go thou to
 τὸν λαὸν τούτον, καὶ εἰπὼν· Ἀκοῇ ἀκουσετε,
 the people this, and say thou; With ears you will hear,
 καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε,
 and not not you may understand; and seeing you will see,
 καὶ οὐ μὴ ἰδῆτε. ²⁷ Ἐπαχυνθὴ γὰρ ἡ καρδία
 and not not you may perceive. Unfeeling for the heart
 τοῦ λαοῦ τούτου, καὶ τοῖς ὡς βαρύνει ἤκουσαν,
 of the people this, and with the ears heavily they hear,
 καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκαμύσαν· μηποτε
 and the eyes of them they closed; lest at anytime
 ἴδωσι τοὺς ὀφθαλμοῖς, καὶ τοῖς ὡς ἰσχυροῦς
 they should see with the eyes, and with the ears they
 σωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπισ-
 should hear, and with the heart they should understand, and should
 τρέψωσι, καὶ ἰασώμαι αὐτοὺς. ²⁸ Γνωστον οὖν
 return, and I should heal them. Known therefore
 ἔστω ὑμῖν, ὅτι τοῖς ἐθνέσιν ἀπεσταλὴ τὸ σωτή-
 let it be to you, that to the Gentiles is sent the salva-
 ριον τοῦ θεοῦ· αὐτοὶ καὶ ἀκουσονται. ²⁹ * [Καὶ
 Res of the God; they and will hear. [And
 πάντα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι,
 these things of him saying, went the Jews,
 πολλὰν ἔχοντες ἐν ἑαυτοῖς συζητήσιν.] ³⁰ Ἐμεί-
 much having among themselves discussion.] He abode
 νε δὲ διέτριψεν ὅλην ἐν ἰδίῳ μισθωματί· καὶ ἀπε-
 and two years whole in own hired dwelling; and received
 δέχετο πάντας τοὺς εἰσπορευομένους πρὸς
 all those coming in to
 αὐτόν, ³¹ κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ,
 him, publishing the kingdom of the God,
 καὶ διδασκὼν τὰ περὶ τοῦ κυρίου Ἰησοῦ
 and teaching the things concerning the Lord Jesus
 Χριστοῦ μετὰ πάσης παρρησίας, ἐκωλύτως.
 Associated with all freedom of speech, unrestrained.

25 And not being agreed with each other, they were dismissed, PAUL saying one Word, "Well did the HOLY SPIRIT speak through Isaiah the PROPHET to our FATHERS,

26 saying, † 'Go to this PEOPLE, and say, Hear- ing you will hear, though you may not understand; and seeing, you will see, though you may not per- ceive.

27 'For the HEART of this PEOPLE is stupified; they hear heavily with their EARS, and their EYES they have closed; lest at any time they should see with their EYES, and hear with their EARS, and understand with their HEART, and should retrace their steps, and I should heal them.'

28 Be it known to you, therefore, That * This SAL- VATION of GOD is sent † to the GENTILES, and they will hear it."

29 * [And when he said these things, the JEWS departed, having Much Discussion among them- selves.]

30 And he dwelt two whole Years in his Own Hired house, and received ALL those COMING IN to him;

31 † proclaiming the KINGDOM of GOD, and teaching the THINGS con- cerning the LORD Jesus Christ, with Entire Free- dom of speech, and without restraint.

* ACTS OF APOSTLES.

* VATICAN MANUSCRIPT.—23. This SALVATION. OF APOSTLES.

20. omit.

Subscription—ACTS

† 26. Iac. vi. 9; Jer. v. 21; Ezek. xli. 2; Matt. xlii. 14, 15; Mark iv. 12; Luke viii. 10; John xii. 40; Rom. xi. 8. † 28. Matt. xli. 41, 42; Acts xlii. 40, 47; xviii. 0; xxii. 21; xxvi. 17, 19; Rom. xi. 11. † 31. Acts iv. 21; Eph. vi. 11.

*[ΠΑΤΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΡΩΜΑΙΟΥΣ.
OF PAUL AN EPISTLE TO ROMANS.
* TO THE ROMANS.

ΚΕΦ. α'. 1.

1 **Παυλος, δουλός Ιησού Χριστού, κλητός**
Paul, a servant of Jesus Anointed, called
αποστολός, αφωρισμένος εις ευαγγέλιον θεού,
an apostle, having been set apart for glad tidings of God,
(² **ὃ προεπηγγείλατο δια τῶν προφητῶν αὐτοῦ**
which he promised before through the prophets of himself
ἐν γραφαῖς ἁγίαις,) ³ **περί τοῦ υἱοῦ αὐτοῦ,**
in writings holy, concerning the son of himself,
(**τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ**
that having been born from a seed of David according to
σάρκα· ⁴ **τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν**
flesh; that having been distinctly set forth a son of God in
δυνάμει, κατὰ πνεῦμα ἁγιωσύνης, ἐξ ανασ-
power, according to spirit of holiness, from a resur-
τάσεως νεκρῶν,) **Ιησού Χριστοῦ τοῦ κυρίου**
rection of dead ones,) Jesus Anointed of the Lord
ἡμῶν, ⁵ **(δι' οὗ ἐλαβόμεν χάριν καὶ ἀποστο-**
us, through whom we received favor and apostle-
λὴν εἰς ὑπακοὴν πιστεῖς ἐν πασὶ τοῖς ἐθνεσίν,
ship for obedience of faith in all the nations,
ὑπὲρ τοῦ ὀνόματος αὐτοῦ· ⁶ **ἐν οἷς ἐστε καὶ**
in behalf of the name of him; among whom are also
ὑμεῖς, κλητοὶ Ἰησού Χριστοῦ·) ⁷ **πασὶ τοῖς**
you, called ones of Jesus Anointed;) to all those
οὖσιν ἐν Ῥώμῃ ἀγαπητοὶ θεοῦ, κλητοὶς ἁγίοις·
ous are in Rome beloved ones of God, called saints;
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν,
favor to you and peace from God father of us,
καὶ κυρίου Ἰησού Χριστοῦ. ⁸ **Πρῶτον μὲν**
and Lord Jesus Anointed. First indeed
εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησού Χριστοῦ
I give thanks to the God of me through Jesus Anointed
ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγ-
on account of all of you, because the faith of you is cele-
γελλεται ἐν ὅλῳ τῷ κόσμῳ. ⁹ **Μάρτυς γὰρ μου**
brated in whole the world. A witness for of me
ἐστὶν ὁ θεός, ὃν λατρεύω ἐν τῷ πνεύματι
is the God, to whom I am a servant in the spirit
μου ἐν τῷ ευαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὥς ἀδια-
of me in the glad tidings of the son of him, how unces-
λείπτως μνηαῖν ὑμῶν ποιοῦμαι, ¹⁰ **πάντοτε ἐπι-**
lessly remembrance of you I make, always in
τῶν προσευχῶν μου δεόμενος, εἰπὼς ἤδη ποτε
the prayers of me asking, if possibly now at length
εὐδοθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ
I shall have a prosperous journey by the will of the God

CHAPTER I.

1 Paul, a Servant of Christ Jesus, † a Constituted Apostle, † set apart for the Glad Tidings of God,—

2 (‡ which was previously announced † through his PROPHETS in the holy Scriptures).—

3 concerning THAT SON of his, † who was born of the Posterity of David as to the Flesh;

4 who was † designated the Son of God in Power as to the Spirit of Holiness, by his Resurrection from the Dead,—Jesus Christ our LORD;

5 through whom we received Favor and Apostolic office, in order to the Obedience of Faith among ALL the NATIONS, on account of his NAME;

6 among whom you are also the invited ones of Jesus Christ;—

7 to ALL who ARE in Rome, the BELOVED of God, Constituted Holy ones; Favor and Peace to you from God our Father, and the Lord Jesus Christ.

8 And first, † I give thanks to my GOD through Jesus Christ * concerning you all, Because your FAITH is celebrated in the WHOLE WORLD.

9 For † GOD is my Witness, whom I reverently serve with my SPIRIT in the GLAD TIDINGS of his SON, how incessantly I make mention of you;

10 † always asking in my PRAYERS, that if by any means, now at length, I may have a prosperous journey, † by the WILL of GOD, to come to you.

* VATICAN MANUSCRIPT.—Title—TO THE ROMANS, concerning you all.

† 1. Acts xxii. 21; 1 Cor. i. 1; Gal. i. 1; 1 Tim. i. 11; ii. 7; 2 Tim. i. 11. ‡ 1. Acts ix. 15; xiii. 2; Gal. i. 15. † 2. Gen. xxi. 13; Deut. xxi. 15; 2 Sam. vii. 13; Isa. ix. 6, 7; Jer. xxiii. 5, 6; xxxiii. 14–16; Ezek. xxxiv. 23; Dan. ix. 24. † 2. Acts iii. 21. † 2. Matt. i. 6, 16; Luke i. 32; Acts ii. 20; 2 Tim. ii. 8. † 2. Acts xiii. 23. † 2. Rom. xi. 1; 2 Cor. i. 25; Phil. i. 3; 1 Thess. ii. 5. † 10. Rom. xv. 21, 22; 1 Thess. iii. 10. † 10. James iv. 16.

ελθειν προς υμας. ¹¹ Επιποθω γαρ ιδειν υμας, I come to you. I long for to see you,
 ινα τι μεταδω χαρισμα υμιν πνευματικον, εις that some I may impart gift to you spiritual, for
 το στηριχθηναι υμας. ¹² τουτο δε εστι, συμ- the to be established you; this and in, to be
 παρακληθηναι, εν υμιν δια της εν αλληλοις comforted together, among you through the in each other
 πιστεως, υμων τε και εμου. ¹³ Ου θελω δε faith, of you and also of me. Not I wish but
 υμας αγνοειν, αδελφοι, οτι πολλακις προεβην you to be ignorant, brethren, that many times I purposed
 ελθειν προς υμας, (και εκωλυθην αχρι του δευ- to come to you, (and was hindered till the pre-
 ρου.) ινα τινα καρπον σχω και εν υμιν, καθως sent,) that come fruit I might have thee among you, as
 και εν τοις λοιποις εθνεσιν. ¹⁴ Ελλησι τε και even among the other nations. To Greeks both and

βαρβαροις, σοφοις τε και ανοητοις οφειλετης to barbarians, to wise ones both and to simple ones a debtor

ειμι. ¹⁵ ουτω, το κατ' εμε, προθυμον και υμιν I am; thus, that according to me, I am eager even to you
 της εν Ρωμη ευαγγελισασθαι. ¹⁶ Ου γαρ to these in Rome to announce glad tidings. Not for

εκαυχουμαι το ευαγγελιον δυναμις γαρ θεου I am ashamed of the glad tidings; power for of God

εστιν εις σωτηριαν παντι τη πιστευοντι, Ιου- is for salvation to all to the believing, to

δαιω τε * [πρωτον] και Ελληνι. ¹⁷ Δικαιοσυνη Jew both [first] and to Greek. Righteousness

γαρ θεου εν αυτη αποκαλυπτεται εκ πιστεως for of God in it is revealed from faith

εις πιστιν, καθως γεγρανται. 'Ο δε δικαιος εκ in order to faith, as it has been written; The and just by
 πιστεως, ζησεται. faith, shall live.

¹⁸ Αποκαλυπτεται γαρ οργη θεου απ' ουρανου is revealed besides wrath of God from heaven

επι τας απειθειαν και αδικιαν ανθρωπων, on all impiety and injustice of men,

των την αληθειαν εν αδικια κατεχοντων. of these the truth by injustice holding down.

¹⁹ Διοτι το γνωστον του θεου φανερον εστιν εν Because that known of the God manifest is among

αυτοις. ο θεος γαρ αυτοις εφανερωσε. ²⁰ (τα them; the God for to them showed; (the things

γαρ ποτατα αυτον απο κτισεως κοσμου, τοις for unclean of him from creation of the world, in the

πεινημασι νοουμενα καθοραται, η τε αιδιος things made being perceived is clearly seen, the both eternal
 αυτου δυναμις και θειοτης) εις το ειναι αυτους of him power and deity; in order that to be them

11 For I greatly desire to see you, † that I may impart to you Some spiritual Gift, for your firm ESTABLISHMENT;

12 and this is, that I may be comforted among you, through the MUTUAL Faith both of you and me.

13 But I wish you not to be ignorant, Brethren, † that I often purposed to come to you, (though hindered till now) that I may have † Some Fruit among you also, even as among the OTHER Nations.

14 † Both to Greeks and Barbarians, both to Wise and Simple, I am a Debtor;

15 so that ACCORDING to my ability, I am eager to announce glad tidings among you also in Rome.

16 † For I am not ashamed of the GLAD TIDINGS; † because they are the Power of God for Salvation to EVERY ONE BELIEVING; both to Jew and to Greek;

17 † For the Righteousness of God by Faith is revealed therein in order to Faith; as it has been written, † "But the RIGHTEOUS by Faith, shall live."

18 † Besides, the Wrath of God is revealed from Heaven in regard to All Impiety and Injustice of THOSE MEN, who, through Injustice, suppress the TRUTH.

19 Because the KNOWLEDGE of God is apparent among them; for God disclosed it to Them;

20 for † his INVISIBLE things, even His ETERNAL Power and Deity, since the Creation of the World are clearly seen, being perceived by the THINGS which are MADE; so that they are inexcusable.

* VATICAN MANUSCRIPT.—16. first—omit.

† 11. Rom. xv. 23. † 12. Rom. xv. 23. † 13. Phil. iv. 17. † 14. 1 Cor. ix. 15. † 15. Ps. xl. 9; Mark viii. 28; 3 Tim. i. 8. † 16. 1 Cor. i. 18; xv. 2. † 17. Rom. iii. 21. † 17. Heb. ii. 4; John iii. 26; Gal. iii. 11; Phil. iii. 9; Heb. x. 28. † 18. Acts xvii. 20; Eph. v. 6; Col. iii. 6. † 20. Ps. xix. 1; Acts xiv. 17; xvii. 27.

αναπολογητους. ²¹ Διότι γινόντες τον θεον, ^{inexcusable. Because having known the God,}
 ουχ ως θεον εδοξασαν η νυχαραιστησαν· αλλ' ^{not as God they glorified or they gave thanks; but}
 εματαιωθησαν εν τοις διαλογισμοις αυτων, και ^{were vain in the reasonings of them, and}
 εσκοτισθη η συνεννοησις αυτων καρδια· ^{was darkened the perverseness of them heart; ascert-} ²² φασ-
 κοντες ειναι σοφοι, εμωρανθησαν, ^{ing to be wise ones, they were foolish, and changed} ²³ και ηλλα-
 ξαν την δοξαν του αφθαρτου θεου εν ομοιωματι ^{the glory of the incorruptible God in a likeness}
 εικονος φθαρτου ανθρωπου, και πετεινων και ^{of an image of corruptible man, and birds and}
 τετραποδων και ερπετων. ^{of four-footed beasts and creeping things. Therefore [also]} ²⁴ Διό * [και]
 παρεδωκεν αυτους ο θεος εν ταις επιθυμιας των ^{delivered them the God in the lusts of the}
 καρδιων αυτων εις ακαθαρσιαν, του ατιμαζεσθαι ^{hearts of them to impurity, of the to be dishonored}
 τα σωματα αυτων εν εαυτοις· ^{the bodies of them in themselves; who exchanged} ²⁵ οτινες μετηλ-
 λαξαν την αληθειαν του θεου εν τη ψευδει, και ^{the truth of the God in the falsehood, and}
 εσεβασθησαν και ελατρευσαν τη κτισει παρα ^{reverenced and served the created thing more than}
 τον κτισαντα, ος εστιν ευλογητος εις τους ^{him having created, who is worthy of praise into the}
 αιωνας· αμην. ^{ages; so be it. On account of this delivered them} ²⁶ Δια τουτο παρεδωκεν αυτους
 ο θεος εις παθη ατιμιας. Αι τε γαρ θελειται ^{the God to passions of infamy. The even for females}
 αυτων μετηλλαξαν την φυσικην χρησην εις την ^{of them changed the natural use into that}
 παρα φυσιν· ^{in violation of nature; in like manner and also the males} ²⁷ ομοιως τε και οι αρρενες
 αφεντες την φυσικην χρησην της θηλειας, εξε- ^{having left the natural use of the female, were}
 καυθησαν εν τη ορεξει αυτων εις αλληλους, ^{induced with the lust of them for each other,}
 αρσενες εν αρσεσι την ασχημοσυνην καταργα- ^{males with males the indecency working}
 ζουμενοι, και την αντιμισθιαν, ην εδει, της ^{out, and the recompence, which it was proper, of the}
 πλανης αυτων εν εαυτοις απολαμβανοντες. ^{error of them in themselves receiving back.}
²⁸ Και καθως ουκ εδοκιμασαν τον θεον εχειν εν ^{And as not they did try the God to have in}
 επιγνωσει, παρεδωκεν αυτους ο θεος εις αδοκι- ^{knowledge, delivered them the God to a worth-}
 μον νουν, ποιειν τα μη καθηκοντα· ^{less mind, to do the things not fitting; having been} ²⁹ πεπλη-
 ρωμενους παση αδικια, πονηρια, πλεονεξια, κα- ^{filled with all iniquity, in wickedness, in covetousness, in}

21 Because, though they knew God, they did not glorify or thank him as God, but ; became vain in their REASONINGS, and Their PERVERSE Heart was darkened;

22 assuming to be Wise men, they became foolish ;

23 and they changed the GLORY of the INCORRUPTIBLE ; God into an Image-likeness of Corruptible Man, and of Birds, and of Quadrupeds, and of Reptiles.

24 ; Therefore God delivered them over, through the LUSTS of their HEARTS for Impurity, ; to DISHONOR their BODIES among themselves ;

25 ; who exchanged the TRUTH concerning GOD for a FALSE religion, and revered and served the CREATOR rather than the CREATOR, who is worthy of praise to the AGES. Amen!

26 On this account God delivered them over to infamous Passions; for even their FEMALES changed the NATURAL Use for THAT which is UNNATURAL;

27 and in like manner also the MALES, leaving the NATURAL Use of the FEMALE were burnt up with their furious LUST for each other;—Males with Males committing INDECENCY, and receiving back among themselves that RECOMPENSE of their ERROR which was proper.

28 And as they did not choose to possess the Knowledge of God, God delivered them over to a Worthless Mind, to do IMPROPER THINGS;—

29 abounding in Every Iniquity;—in Wickedness, in Covetousness, in Malig-

* VATICAN MANUSCRIPT.—24. α'30—omit.

† 21. 2 Kings xvii. 15; Jer. ii. 5; Eph. iv. 17, 18.
 Jas. xi. 15, 20; Jer. ii. 11; Ezek. viii. 10; Acts xvii. 20.
 42; Eph. iv. 18, 19; 2 Thess. ii. 11, 12.
 x. 14; Jonah ii. 8; Hab. ii. 18.

† 23. Deut. iv. 16; Psa. cvi. 29;
 124. Psa. lxxxi. 12; Acts vii.
 1 Pet. iv. 3. † 25. Jer.

καὶ μέστους φθονου, φονου, εριδος, ζολου,
maligntly; full of envy, murder, strife, deceit,
κακοηθειας, ψιθυριστας· ³⁰ καταλαλους, θεοσ-
bad disposition, whisperers; revilers, God-
τυχεις, ὑβριστας, ὑπερηφανους, αλαζοντας,
haters, insolent ones, proud ones, boasters,
ἐφ' ὧς τας κακων, γονευσιν ἀπειθεis, ³¹ ἀσυνε-
inventors of evils, to parents disobedient, obdurate
τους, ασυνθετους, αστοργους, * [ασπονδους,]
sacr. covenant-breakers, unaffectionate ones, [implacable ones,]
ἀνελθημονας· ³² οἵτινες το δικαιωμα του θεου
unmerciful ones; who the ordinance of the God
επιγινωσκτες, (ὅτι οἱ τα τοιαυτα πρᾶσσοντες
having known, (that those the things such doing
ἀξιοι θανατου εισιν,) ου μονον αὐτα ποιοουσιν·
worthy of death are,) not only them they do;
αλλα και συνευδοκουσι τοis πρᾶσσουσι. ΚΕΦ.

β'. 2. ¹ Διο αναπολογητος ει, ω ανθρωπε
Wherefore Inexcusable thou art, O man
τας ο κρινων. Εν ᾧ γαρ κρινεις τον ἑτερον,
every one who art judging. In which for thou judgest the other,
σεαυτον κατακρινεις· τα γαρ αὐτα πρᾶσ-
thyself thou condemnest; the things for same thou
σεις ο κρινων. ² Οἶδαμεν δε, ὅτι το κριμα του
doest who art judging. We know but, that the sentence of the
θεου εστι κατα αληθειαν ἐπὶ τοis τα τοi-
God is according to truth upon those the things such
αὐτα πρᾶσσοντας. ³ Λογίζῃ δε τουτο, ω αν-
doing. Thinkest thou and this, O man
θρωπε ο κρινων τοis τα τοιαυτα πρᾶσσοντας,
who art judging those the things such doing,
και ποιων αὐτα, ὅτι συ ἐκφεύγῃ το κριμα του
and art doing them, that thou shalt escape the sentence of the
θεου; ⁴ Η του πλουτου της χρηστοτητος αὐτου
God? Or of the wealth of the goodness of him
και της ἀνοχης και της μακροθυμίας καταφρο-
nal of the forbearance and of the patience thinkest thou
νεις, αγνοων, ὅτι το χρηστον του θεου εις
wrong; being ignorant, that the goodness of the God to
μετανοιαν σε ἄγει; ⁵ Κατα δε την σκληρο-
reformation thee leads? According to but the hardness
τητα σου και ἀμετανοητον καρδιαν, ὀψαυριζεις
of thee and unchanged heart, thou treasurest
σεαυτῳ ὀργην ἐν ἡμερᾳ ὀργης και ἀποκαλύψως
to thyself wrath in a day of wrath and of a revelation
δικαιοκρισίας του θεου, ⁶ ὅς ἀποδώσει ἑκάστῳ
of righteous judgment of the God, who will render to each

nity; full of Envy, Mur-
der, Strife, Deceit, Bad
Habits; Secret Slanderers,
30 Revilers, God-haters,
Insolent, Proud, Boasters,
Devisers of Evil things,
Disobedient to Parents,
31 Obstinate, Covenant-
breakers, destitute of Natu-
ral Affection, without
Pity;
32 who, though they
know the ORDINANCE of
God, (That those who
PRACTISE such things are
deserving of Death,) not
only * are doing Them,
but even are approving
those who practise them.

CHAPTER II.

1 Therefore thou art in-
excusable. O Man! THOU
who JUDGEST all; † for
in what thou judgest ANO-
THER, thou condemn'st
Thyself; since THOU, the
JUDGE, ‡ dost practise the
SAME things.
2 But we know That the
SENTENCE of GOD is ac-
cording to TRUTH upon
those who PRACTISE SUCH
things.
3 And dost thou think
this, O Man! THOU who
JUDGEST THOSE PRACTIS-
ING SUCH things, and yet
art doing the same, That
(thou shalt escape the SEN-
TENCE of God)?
4 Or dost thou despise
the † ABUNDANCE of his
GOODNESS and FORBEAR-
ANCE and PATIENCE, ‡ be-
ing ignorant That this
GOODNESS of God entices
thee to a Reformation?
5 According to thy
PERSISTENCE and unchanged
Heart, † thou art treasuring
up Wrath for thyself in a
Day of Wrath and Revela-
tion of God's Righteous
judgment;
6 ‡ who will award to

* VATICAN MANUSCRIPT.—31. Implacable—omit.
approving those who.

† 1. Whitby, in his note on this verse, quotes passages from Josephus, by which it ap-
pears that the Jews were guilty of most of the crimes enumerated in the first chapter.

‡ 32. Rom. vi. 21. † 1. 2 Sam. xii. 6—7; Matt. vii. 1; 2 John 8, 9. † 4. Rom.
ix. 23; Eph. i. 7; ii. 4, 7. † 4. Isa. xxx. 18; † Pet. iii. 9, 13. † 5. James v. 4.
† 6. Job xxiv. 11; Psal. lxxii. 12; Prov. xiv. 13; Jer. xvii. 10; xxii. 13; Mat. xvi. 27; Rom.
xiv. 12; 1 Cor. iii. 8; 2 Cor. v. 10; Rev. ii. 23; x. 12; xii. 12.

κατα τα εργα αυτου· ⁷ τοις μεν καθ' ὑπομο-
according to the works of him; to those indeed by per-
νην εργον αγαθου, δοξαν και τιμην και αφθαρ-
verance of a work good, glory and honor and incorrup-
σιαν (ζητουσι, ζωην αιωνιον· ⁸ τοις δε εξ εριθει-
tibility are seeking, life age-lasting; to those but from a party
ας, και απειθουσι μεν τη αληθεια, πειθομενοις
spirit, and disobeying indeed the truth, obeying
δε τη αδικια, οργη και θυμος. ⁹ Θλιψις και
but the unrighteousness, wrath and indignation. Affliction and
πτενοχωρια επι πασαν ψυχην ανθρωπου του
distress on every soul of man of the
κατεργαζομενου το κακον, Ιουδαιου τε πρωτον
working the evil, of Jew both first
και 'Ελληνος· ¹⁰ δοξα δε και τιμη και ειρηνη
and of Greek; glory but and honor and peace
παντι τω εργαζομενω το αγαθον, Ιουδαιω τε
to every one the working the good, to Jew both
πρωτον και 'Ελληνι. ¹¹ Ου γαρ εστι πρασπο-
first and to Greek. Not for is respect of
ληψια παρα τω θεω.
persons with the God.

¹² Όσοι γαρ ανομως ἡμαρτον, ανομως και
As many as for without law sinned, without law also
απολουνται· και όσοι εν νομω ἡμαρτον, δια
shall perish; and as many as under law sinned, by
νομου κριθησονται, ¹³ (ου γαρ οι ακροαται του
law shall be judged, (not for the hearers of the
νομου δικαιοι παρα τω θεω, αλλ' οι ποιηται
law just ones with the God, but the doers
του νομου δικαιωθησονται. ¹⁴ Όταν γαρ εθνη
of the law shall be justified. When for Gentiles

τα μη νομον εχοντα, φυσει τα του νομου
those not a law having, by nature the things of the law
ποιη, ούτοι νομον μη εχοντες, εαυτοις εισι
may do, these a law not having, to themselves are
νομος· ¹⁵ οιτινες ενδεικνυνται το εργον του
a law; who show plainly the work of the
νομου γραπτον εν ταις καρδιαις αυτων, συμμαρ-
law written in the hearts of them, testify-
τυρουσης αυτων της συνειδησεως, και μεταξυ
ing with them the conscience, and between
αλληλων των λογισμων κατηγορουντων, η και
each other of the reasonings accusing, or even
απολογουμενων.) ¹⁶ Εν ἡμερα δε κρινει ο
defending.) In a day when shall judge the
θεος τα κρυπτα των ανθρωπων, κατα το
God the things secrets of the men, according to the

each according to his
WORKS;

⁷ aionian Life, indeed,
to THOSE who, by Perse-
verance in Good Works,
are SEEKING for Glory and
Honor and Incorruptibili-
ty;

⁸ but Indignation and
Wrath to THOSE who are
† FACTION, and † obey
not the TRUTH but obey
UNRIGHTEOUSNESS;—

⁹ Affliction and Distress
ON EVERY Soul of Man
WORKING EVIL; first of
the Jew, and then of the
Greek;

¹⁰ but Glory and † Hon-
or and Peace to EVERY ONE
WORKING GOOD: First to
the Jew, and then to the
Greek;

¹¹ for † there is no Par-
tiality with God.

¹² Therefore, as many
as sinned without law, will
perish also without law;
and as many as sinned
under Law, will be judged
by Law;—

¹³ (for not † the HEAR-
ERS of * Law are just be-
fore God, but the DOERS
of * Law will be justified.

¹⁴ When, therefore,
THOSE Gentiles not HAV-
ING a Law, † naturally
perform the THINGS of the
LAW, these, though they do
not possess a Law, are a
Law to themselves;

¹⁵ who demonstrate the
† WORK of the LAW writ-
ten on their HEARTS, Their
CONSCIENCE co-attesting,
and the REASONINGS be-
tween each other, accusing
or defending;);—

¹⁶ in a Day when, ac-
cording to my GLAD TI-

* VATICAN MANUSCRIPT.—13. Law.

13. Law.

† 14. *Phusci*, by nature, means also "an infused disposition, which is become, as it were, natural. And in this view, I apprehend, after attentive consideration, it is used in that famous passage, Rom. ii. 14, 15. This passage relates, I think, not to unconverted, but to converted Gentiles. See verse 26; and Jer. xxxi. 31—35 with *Isa.* viii. 6—13; x. 16; 2 Cor. iii. 3. Ignatius uses the word in the same view when he thus addresses the Ephesian church, 41: "Having heard of your name much beloved of God, which you have attained by your righteous disposition, (*Phusci*) according to the faith and love which is in Jesus Christ our Savior." See *Parkhurst* on the word.

† 15. Matter or substance of the Law, or by

† R. 1 Tim. vi. 2. 4.
2 Chron. xix. 7; Gal. ii. 6; 1 Pet. i. 17.

† R. 3 Thess. i. 8.
† 10. 1 Pet. i. 7.

† 11. Deut. x. 17;
† 12. James i. 22, 23.

ευαγγελιον μου, δια Ιησου Χριστου. ¹⁷ Ει δε
glad tidings of me, through Jesus Anointed. If but

συ Ιουδαίος επωνομαζῃ, και επαναπαυ τῷ
thou a Jew art named, and dost rest in the

νομῳ, και κευχασαι εν θεῳ, ¹⁸ και γινωσκεις το
law, and dost boast in God, and knowest the

Θελημα, και δοκιμαζεις τα διαφέροντα,
will, and discernest the things differing,

κατηχουμενος εκ του νομου. ¹⁹ πεποιθας τε
being instructed out of the law; hast believed and

σεαυτον ὁδηγον ειναι τυφλαν, φως των εν
thyself a guide to be of blind ones, a light of those in

σκοτειαι, ²⁰ παιδευτην απροπων, διδασκαλον
darkness, an instructor of simple ones, a teacher

ηθειων, εχοντα την μορφωσιν της γνωσεως
of babes, having the form of the knowledge

και της αληθειας εν τῷ νομῳ. ²¹ ὁ ουν διδασ-
and of the truth in the law; who then art teach-

κων ἑτερον, σεαυτον ου διδασκεις; ὁ κηρυσσων
ing another, thyself dost thou teach? who art preach-

μη κλεπτειν, κλεπτεεις; ²² ὁ λεγων μη μοιχευ-
not to steal, dost thou steal? who art saying not to commit

ειν, μοιχευεις; ὁ βδελυσσομενος τα
adultery, dost thou commit adultery? who art detesting the

ειδωλα, ιεροσυλεις; ²³ ὁς εν νομῳ κευχασαι,
idols, dost thou rob temples? who in a law boastest,

δια της παραβασης του νομου των θεων
through the violation of the law the God

ατιμαζεις; ²⁴ Το γαρ ονομα του θεου δι' ὑμας
dost thou dishonor? The for name of the God through you

βλασφημεται εν τοις εθνεσι, καθως γεγραπται.
is blasphemed among the nations, even as it has been written.

²⁵ Περιτομη μὲν γὰρ ωφελει, εαν νομῳ πρως-
Circumcision indeed for profit, if law thou

της· εαν δε παραβατης νομου ης, ἡ περι-
practisest. If but a violator of law thou wast, be, the cir-

τομη σου ακροβυστια γεγενεν. ²⁶ Εαν ουν ἡ
circumcision of thee uncircumcision has become. Is therefor the

ακροβυστια τα δικαιωματα του νομου φυλασσω,
uncircumcision the ordinances of the law may keep,

ουχι ἡ ακροβυστια αουτου εις περιτομην λογισ-
not the uncircumcision of him for circumcision will be

θησεται; ²⁷ και κρινει ἡ εκ φύσεως ακροβυσ-
created? and will judge the from nature uncircum-

cision, God will judge the
; HIDDEN THINGS OF MEN,
through * Christ Jesus.

17 But if thou art
named a Jew, and dost
rest in Law, and boast in
God,

18 and knowest his
will, and dost discern
superior things, being
instructed out of the law;

19 and hast believed
thyself to be a Guide of
the Blind, a Light of
those in Darkness,

20 an Instructor of the
Simple, a Teacher of Bab-
ies; having the form
of knowledge and of
truth in the law;—

21 dost thou, then,
who art teaching ano-
ther, not instruct Thyself?
thou who art preach-
ing, "Do not steal," dost
thou steal?

22 thou who art say-
ing, "Do not commit adul-
tery!" dost thou commit
adultery? thou who ab-
horrest idols, dost thou
rob temples?

23 Thou who dost boast
in a Law, through the
violation of the law
dost thou dishonor God?

24 For, even as it has
been written, "The name
of God is blasphemed on
your account among the
nations."

25 Now Circumcision
indeed profits, if thou dost
practise Law; but if thou
art a Violator of Law, thy
circumcision has become
Uncircumcision.

26 If therefore the un-
circumcision observe
the ordinances of the
law, will not his un-
circumcision be accounted
for Circumcision?

27 And the uncircum-

* VATICAN MANUSCRIPTS.—18. CH. 25. J. 1. 17. LAW.

+ 21 The Jewish priesthood was very corrupt in the apostolic age. This is very evident both by the Scriptures, and the testimony of Josephus. He charges them with "theft, lechery, adultery, sacrilege, rapine, and murder;" and he adds, that "new ways of wickedness were invented by them; and that of all their abominations, the temple was the receptacle."

: 16. Luke viii. 17. : 17. ver. 29. : 18. Psa. cxlviii. 13, 20. : 19. Phil. i. 10.
: 20. 1 Tim. ii. 13; iii. 2. : 21. Matt. xxiii. 3. : 22. Isa. liii. 5, Ezek. xxxvi. 20, 22.
: 23. Gal. v. 2. : 24. Acts x. 34, 35.

λεγειν,) ὅτι ποιήσωμεν τα κακα, ἵνα ελθῇ τα
to say,) that we may do the evil things, so that may come the

εγαθα; ὧν το κριμα ἐνδικον ἐστι. 9 Τι οὖν;
good things? of whom the judgment just is. What then?

προεχομεθα; Οὐ παντως· προητιασαμεθα γαρ,
do we excel? Not at all; we before convicted for,

Ιουδαιους τε και Ἑλληνας παντας ὑφ' αμαρ-
Jews both and Greeks all under sin

τιαν ειναι· 10 καθως γεγραπται· Ὅτι οὐκ ἐστι
to be; even as it has been written; That not is

δικαιος οὐδε εἷς· 11 οὐκ ἐστιν ὁ συνιων, οὐκ ἐσ-
just not even one; not is he understanding, not is

τις ὁ ἐκζητῶν τὸν θεόν· 12 παντες ἐξεκλιναν,
he seeking out the God; all turned aside,

ἀνα πηρειωθησαν· οὐκ ἐστι ποιῶν χρηστοτη-
t., either they were unprofitable; not is doing goodness,

τα, * [οὐκ ἐστιν] ἕως ἐνός. 13 Ταφος ἀνεφύμη-
[not is] even one. A sepulchre having been

ρης ὁ λαρυγὲς αὐτῶν· ταῖς γλῶσσαις αὐτῶν
opened the throat of them; with the tongues of them

ἐβόλιουσιν. Ἰός ἀσπίδων ὥσθ τα χεῖλη αὐτῶν,
they deserved. Venom of asps under the lips of them,

14 ὧν το στόμα ἀρας και πικρίας γεμει.
Of whom the mouth of cursing and of bitterness is full.

15 Ὅς τις οἱ ποδες αὐτῶν ἐκχεαί αίμα· 16 συντριμ-
With the feet of them to pour out blood; ruin

μα και τολαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν· 17 και
and misery is the ways of them; and

ὁδὸν εἰρήνης οὐκ ἐγνώσαν. 18 Οὐκ ἐστι φόβος
a way of peace not they know. Not is fear

ἰου ἀπεναντι τῶν ὀφθαλμῶν αὐτῶν. 19 Οἶδα-
of God before the eyes of them. We know

μεν δε, ὅτι ὅσα ὁ νομος λεγει, τοῖς ἐν τῷ
and, that what things the law says, to those under the

νομῷ λαλει· ἵνα παν στόμα φραγῇ, και ὑποδι-
law it speaks; that every mouth may be stopped, and liable to

κος γινηται πας ὁ κόσμος τῷ θεῷ. 20 Διότι ἐξ
penalty may become all the world to the God. Therefore from

ἐργῶν νομου οὐ δικαιωθησεται πᾶσα σαρξ ἐνώ-
works of law not shall be justified all flesh before

πιον αὐτοῦ· δια γὰρ νομου ἐπιγνώσις ἁμαρτίας.
him; through for law an acknowledgement of sin.

some affirm that we say.)
‡ That we may do EVIL, so
that GOOD may come;
Whose CONDEMNATION is
just.

9 What then? Do we
excel? Not at all; for we
before convicted both
Jews and Greeks to be all
under Sin;

10 even as it has been
written, † "There is none
"righteous, not even one;
11 There is * none that
"understands, there is
"none that seeks God.

12 " They all have
"turned aside; they are
"altogether worthless;
"there is none that does
"Good, there is not even
"one.

13 † † " An opened
"Tomb is their THROAT;
"with their TONGUES they
"deceive; † the Poison of
"Asps is under their LIPS.

14 † " Their MOUTH is
"full of Cursing and Bit-
"terness."

15 † " Their TERT are
"swift to shed Blood;

16 " Ruin and Misery
"are in their PATHS,

17 " and a Peaceful
"Road they have not
"known.

18 † " There is no Fear
"of God before their EYES."

19 But we know That
whatever things † the LAW
says, it speaks to THOSE
under the LAW; so that
Every Mouth may be
stopped, and that All the
WORLD may become ame-
nable to God.

20 Therefore by Works
of Law No Human being
shall be justified in His
presence; † for through
Law there is an Acknow-
ledgement of Sin.

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of Law No Human being
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20 Therefore by Works
of Law No Human being
shall be justified in His
presence; † for through
Law there is an Acknow-
ledgement of Sin.

* VATICAN MANUSCRIPT.—11. none that understands, there is none that seeks God.
12. not is—omit.

† 13. This, with all the following verses to the end of the 14th, are found in the Septua-
gint, but not in the Hebrew text; and it is most evident that it was from this Version that
the apostle quoted, as the verses cannot be found in any other place with so near an ap-
proximation to the apostle's meaning and words.—Clarke. Some contend, however, that
the Apostle quoted from different parts of Scripture.

‡ 10. Psa. xiv. 1-3. ‡ 13. Psa. v. 5; Jer. v. 16. ‡ 14. Psa. cxl. 3. ‡ 14.
Psa. x. 7. ‡ 15. Prov. i. 10; Isa. lix. 7, 8. ‡ 18. Psa. xxxvi. 1. ‡ 19. John
x. 34; xv. 23. ‡ 20. Rom. vii. 7; Gal. ii. 16.

21 **Νῦν** δὲ **χωρὶς** **νόμου** **δικαιοσύνη** **θεοῦ** **πεφα-**
 Now but without law a righteousness of God has been
νερῶται, **μαρτυρουμένη** **ὑπο** **τοῦ** **νόμου** **καὶ** **τῶν**
 made manifest, being attested by the law and the
προφητῶν 22 **δικαιοσύνη** **δε** **θεοῦ** **δια** **πίστεως**
 prophets; a righteousness even of God through faith
 * **[Ἰησοῦ]** **Χριστοῦ**, **εἰς** **πάντας** * **[καὶ** **ἐπὶ** **παν-**
 of Jesus Anointed, to all [and upon all]
τας] **τοὺς** **πιστευόντας**· **οὐ** **γὰρ** **ἐστὶ** **διαστολή**.
 the believing; not for is a distinction.
 23 **Πάντες** **γὰρ** **ἡμάρτον**, **καὶ** **ὑπερβύονται** **τῆς**
 All for sinned, and come short of the
δοξῆς **τοῦ** **θεοῦ**, 24 **δικαιοῦμενοι** **δυνεαί**, **τῇ**
 glory of the God, being justified truly, by the
αὐτοῦ **χάρϊτι**, **δια** **τῆς** **ἀπολυτρώσεως** **τῆς** **ἐν**
 of him favor, through the redemption that in
Χριστῷ **Ἰησοῦ**· 25 **ὃν** **προέθετο** **ὁ** **θεὸς** **ἰλαστήριον**
 Anointed Jesus; whom set forth the God a mercy-seat
δια **τῆς** **πίστεως** **ἐν** **τῷ** **αὐτοῦ** **αἵματι**, **εἰς** **ἐνδει-**
 through the faith by the of him blood, for a point-
ξιν **τῆς** **δικαιοσύνης**· **αὐτοῦ**, **δια** **τὴν** **παρεσιν**
 ing out of the righteousness of himself, through the passing by
τῶν **προγεγονότων** **ἁμαρτημάτων** **ἐν** **τῇ** **ἀνοχῇ**
 of the formerly committed also in the forbearance
τοῦ **θεοῦ**· 26 **πρὸς** **ἐνδειξιν** **τῆς** **δικαιοσύνης**
 of the God; to a pointing out of the righteousness
αὐτοῦ **ἐν** **τῷ** **νῦν** **καιρῷ**, **εἰς** **το** **εἶναι** **αὐτὸν**
 of himself in the present time, in order that to be him
δικαίον, **καὶ** **δικαιοῦντα** **τοὺς** **ἐκ** **πίστεως** **Ἰησοῦ**.
 righteous, and justifying him of faith of Jesus.
 27 **Ποῦ** **οὖν** **ἡ** **καυχῆσις**; **ἐξεκλεισθή**. **Διὰ** **ποιοῦ**
 Where then the boasting? It is shut out. Through what kind
νόμου; **τῶν** **ἐργῶν**; **οὐχι**, **ἀλλὰ** **διὰ** **νόμου**
 of law? of the works? no, but through a law
πίστεως· 28 **λογίζομεθα** **γὰρ**, **δικαιοῦσθαι** **πίστεϊ**
 of faith; we reckon for, to be justified by faith
ἀνθρώπου, **χωρὶς** **ἐργῶν** **νόμου**. 29 **Ἡ** **Ἰουδαίων** **ὁ**
 a man, without works of law. Or of Jews the
θεὸς **μόνον**; **οὐχι** **καὶ** **ἐθνῶν**; **ναὶ** **καὶ** **ἐθνῶν**.
 God alone? not and of gentiles? yes also of gentiles.
 30 **Ἐπειπερ** **εἰς** **ὁ** **θεὸς**, **ὃς** **δικαιοῦσιν** **περιτομὴν** **ἐκ**
 Since one the God, who will justify circumcision from
πίστεως, **καὶ** **ἀκροβυστίας** **διὰ** **τῆς** **πίστεως**.
 faith, and uncircumcision through the faith.
 31 **Νόμον** **οὖν** **καταργούμεν** **διὰ** **τῆς** **πίστεως**; **Μὴ**
 Law then do we nullify through the faith? Not
γενοίτο· **ἀλλὰ** **νόμον** **ἵστανμεν**.
 let it be; but law we establish.

21 † But now, apart from Law, God's Righteousness has been made manifest, † being attested by the Law and the PROPHETS;
 22 even God's Righteousness, † through the Faith of Christ, to All WHO BELIEVE;—for there is no Distinction,
 23 for † all have sinned, and come short of the GLORY of God;—
 24 being justified freely by HIS Favor, † through THAT REDEMPTION which is by Christ Jesus;
 25 whom God has set forth to be † a Mercy-seat, by HIS OWN Blood, through the FAITH; for an Exhibition of his RIGHT-EOUSNESS; in PASSING by the SINS FORMERLY COM-mitted, during the FOR-BEARANCE of God;
 26 and for an Exhibition of his RIGHTEOUSNESS at the PRESENT Time, in order that he may BE Righteous while justifying HIM who is of the Faith of Jesus.
 27 Where then is BOAST-ING? It is shut out. Through What Law? Of works? No, but by the Law of Faith;
 28 for we reckon that Man is justified by Faith, apart from Works of Law.
 29 Or is he the God of the Jews alone? and not of the Gentiles? Yes, of the Gentiles also;
 30 since it is † the One God who will justify the Circumcision by Faith, and the Uncircumcision through the FAITH.
 31 Do we then nullify Law through the FAITH? By no means; but, we es-tablish Law.

* VATICAN MANUSCRIPT.—22. Jesus—omit. 22. and on all—omit.

† 23. The word *hilasterion* never signifies "propitiation," as it is translated in the common version; but it is always used wherever it occurs, both in the Old Testament and the New, to express the mercy-seat; which was the golden lid of the ark, upon which the She-chinah or cloud of glory rested, and from which oracles were dispensed. See Exod. xxv. 22; Num. vii. 8, 9; Lev. xvi. 2; Heb. ix. 5.—*Im. Fer. Note.*

† 21. Acts xv. 11; Rom. i. 17; Phil. iii. 9. † 21. John v. 46; Acts xxvi. 22. † 22. Rom. iv. 1. † 23. ver. 9; Rom. xi. 32; Gal. iii. 23. † 24. Matt. xx. 28; Eph. i. 7; Col. i. 14; 1 Tim. ii. 6; Heb. ix. 13; 1 Pet. i. 18, 19. † 28. Heb. ix. 5. † 25. Acts xli. 23, 23; 1 Tim. i. 18. † 30. Rom. x. 12, 13; Gal. iii. 8, 20, 18.

ΚΕΦ. Δ'. 4.

Τι οὖν ερουμέν Αβρααμ τὸν πατέρα ἡμῶν
What then shall we say Abraham the father of us

*[εὗρηκεναι] κατὰ σάρκα; Ἐἰ γὰρ Αβρααμ ἐξ
[to have found] according to flesh? If for Abraham from

ἐργῶν ἐδικαιώθη, ἔχει καυχῆμα, ἀλλ' οὐ πρὸς
works was justified, he has boasting, but not towards

τὸν θεόν. ὅτι γὰρ ἡ γραφή λέγει; Ἐπιστεύσε
the God. What for the writing says? Believed

δε Αβρααμ τὴν θεῶν, καὶ ἐλογισθῆ αὐτῷ εἰς δι-
and Abraham the God, and it was counted to him for right-

καιοσύνην. ὅτι δὲ ἐργαζομένῳ ὁ μισθὸς οὐ
counted. To him but working the reward not

λογίζεται κατὰ χάριν, ἀλλὰ κατὰ οφειλῆμα·
is counted according to favor, but according to debt;

τῷ δὲ μὴ ἐργαζομένῳ, πιστευόντι δὲ ἐπὶ τὸν
to him but not working, believing but on the

δικαιοῦντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις
counting the ungodly, is counted the faith

αὐτοῦ εἰς δικαιοσύνην· ὡς καὶ Δαυὶδ
of himself for righteousness; even as also David

λέγει τῷ μακαρισμῷ τοῦ ἀνθρώπου, ὃς ὁ θεὸς
speaks the blessedness of the man, to whom the God

λογίζεται δικαιοσύνην χωρὶς ἐργῶν· ὁ μακαρίος,
counts righteousness without works; blessed one,

ὃν ἀφῆσαν αἱ ἀνομίαι, καὶ ὃν ἐπεκαλύφθη-
of whom are forgiven the iniquities, and of whom are covered over

σαν αἱ ἁμαρτίαι· ὁ μακάριος ἀνὴρ, ὃς οὐ κτ
the sins; blessed man, to whom not pot

λογιστῆται κύριος ἁμαρτιῶν. Ὁ μακαρίσμος οὖν
may count Lord sin. The blessedness then

οὗτος, ἐπὶ τῇ περιτομῇ ἢ καὶ ἐπὶ τῇ ἀκρο-
this, on the circumcision or also on the uncir-

βυστίᾳ; Λέγομεν γὰρ, * [ὅτι] ἐλογισθῆ τῇ
circumcision? We say for, [that] was counted to the

Αβραὰμ ἡ πίστις εἰς δικαιοσύνην. Ὡς οὖν
Abraham the faith for righteousness. How then

ἐλογισθῆ; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ;
was it counted? in circumcision being, or in uncircumcision?

Οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ· καὶ
Not in circumcision, but in uncircumcision; and

σημεῖον ἐλάβε περιτομῆς, σφραγίδα τῆς δικαιο-
sign he received of circumcision, a seal of the righteous-

σύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς
ness of the faith of that in the uncircumcision; in order

τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόν-
that to be him a father of all of those believing

CHAPTER IV.

1 What, then, shall we say of Abraham, our FATHER according to the Flesh?

2 For if Abraham was justified by Works, he has a ground of boasting; but not before God;

3 for what says the SCRIPTURE? "And Abraham believed God, and it was accounted to him for Righteousness."

4 Now to HIM who works, the REWARD is not accounted as a Favor, but as a Debt;

5 but to HIM who does not work, but who believes on HIM who JUSTIFIES the UNGODLY, his FAITH is accounted for Righteousness.

6 Even as David also speaks of the BLESSEDNESS of the MAN to whom GOD accounts Righteousness apart from Works,

7 saying, "Happy are they whose INIQUITIES are forgiven, and Whose SINS are covered;

8 "happy is the Man to whom the Lord will not account Sin."

9 Is this BLESSEDNESS, then, on the CIRCUMCISION? or also on the UNCIRCUMCISION? for we affirm, FAITH was accounted to ABRAHAM for Righteousness.

10 How then was it accounted? When he was in Circumcision, or in Uncircumcision? Not in Circumcision, but in Uncircumcision.

11 And he received the Symbol of Circumcision, as a Seal of the RIGHTEOUSNESS of THAT FAITH which he had while in UNCIRCUMCISION; in order that he might be the Father of All uncircum-

* VATICAN MANUSCRIPT.—1. FATHER.—omit.

1. to have found—omit.

9. That

1. 1. Gen. ii. 2; Matt. iii. 9; John viii. 33, 39; 2 Cor. xi. 22.
2. 2. Gen. xv. 9; Gal. iii. 6; James ii. 23.
3. 3. Ps. cxviii. 3, 2.

4. Rom. xi. 6.

5. Josh. xxiv. 2.

11. Gen. xvii. 10.

των δι' ακροβυστίας, (εις το λογισθηναι * [και]
through uncircumcision, (in order that to be counted [also]

αυτοις την δικαιοσυνην,) ¹² και πατερα περιτο-
to them the righteousness,) and a father of circum-

μης, τοις ουκ εκ περιτομης μονον, αλλα και
cision, to those not from circumcision alone; but also

τοις στοιχουσι τοις ιχνεσι της εν ακροβυστια
to those treading in the footsteps of the in uncircumcision

πιστεως του πατρος ημων Αβρααμ. ¹³ Ου γαρ
faith of the father of us Abraham. Not for

δια νομου η επαγγελια τῷ Αβρααμ, η τῷ σπερ-
through law the promise to the Abraham, or to the seed

ματι αυτου, το κληρονομον αυτον ειναι κοσμου,
of him, that a possessor him to be (a world,

αλλα δια δικαιοσυνης πιστεως. ¹⁴ Ει γαρ οι εκ
but through a righteousness of faith. If for those of

νομου, κληρονομοι, κεκηνωται η πιστις, και
law, possessors, has been made void the faith, and

κατηργηται η επαγγελια. ¹⁵ δ γαρ νομος
has been multiplied the promise; the for law

οργην καταργαζεται ου γαρ ουκ εστι νομος,
wrath works out; where for not is law,

ουδε παραβασις. ¹⁶ Δια τουτο εκ πιστεως,
neither transgression. On account of this from faith,

ια κατα χαριν· εις το ειναι βεβαιαν την
so that according to favor; in order that to be sure the

επαγγελιαν παντι τῷ σπερματι, ου τῷ εκ του
promise to all the seed, not to that from the

νομου μονον, αλλα και τῷ εκ πιστεως Αβρααμ
law alone, but also to that from faith Abraham

δς εστι πατηρ παντων ημων· ¹⁷ (καθως γεγραπ-
who is a father of all of us; (even as it has been

ται· 'Οτι πατερα πολλων εθνων τεθεικα σε·)
written; That a father of many nations I have placed thee;)

κατεναντι ου επιστευσε θεου, του ζωοποιουντος
in presence of whom he believed of God, of that making alive

τους νεκρους, και καλουντος τα μη οντα ως
the dead ones, and calling the things not being as

οντα. ¹⁸ 'Ος παρ' ελπιδα εκ' ελπιδι επιστευ-
being. Who contrary to hope in hope believed,

σεν, εις το γενεσθαι αυτον πατερα πολλων
in order that to have become him a father of many

εθνων, (κατα το ειρημενον· Ουτως εσται το
nations, according to that having been spoken, Thus shall be the

σπερμα σου·) ¹⁹ και μη ασθενησας τη πιστει,
seed of thee;) and not having grown weak in the faith,

cised BELIEVERS; that the RIGHTEOUSNESS may be accounted to them;

12 and a Father of Circumcision, not only to those who are of Circumcision, but to those also who TREAD in the FOOTSTEPS of the FAITH of our FATHER ABRAHAM, which he had in Uncircumcision.

13 For the PROMISE to ABRAHAM and to his SEED, † that he should be an Inheritor of a World, was not through Law, but through a Righteousness of Faith.

14 † For if THOSE of the Law are Heirs, the FAITH becomes useless, and the PROMISE abrogated.

15 Besides, † the LAW works out Wrath; * but where Law is not, there is no Transgression.

16 On account of this it is from Faith, † that it may be according to Favor, † in order that the PROMISE might BE SURE to ALL the SEED; not to THAT of the LAW only, but to THAT of the Faith of Abraham, † who is a Father of us all,—

17 as it has been written, † "A Father of Many Nations I have constituted thee,"—in the presence of THAT God whom he believed, † who MAKES ALIVE the DEAD, and calls † THINGS not in BEING, as though EXISTING;

18 who, contrary to Hope, believed with Hope, that he should BECOME a Father of Many Nations, according to THAT which had been SPOKEN, † "Thus shall thy SEED be."

19 And not having grown weak in the FAITH,

* VATICAN MANUSCRIPT.—11. also—omit.

15. but where.

† 13. Gen. xvil. 4. &c., Ca'. iii. 70.

† 14. Gal. iii. 18.

† 15. Rom. iii. 20; v. 13,

20; vii. 5, 10, 11; 1 Cor. xv. 60; 2 Cor. iii. 7, 9;

Gal. iii. 10, 10; 1 John i. 4.

† 16. Rom.

iii. 24.

† 16. Gal. iii. 22.

† 16. Isa. li. 2; Rom. ix. 8.

† 17. Gen. xvii. 5.

† 17. Rom. viii. 11; Eph. ii. 1, 5.

† 17. Rom. ix. 20; 1 Cor. i. 18; 1 Pet. ii. 10.

Gen. xv. 5.

† 13.

*[ου] **κατενόησε** το **ἑαυτου** **σωμα** ***[ἤδη]** **νεκρ-**
[not] he regarded the of himself body [already] having
κρῶμερον, **ἐκατονταετης** **που** **ὑπαρχων**, **και** **την**
been deadened, an hundred years old thereabouts being, and the
νεκρωσιν **της** **μητρας** **Σαρρας**. **Ἐ****εις** **δε** **την**
deadness of the womb of Sarah; against and the
αταγγελιαν **του** **θεου** **ου** **διεκριθη** **τη** **απιστια**,
promise of the God not he disputed in the unbelief,
αλλ' **ενεδυναμωθη** **τη** **πιστει**, **δους** **δοξαν** **τω**
but was made strong in the faith, giving glory to the
θεῷ. **Ἐ****και** **πληροφορηθεις**, **ὅτι** **ὁ** **επηγγέλται**.
God, and having been fully assured, that what has been promised,
δυνατος **ἐστι** **και** **ποιησαι**. **Ἐ****Διο** ***[και]** **ἐλο-**
able he is also to do. Wherefore [also] it was
γισθη **αυτῷ** **εἰς** **δικαιοσύνην**. **Ἐ****Ουκ** **εγραφη** **δε**
counted to him for righteousness. Not it was written but
δι' **αυτου** **μονον**, **ὅτι** **ἐλογισθη** **αυτῷ**. **Ἐ****αλλα**
on account of him alone, that it was counted to him; but
και **δι'** **ἡμας**, **οἷς** **μελλει** **λογιζεσθαι**, **τοῖς**
also on account of us, to whom it is about to be counted, to those
πιστευουσιν **ἐπὶ** **τὸν** **ἐγειραντα** **Ἰησουν** **τὸν**
believing on the one having raised up Jesus the
κύριον **ἡμῶν** **ἐκ** **νεκρῶν**. **Ἐ****ὅς** **παρεδόθη** **δια**
Lord of us out of dead ones; who was delivered up on account of
τὰ **παράπτωματα** **ἡμῶν**, **και** **εγερθη** **δια** **τὴν**
the offences of us, and was raised up on account of the
δικαιοσιν **ἡμῶν**.
justification of us.

ΚΕΦ. ε'. δ.

Ἰ **Δικαιωθίντες** **οὐν** **ἐκ** **πίστεως**, **εἰρήνην**
Having been justified therefore by faith, peace
ἐχόμεν **πρὸς** **τὸν** **θεόν** **δια** **τοῦ** **κυρίου** **ἡμῶν**
we have with the God through the Lord of us
Ἰησοῦ **Χριστοῦ**. **Ἐ****δι'** **οὐ** **και** **τὴν** **προσαγωγήν**
Jesus Associated; through whom also the introduction
κοσμηκῆν ***[τῇ** **πίστει]** **εἰς** **τὴν** **χαρὶν** **ταύ-**
we have [by the faith] into the favor this,
τὴν, **ἐν** **ᾗ** **ἐστήκαμεν** **και** **καυχώμεθα** **ἐν**
in which we have stood; and we boast in
ἐλπίδι **τῆς** **δόξης** **τοῦ** **θεοῦ**. **Ἐ****Οὐ** **μόνον** **δε**,
hope of the glory of the God. Not alone and,
αλλα **και** **καυχώμεθα** **ἐν** **ταῖς** **θλίψεσιν**, **εἰδότες**
but also we boast in the afflictions, knowing
ὅτι **ἡ** **θλίψις** **ὑπομονὴν** **κατεργάζεται**, **ἡ** **δε**
that the affliction endurance works out, the and
ὑπομονὴ **δοκιμὴν**, **ἡ** **δε** **δοκιμὴ** **ἐλπίδα**, **ἡ** **δε**
endurance approbation, the and approbation hope, the and
ἐλπίς **οὐ** **καταίσχυει**, **ὅτι** **ἡ** **ἀγάπη** **τοῦ** **θεοῦ**
hope not is put to shame, because the love of the God

though he regarded HIS OWN Body as deadened, being somewhere about a Hundred years old, and the DEADNESS of Sarah's WOMB;

20 he did not dispute against the PROMISE of GOD, by UNBELIEF, but was made strong in the FAITH, giving Glory to GOD;

21 having been fully assured, That what has been promised, † he is able also to perform.

22 Therefore, it was accounted to him for Righteousness.

23 But † it was not written for him alone, That it was accounted to him,

24 but also for us, to whom it is about to be accounted, even to THOSE who BELIEVE † on HIM who RAISED UP Jesus OUR LORD from the Dead;

25 † who was delivered up on account of our OFFENCES, † and raised for OUR JUSTIFICATION.

CHAPTER V.

1 Having been justified, therefore, by Faith, we have † Peace with GOD, through our LORD Jesus Christ;

2 through whom, also we have been INTRODUCED into this FAVOR in which we stand; † and we boast in hope of the GLORY of GOD.

3 And not only so, but † we triumph also in AFFLICTIONS, † knowing That AFFLICTION works out Endurance;

4 † and ENDURANCE, Approval; and APPROVAL, Hope;

5 † and this HOPE is not put to shame, because

* VATICAN MANUSCRIPT.—19. not—omit.
2. in the FAITH—omit.

19. already—omit.

23 also—omit.

† 21. Ps. cxv. 3; Luke i. 37, 45; Heb. xi. 19.
† 22. Acts ii. 24; xiii. 30.
† 23. Isa. liii. 8, 6; Rom. iii. 25; v. 6; viii. 32, &c.
† 24. 1 Cor. x. 17; 1 Pet. i. 21.
† 25. Eph. ii. 4; Col. i. 20.
† 26. Heb. ii. 6.
† 27. 1 Cor. x. 41; 1 Cor. xii. 10; Phil. ii. 17; James i. 2, 12; 1 Pet. iii. 14.
† 28. 1 Cor. x. 12; 1 Pet. i. 20.

† 23. Rom. xv. 4; 1 Cor. x. 11.
† 24. 1 Cor. x. 17; 1 Pet. i. 21.
† 25. Eph. ii. 4; Col. i. 20.
† 26. Heb. ii. 6.
† 27. 1 Cor. x. 41; 1 Cor. xii. 10; Phil. ii. 17; James i. 2, 12; 1 Pet. iii. 14.
† 28. 1 Cor. x. 12; 1 Pet. i. 20.

ΕΚΚΕΧΥΤΑΙ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ἡμῶν ΔΙΑ ΠΝΕΥΜΑ-
has been poured out in the hearts of us through spirit
ΤΟΣ ἁγίου του δοθέντος ἡμιν. 6 * [Ετι] γὰρ
holy of that having been given to us. [Yet] for

Χριστος, οὐτῶν ἡμῶν ἀσθενῶν ἐτι, κατὰ και-
an Anointed one, being of us without strength still, according to a
ρον ὑπὲρ ἀσθενῶν ἀπεθάνε. 7 Μολις γὰρ
reason in behalf of impious ones he died. Scarcely for

ὑπὲρ δίκαιου τις ἀποθάνεται· ὑπὲρ γὰρ
in behalf of a just person any one will die; in behalf of though
του ἀγαθοῦ ταχὰ τις καὶ τολμᾷ ἀποθάνειν·
the good possibly some one even might dare to die;

8 συνιστῇσι δὲ τὴν ἑαυτοῦ ἀγαπὴν εἰς ἡμᾶς ὁ
recommends but the of himself love to us the
θεός, ὅτι, ἐτι ἁμαρτωλῶν οὐτῶν ἡμῶν, Χριστος
God, because, still sinners being of us, an Anointed one

ὑπὲρ ἡμῶν ἀπεθάνε. 9 Πολλῶ οὖν μᾶλλον,
in behalf of us died. By much then more,
δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθη-
having been justified now in the blood of him, we shall

σομεθα δι' αὐτοῦ ἀπο τῆς ὀργῆς. 10 Εἰ γὰρ
saved through him from the wrath. If for
ἐχθροὶ ὄντες κατηλλαγήμεν τῷ θεῷ διὰ τοῦ
enemies being we were reconciled to the God through the

θανάτου του υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλ-
death of the son of him, by much more having been
λαγέντες σωθησομεθα ἐν τῇ ζωῇ αὐτοῦ. 11 Οὐ
reconciled we shall be saved in the life of him. Not

μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ
only and, but also boasting in the God through
του κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν
the Lord of us Jesus Anointed, through whom now

τῇ καταλλαγῇ ἐλαβομεν. 12 Διὰ τούτου
the reconciliation we received. On account of this
ὥστε δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τον
as through one man into the sin

κόσμον εἰσηλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνα-
world entered, and through the sin the death;
τος· καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος
and thus to all men the death

διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον. 13 Ἀχρὶ γὰρ
passed through, in which all sinned. Till for
νομοῦ ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ
law sin was in world; sin but not

ἐλλογεῖται μὴ ὄντος νομοῦ. 14 Ἀλλ' ἐβασίλευ-
is counted not being law. But reigned
σεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως καὶ
the death from Adam till Moors and

ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιωματι
over those not having sinned in the likeness
τῆς παραβάσεως Ἀδὰμ· ὅς ἐστι τυπὸς του μελ-
of the transgression of Adam; who is a type of the one

† the LOVE of GOD has been
diffused in our HEARTS,
through THAT holy Spirit
which has been GIVEN to
us.

6 * Besides we being yet
helpless, Christ at the pro-
per Time, died in behalf of
the Ungodly.

7 Now scarcely on 1 -
half of a Just person will
any one die, though, possi-
bly, on behalf of the
GOOD, some one might
even venture to die.

8 ‡ But * GOD recom-
mends HIS OWN Love to
us, Because we being yet
Sinners, Christ died on our
behalf.

9 By much more, then,
having been now justified
‡ by his BLOOD, we shall,
through him, be saved
from WRATH.

10 For if, being Ene-
mies, ‡ we were reconciled
to GOD through the DEATH
of his SON, by how much
more, having become re-
conciled, shall we be saved
‡ by his LIFE?

11 And not only so, but
we even boast in GOD
through our LORD Jesus
Christ, through whom we
have now received the RE-
CONCILIATION;

12 For this reason,—as
‡ through One Man SIN
entered into the WORLD,
(in whom all sinned,) and
through SIN, ‡ DEATH; so
also, DEATH passed upon
All Men.

13 For till the Law, Sin
was in the World, but
‡ Sin is not accounted
where there is no Law.

14 DEATH, however,
reigned from Adam till
Moses, even over THOSE
who had not SINNED in the
SIMILITUDE of the TRANS-
GRESSION of Adam, ‡ who
is a Type of that BEING
ABOUT TO COME.

* VATICAN MANUSCRIPT.—Ω. If, then, we being yet helpless.
he recommends.

‡ 5. 2 Cor. i. 22; Gal. iv. 6; Eph. i. 13, 14.
‡ 9. Rom. iii. 25; Eph. ii. 13; Heb. ix. 14; 1 John i. 7.
v. 13, 19; Eph. ii. 16; Col. i. 20, 21.
‡ 12. Gen. iii. 6; 1 Cor. xv. 21.
Rom. iv. 15; 1 John iii. 4.

‡ 8. John xv. 11; 1 Pet. iii. 13; 1 John
‡ 10. 2 Cor.
‡ 10. John v. 26; xiv. 19; 2 Cor. i. 10, 11.
‡ 12. Gen. ii. 17; Rom. vi. 23; 1 Cor. xv. 21.
‡ 14. 1 Cor. xv. 21, 22, 45.

λυτῆς. ¹⁵ Ἀλλ' οὐχ ὡς τὸ παραπτῶμα οὕτως
 being short to come. But not as the fall, so
 * [καὶ] τὸ χάρισμα. Εἰ γὰρ τῷ τοῦ ἑνὸς
 [also] the gracious gift. If for by the of one one
 παραπτῶματι οἱ πολλοὶ ἀπέθανον, πολλὰ μάλ-
 fall the many died, by much more
 λον ἢ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ
 the favor of the God and the gift by favor by that
 τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολ-
 of the one man Jesus Anointed to the many
 λους ἐπερίσσευσε. ¹⁶ Καὶ οὐχ ὡς δι' ἑνὸς
 abounded. And not as through one
 ἁμαρτησάντος, τὸ δωρημα. Το μὲν γὰρ κρίμα,
 having sinned, the free gift. The indeed for sentence,
 ἐξ ἑνὸς εἰς κατακρίμα· τὸ δὲ χάρισμα, ἐκ
 from one to condemnation; the but gracious gift, from
 πολλῶν παραπτῶματων εἰς δικαιοσύνην. ¹⁷ Εἰ γὰρ
 many offences to righteousness. If for
 τῷ τοῦ ἑνὸς παραπτῶματι ὁ θάνατος ἐβασί-
 by the of the one fall the death reigned
 λευσε διὰ τοῦ ἑνὸς, πολλὰ μάλλον οἱ τὴν
 through the one, by much more those the
 περισσεῖαν τῆς χάριτος καὶ * [τῆς δωρεᾶς] τῆς
 abundance of the favor and [of the gift] of the
 δικαιοσύνης λαμβανόντες, ἐν ζωῇ βασιλεύσου-
 righteousness having received, in life shall reign
 σι διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ. ¹⁸ Ἀρα οὖν
 through the one Jesus Anointed. Indeed then
 ὡς δι' ἑνὸς παραπτῶματος, εἰς πάντας ἀνθρώ-
 as through one offence, on all men
 πους εἰς κατακρίμα· οὕτως καὶ δι' ἑνὸς δικαιο-
 to condemnation; so also through one righteous-
 ματος, εἰς πάντας ἀνθρώπους εἰς δικαιοσύνην
 ness, on all men to a justification
 [ζῆς]. ¹⁹ Ὡς γὰρ διὰ τῆς παρακοῆς τοῦ
 of life. As for through the disobedience of the
 ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ
 one man sinners were constituted the
 πολλοί· οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς
 many; so also through the obedience of the one
 δίκαιοι κατασταθήσονται οἱ πολλοί.
 righteous persons shall be constituted the many.
²⁰ Νόμος δὲ παρεῖσθλην, ἵνα πλεονασῇ τὸ
 Law but supervened, so that might abound the
 παραπτῶμα· οὐ δὲ ἐπλεονασεν ἡ ἁμαρτία,
 offence; where but abounded the sin,
 ὑπερεπερίσσευσεν ἡ χάρις· ²¹ ἵνα ὥς περ ἐβασί-
 superabounded the favor; that as reigned
 λευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ
 the sin in the death, so also the
 χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰω-
 favor might reign through righteousness into life age-
 νων, διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.
 lasting, through Jesus Anointed the Lord of us.
 ΚΕΦ. 5. 6. ¹ Τί οὖν ἐροῦμεν· ἐπιμενωμένον
 What then shall we say? ought we to continue
 τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονασῇ; ² Μὴ
 in the sin, so that the favor may abound? Not

15 But not as the FALL, so is the GRACIOUS GIFT. For if by the FALL of the ONE, the MANY died, much more the FAVOR of GOD, even THAT Gracious GIFT by the ONE Man, Jesus Christ, abounded to the MANY.

16 And not as through One having sinned, is the FREE GIFT. For indeed the SENTENCE was from One to Condemnation; but the GRACIOUS GIFT is from Many Offences to Righteousness.

17 Besides, if by the FALL of the ONE, DEATH reigned through that ONE; much more will THOSE HAVING RECEIVED the ABUNDANCE of the FAVOR and the RIGHTEOUSNESS reign in Life through the ONE—the * Anointed Jesus.

18 Therefore, indeed, as through One Offence, sentence came on All Men to Condemnation; so also, through One Righteous act, sentence came on All Men to Justification of Life.

19 For as through the DISOBEDIENCE of ONE Man, the MANY were constituted Sinners, so even through the OBEEDIENCE of the ONE, the MANY will be constituted Righteous.

20 And Law supervened, so that the OFFENCE might abound; but where SIN abounded, FAVOR superabounded;

21 that as SIN reigned by DEATH, so also FAVOR might reign through Righteousness for aionian Life, through the * Anointed Jesus, our LORD.

CHAPTER VI.

1 What then shall we say? Ought we to continue in SIN that FAVOR may abound?

* VATICAN MANUSCRIPT.—15. also—omit.

Jesus. 21. Christ Jesus our Lord.

1. 15. Isa. liii. 11; Matt. xx. 28; xvi. 28.

17. of the gift—omit.

17. Christ

18. John xii. 32; Heb. ii. 9.

John xv. 22; Rom. iii. 20; iv. 15; vii. 8; Gal. iii. 19, 23.

20. Luke vii. 47; 1 Tim. i. 14.

γενοίτο. Οἵτινες ἀπεθανομεν τῇ ἁμαρτίᾳ, πῶς
let it be. Who we died by the sin, how

εἰς (ἡ)σμεν ἐν αὐτῇ. ³ ἢ ἀγνοεῖτε, ὅτι ὅσοι
still shall we live in it? Or are you ignorant, that as many as

εβαπτισθημεν εἰς Χριστὸν * [Ἰησοῦν,] εἰς τὸν
were dipped into Anointed [Jesus,] into the

θανάτον αὐτοῦ εβαπτισθημεν; ⁴ Συνεταφύμεν
death of him were dipped? We were buried together

οὖν αὐτῷ δια τοῦ βαπτίσματος εἰς τὸν θάνατον
therefore with him through the dipping into the death,

τοῦ, ἵνα ὡς περ ἠγέρθη Χριστὸς ἐκ νεκρῶν
that as was raised up Anointed out of dead ones

δια τῆς δόξης τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν
through the glory of the father, so also we in

καινότητι ζωῆς περιπατήσωμεν. ⁵ Εἰ γὰρ συμ-
newness of life should walk. If for planted

φυτοὶ γεγόναμεν τῷ ὁμοιωματι τοῦ θανάτου
together we have become in the likeness of the death

αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα.
of him, certainly also of the resurrection we shall be,

⁶ τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμεῶν ἀνθρώ-
this knowing, that the old of us man

πὸς συνεσταύρωθη, ἵνα καταργηθῇ τὸ
was crucified with, that might be rendered powerless the

σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεῖν ἡμᾶς
body of the sin, of the no longer to be enslaved us

τῇ ἁμαρτίᾳ. ⁷ ὁ γὰρ ἀποθάνων δεδικαιώται ἀπὸ
in the sin; he for having died has been justified from

τῆς ἁμαρτίας. ⁸ Εἰ δὲ ἀπεθανομεν σὺν Χριστῷ,
the sin. If but we died with Anointed,

πιστευομεν, ὅτι καὶ συζηήσωμεν αὐτῷ, ⁹ εἰδοτες,
we believe, that also we shall live with him, knowing,

ἔτι Χριστὸς ἐγέρθει ἐκ νεκρῶν, οὐκέτι ἀποθ-
that Anointed having been raised out of dead ones, no longer dies;

νήσκει θάνατος αὐτοῦ οὐκέτι κυριεύει. ¹⁰ Ὁ
death of him no longer lords over. Which

γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ;
for he died, by the sin he died once for all;

ὁ δὲ ζῇ, ζῇ τῷ θεῷ. ¹¹ Οὕτως καὶ ὑμεῖς
which but he lives, he lives by the God. So also you

λογίζεσθε ἑαυτοὺς νεκροὺς μὲν τῇ ἁμαρτίᾳ,
count yourselves dead ones indeed by the sin,

ζῶντας δὲ τῷ θεῷ, ἐν Χριστῷ Ἰησοῦ.
living ones but by the God, in Anointed Jesus.

¹² Μὴ οὖν βασιλευετω ἡ ἁμαρτία ἐν τῷ
Not therefore let reign the sin, in the

θνήτῳ ὑμῶν σωματι, εἰς τὸ ὑπακούειν ¹³ μὴ δὲ
mortal of you body, in order that to obey; nor

² By no means. How shall we, who have died by sin, live any longer in it?

³ Or are you ignorant, that as many as have been immersed into Christ, have been immersed into his DEATH?

⁴ We have therefore been & entombed with him by the IMMERSION into that DEATH; that as Christ was raised out of the Dead by the & GLORY of the FATHER, so also for should walk in a New Life.

⁵ & For if we have been planted together in the LIKENESS of his DEATH, certainly we shall be also in that of his RESURRECTION;

⁶ * knowing this, That & our OLD Man was crucified with him, so that the BODY of SIN may be rendered powerless; that we may no longer be EN-SLAVED to SIN;

⁷ for & HE who DIED has been justified from SIN.

⁸ & And if we die with Christ, we believe That we shall also live with him;

⁹ knowing that & Christ, having been raised from the Dead, dies no more; Death no longer lords it over him.

¹⁰ For [the death] which he died, & he died by SIN once; but [the life] which he lives, he lives by GOD.

¹¹ Thus also do you account yourselves dead indeed by SIN, & but living by GOD in the * Anointed Jesus.

¹² & Let not SIN, therefore, reign in your MORTAL Body, in order * to OBEY its DESIRE;

¹³ FOR YOUR

* VATICAN MANUSCRIPT.—3. Jesus—omit. DRIS:ES.

† 2. ver. 11; Rom. vii. 4; Gal. ii. 10; vi. 14. Col. ii. 12. † 4. John ii. 11; xi. 40. 24; vi. 14; Eph. iv. 23; Col. iii. 5, 9. † 9. Rev. i. 12. † 10. Heb. ix. 23, 28. exix. 133.

11. Christ Jesus.

12. to obey its

† 2. Col. iii. 8; 1 Pet. ii. 24. † 4. † 5. Phil. iii. 10, 11. † 6. Gal. ii. 20; v. 7. 1 Pet. iv. 1. † 8. 2 Tim. ii. 12. † 11. Gal. ii. 19. † 12. Psa. xix. 13;

παριστάνετε τα μέλη ὑμῶν ὅπλα ἀδικίας
present you the members of you weapons of unrighteousness
τῇ ἀμαρτίᾳ· ἀλλὰ παρστήσατε ἑαυτοὺς τῷ
to the sin; but present you yourselves to the
θεῷ, ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν
God, as out of dead ones living, and the members of you
ὅπλα δικαιοσύνης τῷ θεῷ. ¹⁴ Ἀμαρτία γὰρ
weapons of righteousness to the God. Sin for
ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπο νόμον,
of you not shall lord over; not for you are under Law,
ἀλλ' ὅπο χάριν. ¹⁵ Τι οὖν; ἀμαρτήσομεν, ὅτι
but under favor. What then? shall we sin, because
οὐκ ἐσμεν ὑπο νόμον, ἀλλ' ὅπο χάριν; Μὴ γε-
not we are under Law, but under favor? Not γε-
νοίτο. ¹⁶ Οὐκ οἴδατε, ὅτι ὃ παριστάνετε
is be. Not you know, that to whom you present
ἑαυτοὺς δούλους εἰς ὑπακοήν, δούλοι ἐστε ὃ
yourself slaves for obedience, slaves you are to whom
ὑπακούετε, ἥτοι ἀμαρτίας εἰς θάνατον, ἢ
you are obedient, whether of sin to death, or
ὑπακοῆς εἰς δικαιοσύνην; ¹⁷ Χάρις δὲ τῷ θεῷ,
of obedience to righteousness? Thanks but to the God,
ὅτι ἦτε δούλοι τῆς ἀμαρτίας, ὑπήκουσατε δὲ
that you were slaves of the sin, you obeyed yet
ἐκ καρδίας εἰς ὃν παρεδόθητε τυπὸν διδασχῆς.
from heart into which you were delivered a form of teaching.
¹⁸ Ἐλευθερωθέντες δὲ ἀπο τῆς ἀμαρτίας, ἐδου-
Having been freed and from the sin, you were
λωθῆτε τῇ δικαιοσυνῇ. ¹⁹ (Ἀνθρωπίνῳ λεγῶ,
enslaved to the righteousness. (According to man I speak,
δὴ τὴν ἀσθενειαν τῆς σαρκὸς ὑμῶν.) Ὁς
on account of the weakness of the flesh of you.) As
περ γὰρ παρστήσατε τὰ μέλη ὑμῶν δούλα τῇ
for you presented the members of you slaves to the
ἀκαρτίᾳ καὶ τῇ ανομίᾳ * [εἰς τὴν ανομίαν·]
unlawfulness and to the iniquity [for the iniquity,]
οὕτω νῦν παρστήσατε τὰ μέλη ὑμῶν δούλα τῇ
so now present you the members of you slaves to the
δικαιοσυνῇ εἰς ἁγιασμόν. ²⁰ Ὅτε γὰρ δούλοι
righteousness for sanctification. When for slaves
ἦτε τῆς ἀμαρτίας, ἐλευθεροὶ ἦτε τῇ δικαιοσυνῇ.
you were of the sin, free you were to the righteous-
νῃ. ²¹ Τίνα οὖν καρπὸν εἶχετε τότε; ἐφ' οἷς
ness. What therefore fruit had you then? in the things
νῦν ἐκαίσχυνεσθε· τὸ γὰρ τέλος ἐκείνων, θάνα-
now you are ashamed; the for end of those, death.
τος. ²² Νῦν δὲ ἐλευθερωθέντες ἀπο τῆς ἀμαρ-
Now but having been freed from the sin,
τίας, δουλῶντες δὲ τῷ θεῷ, ἐχετε τὸν καρ-
having been enslaved and to the God, you have the fruit

† MEMBERS to SIN, as In-
struments of Iniquity;
but † present yourselves to
God, † as if alive from the
Dead, and your † Members
to God, as Instruments of
Righteousness.

¹⁴ For † Sin shall not
lord it over You; for you
are not under Law, but
under Favor.

¹⁵ What then? † Should
we sin, † Because we are
not under Law, but under
Favor? By no means.

¹⁶ Do you not know,
That † to whom you pre-
sent yourselves Slaves for
Obedience, his Slaves you
are to whom you are obe-
dient, whether of Sin to
Death, or of Obedience to
Righteousness?

¹⁷ But thanks to God,
That though you were
Slaves of sin, yet you
obeyed from the Heart
† that Mould of Instruc-
tion into which you were
delivered;

¹⁸ and, † having been
emancipated from SIN, you
became subservient to
RIGHTHOUSNESS.

¹⁹ (I speak humanly,
because of the WEAKNESS
of your FLESH;) for as
you presented your MEM-
BERS enslaved to IMPU-
RITY and INIQUITY, so
now present your MEM-
BERS bound to RIGHTE-
OUSNESS for Sanctification.

²⁰ For when you were
Slaves of SIN, you were
free as to RIGHTHOUS-
NESS.

²¹ What Fruit, there-
fore, had you at that time
in things of which you are
now ashamed? † for the
END of those things is
Death.

²² But now, having
been emancipated from
SIN, and having become
bound to God, you have

* VATICAN MANUSCRIPT.—13. as if alive.
19. for the INIQUITY—omit.

13. Members.

13. Should we sin.

† 13. Rom. vii. 5; Col. iii. 5; James iv. 1.

† 13. Rom. xii. 1; 1 Pet. ii. 24; iv. 2.

† 14. Rom. vii. 4, 5; viii. 1; Gal. v. 18.

† 15. 1 Cor. ix. 21.

† 16. Matt. vi. 24;

John viii. 24; 1 Pet. ii. 19.

† 17. 2 Tim. i. 12.

† 18. John viii. 23; 1 Cor. vii. 23.

Gal. v. 1; 1 Pet. ii. 16.

† 21. Rom. i. 32.

πον ὑμῶν εἰς ἁγιασμόν· το δε τέλος, ζῶν αἰώνιον. ²³ Τα γὰρ ὀφώνια τῆς ἁμαρτίας, θανάτος· το δε χάρισμα του θεου, ζῶν αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

your FRUIT in Sanctification, and the END ætæonial Life.

²³ For † the WAGES of SIN is Death; † but the GRACIOUS GIFT of GOD is ætæonial Life, by the Anointed Jesus, our LORD.

CHAPTER VII.

ΚΕΦ. Ζ'. 7.

¹ Ἡ ἀγνοεῖτε, ἀδελφοί, (γινώσκουσιν γὰρ ὅτι ὁ νόμος κυριεύει του ἀνθρώπου, ἐφ' ὅσον χρόνον ζῇ· ² Ἡ γὰρ ὑπὸ ἀνδρός γυνὴ τῷ ζῶντι ἀνδρὶ δεδεσμένη ἐστίν· ἐὰν δὲ ἀποθῇ ὁ ἀνὴρ, κατηργεῖται ἀπὸ του νόμου του ἀνδρός. ³ Ἀρα οὖν ζῶντος του ἀνδρός μοιχαλὶς χρηματίζει, ἐὰν γενήται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθῇ ὁ ἀνὴρ, ἐλευθερὰ ἐστὶν ἀπὸ νόμου, του μὴ εἶναι αὐτὴν μοιχαλὶδα, γενόμενῃ ἀνδρὶ ἑτέρῳ. ⁴ Ὡστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ του σώματος του Χριστοῦ, εἰς το γένεσθαι ὑμᾶς ἑτέροι, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ θεῷ. ⁵ Ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τα παθήματα τῶν ἁμαρτιῶν, τα διὰ του νόμου, ἐνεργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς το καρποφορήσαι τῷ θανάτῳ. ⁶ Νυνὶ δὲ κατηργηθῆμεν ἀπὸ του νόμου, ἀποθανόντες, ἐν ᾧ κατεχομεθα· ὥστε δουλεύειν ἡμᾶς ἐν καινοτητί πνεύματος, καὶ οὐ παλαιότητι γραμματος. ⁷ Τί οὖν ἐροῦμεν· ὁ νόμος ἁμαρτία;

¹ Are you ignorant, Brethren, (for I am speaking to those who are acquainted with Law,) That the LAW controls a MAN for as long a Time as he lives?

² Hence † the MARRIED Woman is bound by LAW to the LIVING Husband; but if the HUSBAND die, she is released from the LAW of the HUSBAND.

³ So then, † while the HUSBAND is living, she will be declared an Adulteress, if she belong to another Man; but if the HUSBAND die, she is free from the LAW; so that she is not an Adulteress, though she belong to another Man.

⁴ Therefore, my Brethren, you also were † put to death by the LAW, through the BODY of the ANOINTED one, in order that you may BELONG to another,—to HIM who was RAISED from the Dead, that we should † bring forth fruit to GOD.

⁵ For when we were in the FLESH, those SINFUL PASSIONS, which were through the LAW, † worked in our MEMBERS † BRINGING FORTH FRUIT to DEATH.

⁶ But now, having died, we are released from the LAW, by which we were held; so that we may serve † in Newness of Spirit, and not in Oldness of Letter.

⁷ What then shall we say? Is the LAW Sin? By

† 23. Gen. ii. 17; Rom. v. 12; James i. 15. † 23. Rom. ii. 7; v. 17, 21; 1 Pet. i. 4.
† 2. 1 Cor. vii. 39. † 2. Matt. v. 32. † 4. Rom. viii. 2; Gal. ii. 19; v. 18; Eph. ii. 15; Col. ii. 14. † 4. Gal. v. 22. † 5. Rom. vi. 13. † 5. Rom. vi. 21; Gal. v. 19;
James i. 15. † 6. Rom. ii. 29; 3 Cor. iii. 6.

Μη γενοιτο· αλλα την αμαρτιαν ουκ εγνων, ει
Not let it be; but the sin not I knew, if
μη δια νομου την τε γαρ επιθυμιαν ουκ ηδειν,
not through law, the even for strong desire not I knew,
ει μη ο νομος ελεγεν· Ουκ επιθυμησης.
if not the law said; Not thou shalt lust.

Ἀφορμὴν δὲ λαβούσα ἡ ἀμαρτία, δια τῆς ἐν-
Opportunity and having taken the sin, through the com-
τολῆς κατεργασατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν·
m-ment worked out in me all strong desire;
χωρὶς γὰρ νομοῦ ἀμαρτία νεκρά. Ἐγὼ δὲ
apart from for law sin dead. I and

ἔζων χωρὶς νομοῦ ποτὲ ἐλθούσης δὲ τῆς
was alive apart from law then; having come but the
ἐντολῆς, ἡ ἀμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπεθα-
commandment, the sin lived again, I and died;
νον·¹⁰ καὶ εὗρεθί μοι ἡ ἐντολὴ ἢ εἰς ζωὴν,
and was found by me the commandment that for life,

αὕτη εἰς θάνατον. Ἡ γὰρ ἀμαρτία ἀφορμὴν
came for death. The for sin opportunity
λαβούσα, δια τῆς ἐντολῆς ἐξηπάτησε με,
having taken, through the commandment deceived me,
καὶ δι' αὐτῆς ἀπέκτεινεν. Ὡστε ὁ μὲν
and through it killed. So that the indeed

νόμος ἅγιος, καὶ ἡ ἐντολὴ ἅγια καὶ δίκαια καὶ
law holy, and the commandment holy and just and
ἀγαθὴ. ¹³Τὸ οὖν ἀγαθόν, ἐμοὶ γέγονε θάνατος;
good. That then good thing, to me has become death;

Μη γενοιτο· αλλα ἡ ἀμαρτία· ἵνα φανῇ
Not let it be; but the sin, so that it might appear
ἀμαρτία, δια τοῦ ἀγαθοῦ μοι κατεργαζομένη
sin, through the good to me working out

θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἀμαρτω-
death, so that might become in excess a sinner
λὸς ἡ ἀμαρτία δια τῆς ἐντολῆς. ¹⁴Ὅτι οὖν
the sin through the commandment. We know

γὰρ, ὅτι ὁ νόμος πνευματικὸς ἐστίν· ἐγὼ δὲ
for, that the law spiritual is; I but
σαρκίνος εἰμι, πεπραμένος ὑπὸ τὴν ἀμαρτίαν.
fleshly am, having been sold under the sin.

¹⁵Ὅ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὁ
What for I work out, not I know; not for what
θελῶ, τοῦτο πράσσω· ἀλλ' ὁ μισῶ, τοῦτο
I wish, this I practise; but what I hate, this

ποίω. ¹⁶Εἰ δὲ ὁ οὐ θελῶ, τοῦτο ποίω, συμ-
I do If but what not I wish, this I do, I as-
φῆμι τῷ νόμῳ, ὅτι καλός. ¹⁷Νυνὶ δὲ οὐκέτι
sent to the law, that excellent. Now but no longer

ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκουσα ἐν
I work out it, but the dwelling in

no means. Indeed, I did not know sin except through Law; for even STRONG DESIRE I had not known, if the LAW had not said, "Thou shalt not covet."

8 But SIN having taken Opportunity, through the COMMANDMENT, worked in me ALL Strong desire. Apart from Law, however, Sin is dead;

9 and I was formerly living apart from Law; but the COMMANDMENT having come, SIN lived again, and I died;

10 and THAT COMMANDMENT intended I for Life, the same was found by me for Death.

11 For SIN having taken Opportunity, through the COMMANDMENT, deceived me, and through it killed me.

12 And so the LAW indeed is holy, and the COMMANDMENT holy, and just, and good.

13 That good thing, then, has become Death to me? By no means, but SIN has; that SIN might be manifest, through that GOOD thing producing Death to me; so that SIN, through the COMMANDMENT, might become an exceedingly great Sinner.

14 Besides, we know That the LAW is spiritual; but I am fleshly, I having been sold under SIN.

15 For what I work out, I do not approve; since I do not practise what I desire; but what I hate, this I do.

16 But if what I desire not, this I do, I assent to the LAW, That it is excellent;

17 and now, no longer I am working it out, but the SIN * DWELLING in me.

* VATICAN MANUSCRIPT.—17. INDWELLED IN ME.

† 7. Rom. iii. 20.
† 8. 1 Cor. xv. 56.
† 9. 1 Cor. xix. 28, 137; 1 Tim. i. 8.
Gal. v. 17

† 7. Exod. xx. 17, Deut. v. 21; Acts xx. 33; Rom. xiii. 9.
† 8. Lev. xviii. 5; Ezek. ix. 11, 13, 21; 2 Cor. iii. 7.
† 9. 1 Kings xxi. 20, 25; 2 Kings xvii. 17.

† 12. Pan.
† 13. Pan.

εμοι ἁμαρτια. ¹⁸ Οἶδα γαρ, ὅτι οὐκ οἰκει ἐν
me sin. I know for, that not dwells in
εμοι, τούτ' ἐστὶν ἐν τῇ σαρκὶ μου, αγαθόν· το
me, this is in the flesh of me, a good thing; the

γὰρ θελεῖν παρακατεῖται μοι, τὸ δὲ κατεργάζεσθαι
for to will is present with me, the but to work out

τὸ καλόν, οὐχ εὕρισκω. ¹⁹ Οὐ γὰρ ὁ θελῶ,
the excellent, not I know. Not for what I wish,

ποιῶ αγαθόν· ἀλλ' ὁ οὐ θελῶ κακόν, τούτο
I do a good thing; but what not I wish an evil thing, this

πράσσω. ²⁰ Εἰ δὲ ὁ οὐ θελῶ * [ἐγώ,] τούτο
I practise. If but what not wish [I,] this

ποιῶ, οὐκετι ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ
I do, no longer I work out it, but the

οἰκουσα ἐν εμοι ἁμαρτια. ²¹ Εὕρισκω ἀρὰ τὸν
dwelling in me sin. I find therefore the

νόμον τῷ θελοντὶ ἐμοὶ ποιεῖν τὸ καλόν, ὅτι
law in the wishing to me to do the excellent, because

εμοὶ τὸ κακὸν παρακατεῖται. ²² Συνῆδομαι γὰρ
with me the evil thing lies near. I am pleased for

τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἐσω ἄνθρωπον
with the law of the God according to the inside man;

²³ βλεπῶ δὲ ἕτερον νόμον ἐν τοῖς μέλεσι μου
I see but another law in the members of me

ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοῦς μου, καὶ
warring against the law of the mind of me, and

αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῇ
making a captive me to the law of the sin to that

ὅντι ἐν τοῖς μέλεσι μου. ²⁴ Τалаίπωρος ἐγὼ
existing in the members of me. Wretched I

ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ
man; who me will rescue from the body of the

θανάτου τούτου; ²⁵ Εὐχαριστῶ τῷ θεῷ διὰ
death this? I thank the God by means of

Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. Ἀρὰ οὖν
Jesus Anointed of the Lord of us. So then

αὐτὸς ἐγὼ τῷ μὲν νοί δουλεύω νόμῳ θεοῦ
myself I with the indeed mind am in servitude to a law of God;

τῇ δὲ σαρκί, νόμῳ ἁμαρτίας. ΚΕΦ. η'. 8.
with the but flesh, to a law of sin.

¹ Οὐδὲν ἀρὰ νῦν κατακριμα τοῖς ἐν Χριστῷ
No therefore now condemnation to those in an Anointed

Ἰησοῦ. ² Ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς
Jesus. The for law of the spirit of the life

ἐν Χριστῷ Ἰησοῦ, ἠλευθέρωσε με ἀπο τοῦ
by an Anointed Jesus, freed me from the

νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. ³ Το γὰρ
law of the sin and of the death. The for

18 For I knew That in me, that is, in my FLESH, there dwells no good thing; for to DESIRE is present with me, but to WORK OUT what is EXCELLENT I find not.

19 For I do not the good which I desire, but the evil which I desire not, this I practise.

20 But if what I desire not, this I do, I no longer work it out, but the SIN DWELLING in me.

21 I find therefore this LAW, when I am willing to do RIGHT, That the WRONG lies near me.

22 For I am pleased with the LAW of * God according † to the INWARD Man;

23 but ‡ I perceive Another LAW in † my MEMBERS, warring against the LAW of my MIND, and making me a captive to THAT LAW of SIN EXISTING in my MEMBERS.

24 Wretched Man that I am! who will rescue Me from † this BODY of DEATH?

25 † * Thanks to GOD, by means of Jesus CHRIST, our LORD. Consequently, then, indeed, I myself, by the MIND, am in subjection to the Law of God, but by the FLESH to the Law of SIN.

CHAPTER VIII.

1 There is then No Condemnation now to THOSE in the Anointed Jesus;

2 for † the LAW of the SPIRIT of LIFE by the Anointed Jesus, liberated * me from the LAW of SIN and of DEATH.

* VATICAN MANUSCRIPT.—20. I—ομή. 2. thee.

22. the MIND.

23. Thanks to God.

† 24. There seems to be here an allusion to an ancient custom of certain tyrants, who bound a dead body to a living man, and obliged him to carry it about, till the contagion from the putrid mass took away his life.—Clarke.

‡ 18. Gen. vi. 5; viii. 21.

‡ 23. Rom. vi. 12, 16.

‡ 22. 2 Cor. iv. 10; Eph. iii. 16; Col. iii. 9, 10.

‡ 23. 1 Cor. xv. 57.

‡ 2. John viii. 26;

Gal. v. 17

Rom. vi. 18, 22; Gal. ii. 19; y. 1.

ἀδυνατον του νομου, εν ᾧ ἡσθενει δια της
 inability of the law, in that it was weak through the
 σαρκος, ὁ θεος τον ἑαυτου υιον πεμψας εν ὁμοι-
 flesh, the God the of himself son having sent in a form
 ὁμοιᾳ σαρκος ἁμαρτίας, και περι ἁμαρτίας,
 of flesh of sin, and on account of sin,
 κατεκρινε την ἁμαρτιαν εν τη σαρκι· ἵνα το
 condemned the sin in the flesh; so that the
 δικαιοσύνη του νομου πληρωθῇ εν ἡμῖν, τοῖς μη
 righteousness of the law might be fulfilled by us, by those not
 according to flesh walking, but according to
 πνεύμα. Ὁι γὰρ κατα σαρκα ὄντες, τα
 spirit. Those for according to flesh being, the things

της σαρκος φρονουσιν· οἱ δὲ κατα πνεύμα,
 of the flesh are minding; those but according to spirit,
 τα του πνεύματος. Το γὰρ φρονημα της
 the things of the spirit. The for mind of the

σαρκος, θάνατος· το δὲ φρονημα του πνεύμα-
 flesh, death; the but mind of the spirit,
 τος, ζωη και ειρηνη. Διότι το φρονημα της
 life and peace. Because the mind of the

σαρκος, ἐχθρα εἰς θεον· τῇ γὰρ νόμῳ του θεου
 flesh, enmity to God; to the for law of the God
 οὐχ ὑποτασσεται, οὐδὲ γὰρ δύναται. Ὁι δὲ ἐν
 not it is subject, neither for it is able; those and in
 σαρκὶ ὄντες, θεῷ ἀρεσάι οὐ δύναται. Τῆς
 flesh being, to God to be pleasing not they are able. You

δὲ οὐκ ἐστε ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἴπερ
 but not are in flesh, but in spirit, if indeed
 πνεύμα θεοῦ οἰκεῖ ἐν ὑμῖν. Εἰ δὲ τις πνεύμα
 spirit of God dwells in you. If and any one spirit

Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἐστὶν αὐτοῦ.
 of an Anointed cannot has, he not is of him.
 10 Εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν
 If but an Anointed in you, the indeed body dead

δι' ἁμαρτίας· τὸ δὲ πνεύμα ζωὴ διὰ
 with respect to sin; the but spirit life with respect to
 δικαιοσύνην. 11 Εἰ δὲ τὸ πνεύμα του ἐγείραν-
 righteousness. If but the spirit of him having raised

τες ἡμᾶς ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγεί-
 up James out of dead ones dwells in you, he having
 ρας τὸν Χριστὸν ἐκ νεκρῶν, ζωοποιήσει και
 indeed the Anointed out of dead ones, will make alive also

τα θνητά σῶματα ὑμῶν, διὰ τὸ ἐνοικεῖν αὐτοῦ
 the mortal bodies of you, through the indwelling of him
 πνεύμα ἐν ὑμῖν.

12 Ἀρα οὖν, ἀδελφοί, οφείλεται εἶμεν οὐ τῇ
 so then, brethren, debtors we are not to the
 σαρκί, του κατα σαρκα ζῆν. 13 Εἰ γὰρ
 flesh, of the according to flesh to live. If for

3 For [what was IM-
 POSSIBLE for the LAW, in
 that it was weak through
 the FLESH, †GOD, having
 sent his OWN Son in a
 Form of the Flesh of Sin,
 even [by an offering] for
 Sin, condemned SIN in the
 FLESH;

4 so that the RIGHTE-
 OUSNESS of the LAW may
 be fulfilled by us, who are
 WALKING, not according
 to Flesh, but according to
 Spirit.

5 For †THOSE who
 LIVE according to Flesh,
 are minding the THINGS
 of the FLESH; but THOSE
 who live according to
 Spirit, †the THINGS of the
 SPIRIT.

6 †For the MIND of the
 FLESH is Death; but the
 MIND of the SPIRIT is Life
 and Peace.

7 Because the MIND of
 the FLESH is †Enmity to
 God; for to the LAW of
 God it is not subject;
 †nor, indeed, can it be.

8 THOSE, then, who
 ARE in a Sensual state, are
 unable to please God.

9 But you are not Sen-
 sual, but Spiritual, because
 †the Spirit of God dwells
 in you. But if any one
 possess not †the Spirit of
 Christ, he is not of him.

10 And if Christ be in
 you, the BODY indeed is
 dead as to Sin; but the
 SPIRIT is Life as to Right-
 eousness.

11 And if the SPIRIT OF
 †HIM who RAISED Jesus
 from the Dead dwell in
 you, †HE who RAISED
 *Christ from the Dead,
 will also make alive your
 MORTAL Bodies, through
 the INDWELLING of his
 Spirit within you.

12 †So then, Brethren,
 we are not Debtors to the
 FLESH, to live according
 to the Flesh.

* VATICAN MANUSCRIPT.—11. Christ.

† 2. Acts xlii. 30; Rom. iii. 20; Heb. vii. 13, 10; x. 1, 2, 10, 14.
 Cor. v. 21. † 2. John iii. 6, 1 Cor. ii. 14. † 5. Gal. v. 22, 23:
 16; ver. 13; Gal. vi. 8. † 7. James iv. 4. † 9. 1 Cor. iii.
 16; vi. 16. † 2. Gal. iv. 6 Phil. i. 14. † 11. Acts ii. 34.
 8; 1 Cor. vi. 14, 2 Cor. iv. 14. Eph. ii. 8. † 12. Rom. vi. 7, 14.

† 3. Gal. iii. 13; 3
 † 6. Rom. vi.
 † 9. 1 Cor. iii.
 † 11. Rom. vi. 4.

κατα σαρκα ζητε, μελλετε αποθνησκειν* ει
according to flesh you live, you are about to die; if
δε πνευματι τας πραξεις του σωματος θανα-
but by spirit the practices of the body you put
τουτε, ζήσεσθε. 14 'Οσοι γαρ πνευματι θεου
to death, you shall live. As many as for by spirit of God
αγονται, ούτοι εισιν υιοί θεου. 15 Ου γαρ ελα-
are led, these are sons of God. Not for you
βετε πνευμα δουλειας πάλιν εις φοβον, αλλ'
received a spirit of bondage back to fear, but
ελαβετε πνευμα υιοθεσιας, εν 'φ κραζομεν*
you received a spirit of sonship, by which we cry,
Αββα, ο πατηρ. 16 Αυτο το πνευμα συμμαρτυ-
Abba, the father. Itself the spirit testifies toge-
ρει τω πνευματι ήμων, οτι εσμεν τεκνα θεου.
ther with the spirit of us, that we are children of God.
17 Ει δε τεκνα, και κληρονομοι* κληρονομοι μεν
If and children, also heirs; heirs indeed
θεού, συγκληρονομοι δε Χριστου* ειπερ συμ-
of God, joint-heirs and of an Anointed; if indeed we suf-
πασχομεν, ινα και συνδοξασθωμεν. 18 Λογιζο-
fer with, so that also we may be glorified with. I reckon
μαι γαρ, οτι ουκ αξια τα παθηματα του νυν
for, that not comparable the sufferings of the now
καιρου προς την μελλουσαν δοξαν αποκαλυφθη-
season with the being about glory to be revealed
ναι εις ήμας. 19 'Η γαρ αποκαταδοκια της κτι-
in us. The for earnest desire of the crea-
σεως την αποκαλυψιν των υιων του θεου απεκ-
tion the revelation of the sons of the God looks
δεχεται. 20 Τη γαρ ματαιοτητι ή κτισις
for. To the for vanity the creation
υπεταγη, (ουχ εκουσα, αλλα δια τον υποτα-
was placed under, (not voluntarily, but through him having
ξαντα,) επ' ελπιδι, 21 οτι και αυτη ή κτισις
placed under,) in hope, that even itself the creation
ελευθερωθησεται απο της δουλειας της φθορας
will be freed from the bondage of the corruption
εις την ελευθεριαν της δοξης των τεκνων του
into the freedom of the glory of the children of the
θεου. 22 Οιδαμεν γαρ, οτι πασα ή κτισις συμ-
God. We know for, that all the creation groans
τεναζει και συνωδινει αχρι του νυν* 23 ου μονον
together and travails together till the now; not only

13 For †if you live ac-
cording to the Flesh, you
are about to die; but if,
by the Spirit, you put to
death the DEEDS of the
BODY, you shall live;

14 because †as many as
are guided by God's Spirit,
these are Sons of God.

15 †For you did not re-
ceive a Slavish Spirit back
again for †fear; but you
received †a Spirit of Son-
ship, by which we cry,
†"Abba! FATHER!"

16 †The SPIRIT itself
testifies together with our
SPIRIT, that we are Chil-
dren of God.

17 And if Children, also
Heirs; †Heirs, indeed, of
God, and Joint-heirs with
Christ; †if indeed, we suf-
fer together, so that we
may be also glorified toge-
ther.

18 For I consider That
†the SUFFERINGS of the
PRESENT Time, as un-
worthy of Comparison with
the FUTURE GLORY to be
revealed in us.

19 Indeed, †the EAR-
NEST EXPECTATION of the
†CREATION longs for the
REVELATION of the SONS
of God.

20 For †the CREATION
was made subject to
FRAILTY, (not voluntarily,
but by HIM who PLACED
it UNDER;)

21 in Hope That even
the CREATION itself will
be emancipated from the
SLAVERY of CORRUPTION,
into the FREEDOM of the
GLORY of the CHILDREN
of God.

23 For we know That
the Whole CREATION
groans together and trav-
ails in pain together till the
PRESENT time.

† 19, 20, 21, 22. *Ktisis*, creation, has the same signification here as in Mark xvi. 15: "Proclaim the GOSPEL TO THE WHOLE CREATION," that is, all mankind; and also Col. i. 23, where a similar phrase occurs. That the brute and inanimate creation is not here spoken of, but mankind, is evident from the hope of emancipation from the "SLAVERY of CORRUPTION" held out in the 21st verse, and the contrast introduced in the 23rd verse, between the *ktisis* and those "possessing the FIRST-FRUIT of the SPIRIT."

† 12. Gal. vi. 8. † 13. Eph. iv. 22; Col. iii. 5. † 14. Gal. v. 18. † 15. 1 Cor. ii. 13; Heb. ii. 15. † 15. 2 Tim. i. 7; 1 John iv. 18. † 15. Gal. iv. 6, 7. † 16. 3 Cor. i. 22; v. 5; Eph. i. 13; iv. 28. † 17. Gal. iii. 29; iv. 7. † 17. Acts xiv. 22; Phil. i. 20; 2 Tim. ii. 11, 12. † 18. 2 Cor. i. 7; 1 Pet. i. 6, 7; iv. 12. † 19. 1 John iii. 2. † 20. Gen. iii. 19.

δε, αλλα και αυτοι την απαρχην του πνευματος
and, but also ourselves the first-fruit of the spirit
εχοντες, και * [ἡμεῖς] αυτοι εν ἑαυτοις στενα-
having, and [we] ourselves in ourselves groan,
ζομεν, υιοθεσιαν απεκδεχομενοι, την απολυτρω-
a sonship looking for, the redemption
σιν του σωματος ἡμων. 24 Τη γαρ ελπιδι εσω-
of the body of us. By the for hope we

θημεν. Ελπις δε βλεπομενη, ουκ εστιν ελπις·
were saved. A hope but being seen, not is a hope;
ὁ γαρ βλεπει τις, τι * [και] ελπιζει; 25 Εἰ δε
what for sees one, why [also] hopes? If but
ὁ ου βλεπομεν, ελπιζομεν, δι' ὑπομονης
what not we see, we hope, with patience
απεκδεχομεθα. 26 Ὡσαυτως δε και το πνευμα
we wait. In like manner and also the spirit

συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν· το
helps the weaknesses of us; the

γαρ τι προσευξαμεθα καθὼς δεῖ, οὐκ οἶδαμεν,
for what we should pray as it behooves, not we know,

ἀλλ' αὐτο το πνευμα ὑπερεντυγχάνει * [ὑπερ
but itself the spirit intercedes [on behalf

ἡμῶν] στεναγμοῖς ἀλαλήτοις. 27 Ὁ δὲ ἐρευν-
of us] with groans unspoken. He but search-

ων τὰς καρδίας, οἶδε τι το φρονημα του
ing the hearts, knows what the mind of the

πνευματος, ὅτι κατὰ θεον ἐντυγχάνει ὑπερ
spirit, because according to God it intercedes on behalf

ἁγίων.
of holy ones.

28 Οἶδαμεν δε, ὅτι τοῖς ἀγαπῶσι τον θεον
We know and, that to those who love the God

πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ προ-
all things work together for good, to those according to a pur-

θεσιν κλητοῖς οὐσίῃ. 29 Ὅτι οὓς προέγνω, και
poor called being. Because whom he foreknew, also

προωρίσε συμμορφους της εἰκονος του υἱου
he before marked out copies of the likeness of the son

αὐτου εἰς το εἶναι αὐτον πρωτοτοκον· ὅλ-
of himself for the to be him a first-born among many

λοῖς ἀδελφοῖς. 30 Οὓς δε προωρίσε, τούτους
brethren. Whom and he before marked out, those

και ἐκάλει· και οὓς ἐκάλεσε, τούτους και
also he called; and whom he called, those also

ἐδικαιώσεν οὓς δε ἐδικαιώσε, τούτους και
he justified, whom and he justified, those also

ἐδόξασε. 31 Τι οὖν ἐρομεν προς ταυτα· Εἰ
he glorified. What then shall we say to these things? If

ὁ θεος ὑπερ ἡμῶν, τις καθ' ἡμῶν; 32 Ὡσπερ
the God on behalf of us, who against us? Who indeed

του ιδιου υἱου οὐκ ἐφείσατο, ἀλλ' ὑπερ ἡμῶν
of the own son not spared, but on behalf of us

23 And not only it, but ourselves also, possessing
‡ the FIRST-FRUIT of the SPIRIT, ‡ even we ourselves
groan within ourselves,
‡ waiting for Sonship,—
the ‡ REDEMPTION of our
BODY.

24 For we were saved by the HOPE; ‡ but a
Hope which is seen is not
Hope; for why does any
one hope for what he
sees?

25 But if we hope for
what we do not see, we
wait for it with Patience

26 And in like manner
also the SPIRIT assists our
WEAKNESS; for we do
not know WHAT we should
pray for as we ought; but
‡ the SPIRIT itself inter-
cedes with unspoken
groans.

27 and HE WHO SEARCH-
ES the HEARTS, knows
what is the MIND of the
SPIRIT, Because ‡ accord-
ing to God it intercedes
on behalf of Saints.

28 And we know That
* all things work together
for good to THOSE who
LOVE GOD,—to THOSE
BEING INVITED according
to a Purpose;

29 because those whom
he foreknew, he also prede-
termined to be Copies of
the LIKENESS of his SON,
for him to BE ‡ a First-
born among Many Breth-
ren;

30 and those whom he
predetermined, he also in-
vited; and whom he in-
vited, those he also justifi-
ed; and whom he justifi-
ed, those he also glorified.

31 What shall we say,
then, to these things?
Since God is for us, who
can be against us?

32 Surely he who spared
not his OWN Son, ‡ but de-

* VATICAN MANUSCRIPT.—23. we—omit.
23. on behalf of us—omit.

24. also—omit.

26. WEAKNESS.

‡ 23. ‡ Cor. v. 5; Eph. i. 14.

‡ 23. ‡ Cor. v. 2, 4.

‡ 24. Luke xx. 26.

Luke xxi. 28; Eph. i. 30.

‡ 24. ‡ Cor. v. 7; Heb. xi. 1.

‡ 23. Eph. vi. 18.

1 John v. 14.

‡ 29. Col. i. 15, 18; Heb. i. 9; Rev. j. 5.

‡ 32. Rom. iv. 25.

παντων παρεδωκεν αυτον· πως ουχι και συν
all delivered up him; how not also with
αυτω τα παντα ἡμιν χαρισεται; ³³ Τίς
him the things all to us will he graciously give? Who

εγκαλεσει κατα εκλεκτων θεου; Θεος δ
will bring a charge against chosen ones of God? God that

δικαιων; ³⁴ Τίς δ κατακρινων; Χριστος δ απο-
justifying? Who he condemning? Anointed that having

θανων; μαλλον δε * [και] εγεγερθεις; δς και
died? still more and [also] having been raised? who also

εστιν εν δεξια του θεου; δς και εντυγχanei
is on right of the God? who and intercedes

υπερ ἡμων; ³⁵ Τίς ἡμας χωρισει απο της
on behalf of us? Who on will separate from the

αγαπης του Χριστου; Θλιψις; η στενοχωρια;
love of the Anointed? Affliction? or distress?

η διωγμος; η λιμος; η γυμνοτης; η κινδυνος;
or persecution? or famine? or nakedness? or peril?

η μαχαира; ³⁶ (καθως γεγραπται· 'Οτι ενεκεν
or sword? (as it has been written; That on account

σου θανατουμεθα ολην την ἡμεραν· ελογισθη-
of thee we are put to death whole the day; we were ac-

μεν ως προβατα σφαγης.) ³⁷ Αλλ' εν τούτοις
counted as sheep of slaughter.) But in these

πασιν υπερνικωμεν δια του αγαπησαντος ἡμας.
all we more than conquer through the one having loved us.

³⁸ Πεισμαι γαρ. οτι ουτε θανατος ουτε ζωη,
I am persuaded for, that neither death nor life,

ουτε αγγελιοι ουτε αρχαι, ουτε εwesenτα
nor messengers nor principalities, nor things being present

ουτε μελλοντα, ουτε δυναμεις, ³⁹ ουτε
nor things being about to come, nor powers, nor

υψωμα ουτε βαθος, ουτε τις κτισις ετερα δυνη-
Height nor depth, nor any creation other will be

σεται ἡμας χωρισαι απο της αγαπης του θεου,
able us to separate from the love of the God,

της εν Χριστω Ιησου τω κυριω ἡμων. ΚΕΦ.
of that in Anointed Jesus the Lord of us.

Ϛ'. Θ. ¹ Αληθειαν λεγω, εν Χριστω· ου ψευδο-
Truth I speak, in Anointed; not I utter

μαι, (συμμαρτυρουσης μοι της συνειδησεως
falsehood, (bearing testimony together to me the conscience

μου,) εν πνευματι ἁγιω· ² οτι λυπη μοι εστι
of me,) in a spirit holy; that grief to me it is

μεγαλη, και αδιαλειπτος οδυνη τη καρδια μου.
great, and unceasing anguish in the heart of me

livered him up on behalf of us all, how will he not with him also graciously give us ALL things?

³³ Who will bring an accusation against God's Chosen ones? Will THAT God who JUSTIFIES?

³⁴ Who is HE who CONDEMNS? Will THAT A-nointed one who DIED; and, still more, who has been raised; who also is at the Right hand of God, and † who intercedes on our behalf?

³⁵ Who shall separate us from THAT LOVE of * God, which is in the Anointed Jesus? Shall Affliction, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword?

³⁶ (even as it has been written, † "On account of thee we are put to death the Whole DAY; we are accounted as Sheep for Slaughter.")

³⁷ But in all these things we do more than overcome, through HIM who LOVED us.

³⁸ For I am persuaded that neither Death nor Life; neither Angels nor Principalities; neither Things present nor Things future; nor Powers,

³⁹ nor Height, nor Depth, nor any other thing in Creation, will be able to separate Us from THAT LOVE of God, which is in the Anointed Jesus, our LORD.

CHAPTER IX.

¹ I † speak the Truth in Christ, I do not speak falsely, my CONSCIENCE co-attesting with me, in a holy Spirit,

² that I have great Grief and Unceasing Anguish in my HEART,

* VAT. MANUSCRIPT.—34. also—omit. 35. THAT LOVE of God which is in Christ Jesus †

† 34. Heb. vii. 25; ix. 24; 1 John ii. 1. † 35. Psa. xlv. 23; 1 Cor. xv. 20, 31; † Cor. iv. 11. † 37. 1 Cor. xv. 57; 2 Cor. ii. 14; 1 John iv. 4; v. 4, 5; Rev. xii. 11. † 1: Rom. i. 9; † Cor. i. 23; xi. 31; xii. 19; Gal. i. 20; Phil. i. 8; 1 Tim. ii. 7..

³ **Ἠυχομένη γὰρ αὐτός ἐγώ ἀναθεμα εἶναι ἀπο**
Was wishing for myself I an accursed thing to be from
τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγ-
the Anointed one on behalf of the brethren of me, of the rela-

γῶν μου κατὰ σάρκα· ⁴οἵτινες εἰσιν Ἰσρα-
tions of me according to flesh; who are Isra-

ῆται, ὧν ἡ υἱοθεσία, καὶ ἡ δόξα, καὶ αἱ δια-
chians, of whom the sonship, and the glory, and the cove-

θηκαι, καὶ ἡ νομοθεσία, καὶ ἡ λατρεία, καὶ αἱ
nants, and the law-giving, and thereligiouservice, and the

ἐπαγγελίαι, ⁵ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ
promises, of whom the fathers, and from whom the

Χριστὸς το κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων
Anointed that according to flesh, he being over all

θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν.
God worthy of praise into the ages. So be it.

⁶Οὐχ οἶόν δε, ὅτι ἐκπεπτώκεν ὁ λόγος τοῦ
Not so as but, that has fallen off the word of the

θεοῦ· οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ. οὗτοι Ἰσρα-
God, not for all those from Israel, these Isra-

ῆλ. ⁷Οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραάμ, πάντες
el. Nor because they are seed of Abraham, all

τέκνα, ἀλλ' ἐν Ἰσαὰκ κληθήσεται σοὶ σπέρμα,
children, but in Isaac shall be called to thee a seed,

⁸τούτ' ἐστίν, οὐ τὰ τέκνα τῆς σαρκὸς, ταῦτα
this is, not the children of the flesh, these

τέκνα τοῦ θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἀπαγγελίας
children of the God; but the children of the promise

λογίζεται εἰς σπέρμα. ⁹Ἐπαγγελίας γὰρ ὁ
are counted for seed. Of promise for the

λογαζόμενος οὗτος· Κατὰ τὸν καιρὸν τούτον ἐλευ-
word this; According to the season this I will

σόμεναι, καὶ ἔσται τῇ Σαρρᾷ υἱός. ¹⁰Οὐ μόνον
come, and shall be to the Sarah a son. Not only

δε, ἀλλὰ καὶ Ῥεβέκκα, ἐξ ἑνὸς κοιτῆν ἐχούσα
and, but also Rebecca, from one conception having

Ἰσαὰκ τοῦ πατρὸς ἡμῶν. ¹¹Μήπω γὰρ γέννη-
Isaac the father of us. Not yet for they having

θετῶν, μηδὲ πράξαντων τι ἀγαθὸν ἢ κακόν,
been born, nor having done anything good or bad,

(ἵνα ἡ κατ' ἐκλογὴν προθεσίς τοῦ θεοῦ μένῃ,
(so that according to an election purpose of the God might abide,

οὐκ ἐξ ἐργῶν, ἀλλ' ἐκ τοῦ καλοῦντος,) ¹²ἐρῇ-
not from works, but from the one calling,) it was

θη αὐτῇ· Ὅτι ὁ μείζων δουλεύει τῷ ἐλασσονι·
said to her; That the greater shall be subject to the lesser :

3 on account of my
BRETHREN, my KINSMEN
according to the Flesh;
(I for I myself was wish-
ing to be accursed from
the ANOINTED one;)

4 who are Israelites;
to whom belong I the SON-
SHIP, and the GLORY, and
the I COVENANTS; and
the LAW-GIVING, and the
rites of SERVICE, and I the
PROMISES;—

5 whose are the FA-
THERS, and I from whom is
THAT ANOINTED one, ac-
cording to the Flesh; HE
who is over all, God blessed
to the AGES. Amen.

6 But not as implying
that the WORD of God has
fallen; for I ALL those
who are from Israel, these
are not Israel.

7 Nor Because they
are the Seed of Abraham,
are they ALL Children; but
I "In Isaac shall thy Seed
"be called."

8 That is, the CHIL-
DREN of the FLESH, these
are not of GOD; but the
I CHILDREN of the PROM-
ISE are accounted for the
Seed.

9 For this is the WORD
of Promise—I "According
"to this SEASON I will
"return, and Sarah shall
"have a Son."

10 And not only this,
but also to I Rebecca, when
she had conceived twins
by One,—by Isaac our
FATHER;

11 (for they not having
been born, nor having
done anything good or bad,
so that GOD'S PURPOSES
to an Election, might
abide.—not from WORKS,
but from HIM who CALLS;)

12 it was said to her,
I "The SUPERIOR shall
"be subject to the INFE-
"RIOR;"

* VATICAN MANUSCRIPT.—4 the COVENANT.

1. 3. Exod. xxxii. 23. 1. 4. Exod. iv. 22; Deut. xiv. 1; Jer. xxxi. 9. 1. 4. Acts
11. 25. 1. 4. Acts xvi. 6. 1. 5. Luke iii. 23. 1. 6. John viii. 20; Rom. 11.
25. 29; 1v. 12, 16; Gal. vi. 16. 1. 7. Gen. xxi. 12; Heb. xi. 15. 1. 8. Gal. iv. 25.
1. 9. Gen. xviii. 10, 14. 1. 10. Gen. xiv. 21. 1. 11. Gen. xiv. 23.

13 **καθως γεγραπται· Τον Ιακωβ ηγαπησα, τον**
as it has been written; The Jacob I loved, the
δε Ησαν εμισσησα. 11 **Τι ουν ερωμεν; μη αδι-**
but Esau I hated. What then shall we say? not injus-
κια παρα τω θεω; Μη γενοιτο. 15 **Τω γαρ**
tice with the God? Not let it be. To the for
Μωυση λεγει· Ελεησω ον αν ελεω, και οικ-
Moses he says; I will pity whom I should pity, and I will
τειρησω ον αν οικτειρω. 16 **Αρα ουν ου του**
compassionate whom I should compassionate. So then not of the
θελοντος, ουδε του τρεχοντες, αλλα του ελε-
one willing, nor of the one running, but of the pity-
ουντος θεου. 17 **Λεγει γαρ η γραφη τω Φαραω·**
ing God. Says for the writing to the Pharaoh,
‘Οτι εις αυτο τουτο εξηγειρα σε, οπως ενδειξω-
That for same this I raised up thee, that I might
μαι εν σοι την δυναμιν μου, και οπως διαγγελη
show in thee the power of me, and that may be declared
το ονομα μου εν παση τη γη. 18 **Αρα ουν ον**
the name of me in all the earth. So then whom
θελει, ελεει· ον δε θελει, σκληρυνει. 19 **Ερεις**
he wills, he pities; whom and he wills, he hardens. Thou wilt say
ουν μοι· Τι επι μεμφεται; τω * [γαρ] βουλη-
then to me, Why still does he find fault? to the [for] will
ματι αυτου τις ανθεστηκε; 20 Μενουνγε, ω αν-
of him who has been opposed? But indeed, O man,
θρωπε, συ τις ει, ο ανταποκρινομενος τω θεω;
thou who art, the one answering again to the God?
Μη ερει το πλασμα τω πλασαντι· Τι με
Not shall say the thing formed to the one having formed; Why me
εποιησας οτως; 21 Η ουκ εχει εξουσιαν ο κερα-
madest thou thus? Or not has authority the potter
μευς του πηλου, εκ του αυτου φυραματος ποιη-
of the clay, out of the same mixture to make
σαι, ο μεν εις τιμην σκευος, ο δε εις ατιμιαν;
this indeed for honor a vessel, that and for dishonor?
22 Ει δε θελων ο θεος ενδειξασθαι την οργην,
If but wishing the God to show the wrath,
και γνωρισαι το δυνατον αυτου, ηνεγκεν εν
and make known the power of himself, bore in
πολλη μακροθυμια σκευη οργης καταρτισμενα
much long-suffering vessels of wrath having been fitted
εις απωλειαν· 23 και ινα γνωριση τον πλου-
for destruction; and that he might make known the wealth
τον της δοξης αυτου επι σκευη ελεους, α
of the glory of himself on vessels of mercy, which

13 even as it has been written, “JACOB I loved, “but ESAU I hated.”

14 What shall we say then? Is not Injustice with God? By no means.

15 For to Moses he says, “I will pity whom “I should pity, and I will “compassionate whom I “should compassionate.”

16 So, then, it is not of the one WILLING, nor of the one RUNNING, but of GOD who PITIES.

17 Besides, the SCRIPTURE says to PHARAOH, “For this very purpose “I raised thee up, that “I may exhibit in thee “my POWER, and that my “NAME may be declared “in ALL the EARTH.”

18 So, then, whom he pleases, he pities, and whom he pleases, he hardens.

19 Thou wilt then say to me; “Why does he still find fault? for who has resisted his WILL?”

20 But indeed, O Man, who art thou REPLYING against God? “Shall the THING FORMED say to its MAKER, “Why didst thou make me thus?”

21 Or has not the POTTER Authority over the CLAY, out of the SAME Mixture to make “One Vessel for Honor, and Another for Dishonor?”

22 But if GOD, wishing to exhibit his INDIGNATION, and to make known his POWER, did carry with with Much Longsuffering “the Vessels of Wrath “fitted for Destruction;

23 and that he might make known “the RICHES of his GLORY on the Vessels of Mercy, which were

* VATICAN MANUSCRIPT.—10. For—omit.

+ 17. In the Hebrew, the words addressed to Pharaoh literally signify, “I have made thee to stand;” accordingly, they are translated by the LXX, “For the sake of this,” namely, of showing my power, “thou hast been preserved.” The apostle’s translation of this passage, “For this very purpose I raised thee up,” does not alter its meaning.—*MacKnight*.

† 13. Mal. i. 2, 3. † 15. Exod. xxxiii. 10. † 17. Exod. ix. 19. † 20. Isa. xlix. 16; xlv. 9; lxi. 4. † 21. Prov. xvi. 4; Jer. xviii. 6. † 22. 1 Tim. ii. 20. † 23. 1 Thess. v. 9. † 25. 1 Pet. ii. 8; Jude 4. † 26. Rom. ix. 4; Eph. i. 7; Col. i. 27.

προητοιμασεν εἰς δοξάν· ²⁴ οὓς και εκαλεσεν
were previously prepared for glory; whom even he called

ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ και ἐξ ἐθνῶν·
us, not only from of Jews, but also from of Gentiles;

²⁵ ὡς και ἐν τῷ Ὠσηε λεγει· Καλεσω τον ου
as also in the Hosea he says; I will call that not

λαον μου, λαον μου· και την ουκ ηγαπημενην,
a people of me, a people of me; and her not beloved,

ηγαπημενην. ²⁶ Και εἰται, ἐν τῷ τοῦ οὐ ἐρ-
beloved. And it shall be, in the place where it

ῆθη * [αὐτοῖς.] Οὐ λαος μου ὑμεῖς, ἐκεῖ κλη-
was said [to them.] Not a people of me you, there they

θησονται υἱοὶ θεοῦ ζῶντος. ²⁷ Ησαῖας δε κρα-
shall be called sons of God living. Isaiah but cries

ζει ὑπερ του Ἰσραηλ· Εαν ᾗ ὁ ἀριθμος των
on behalf of the Israel; If should be the number of the

υἱων Ἰσραηλ ὡς ἡ ἄμμος της θαλασσης, το
sons of Israel as the sand of the sea, the

καταλειμμα σωθησεται. ²⁸ Λογον γαρ συντε-
remnant shall be saved. An account for he is finish-

λων και συντεμνων ἐν δικαιοσυνη· ὅτι λογον
ing and cutting short in righteousness; because an account

συντεμνημενον ποιησει κυριος ἐπὶ της γης.
having been cut short will make a Lord on the earth.

²⁹ Και καθως προειρηκεν Ησαῖας· Εἰ μη κυριος
And as before said Isaiah; If not Lord

σαβαωθ εγκατελειπεν ἡμῖν σπέρμα, ὡς Σοδομα
of hosts left to us a seed, as Sodom

αὐ ἐγεννηθημεν, και ὡς Γομορρᾶ αὐ ὁμοιωθη-
we should have become, and as Gomorrah we should have been

μεν. ³⁰ Τι οὖν ερωμεν; Ὅτι ἐθνη τα μη
made like. What then shall we say? That Gentiles those not

διωκοντα δικαιοσυνην, κατελαβε δικαιοσυνην,
pursuing righteousness, laid hold on righteousness,

δικαιοσυνην δε την ἐκ πιστεως· ³¹ Ἰσραηλ δε
a righteousness even that from faith; Israel but

διωκων νομον * [δικαιοσυνης,] εἰς νομον δι-
pursuing a law [of righteousness,] to a law of,

και ουκ εφθασε. ³² Διατι· Ὅτι ουκ ἐκ
righteousness not attained. Why? Because not from

πιστεως, ἀλλ' ὡς ἐξ ἔργων * [νομου.] Προσ-
faith, but as it were from works [of law.] They

εκοψαν γαρ τῷ λίθῳ του προσκομματος· ³³ κα-
struck against for the stone of the stumbling; even

† previously prepared for
Glory;

²⁴ even us, whom he
called, not only from the
Jews, but also from the
Gentiles;

²⁵ as also he says by
Hosea. † "I will call
"THAT which was not my
"People, 'my People,' and
"HER who was not be-
"loved, 'beloved;'

²⁶ † "and it shall be, in
"the PLACE where it was
"said, 'You are not my
"People, 'there they shall
"be called Sons of the div-
"ing God."

²⁷ But Isaiah cries on
behalf of ISRAEL. † "If the
"NUMBER of the sons of
"Israel should be as the
"SAND of the SEA, † the
"REMNANT only shall be
"saved.

²⁸ "For * he is finish-
"ing and cutting short his
"Account in Righteous-
"ness; † Because the Lord
"will perform a brief Work
"upon the LAND."

²⁹ And, as Isaiah pre-
viously said, † "If the
"Lord of Hosts had not
"left us a Seed, † we
"should have become as
"Sodom, and should have
"resembled Gomorrah."

³⁰ What then shall we
say? That THOSE Gentiles
not PURSUING Righteous-
ness, laid hold on Right-
eousness; † even THAT Right-
eousness from Faith;

³¹ but Israel † pursuing
a LAW of Righteousness,
attained not a LAW of
Righteousness.

³² Why? Because they
pursued it, not from Faith,
but as attainable from
Works of Law. For † they
struck against the STONE
of STUMBLING;

³³ as it is written:

* VATICAN MANUSCRIPT.—25. to them—omit. 29. finishing and cutting short, the Lord
will make a Be reckoning on the earth. 31. of Righteousness—omit. 32. of Law—omit.

† 25. Rom. vii. 20—30. † 26. Hosea ii. 23; 1 Pet. ii. 10. † 26. Hosea i. 10.
† 27. Isa. x. 22, 23. † 27. Rom. xi. 5. † 28. Isa. xxviii. 22. † 29. Isa. i. 9.
† 30. Rom. iv. 11; x. 20. † 30. Rom. i. 17. † 31. Rom. xi. 7. † 32. Luke ii. 34; 1 Cor. i. 24.

ὥς γεγραπταί· Ἰδοὺ, τίθημι ἐν Σιών λίθον
as it has been written; Lo, I place in Zion a stone
προσκομματος, καὶ πέτραν σκανδαλῶν· καὶ πᾶς
of stumbling, and a rock of offence; and every one
ὁ πιστεύων ἐπ' αὐτῇ, οὐ κατασχυνησεται.
the relying on it, not shall be disappointed.

ΚΕΦ. ι'. 10. ¹ Ἀδελφοί, ἡ μὲν εὐδοκία τῆς
Brethren, the indeed good-will of the
ἐμης καρδίας, καὶ ἡ δέησις * [ἡ] πρὸς τὸν θεόν,
my heart, and the prayer [that] to the God,
ὑπὲρ αὐτῶν εἰς σωτηρίαν. ² Μαρτυρῶ γὰρ
on behalf of them for salvation. I testify for
αὐτοῖς, ὅτι ζῆλον θεοῦ ἔχουσιν, ἀλλ' οὐ κατ'
to them, that a zeal for God they have, but not according to
ἐπίγνωσιν. ³ Ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δι-
knowledge, Being ignorant for the of the God right-
καισύνην, καὶ τὴν ἰδίαν ζήτουντες στήσαι, τῇ
eousness, and the own seeking to establish, to the
δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπεταγῆσαν.
righteousness of the God not they were brought under.

⁴ Τέλος γὰρ νόμου Χρῆστος, εἰς δικαιοσύνην
An end for of law Anointed, for righteousness
παντὶ τῷ πιστεύοντι. ⁵ Μωσὴς γὰρ γράφει
to every one to the believing. Moses for writes.
τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου· Ὅτι ὁ ποιῶν
the righteousness that from the law; That the having
σας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς. ⁶ Ἡ
done these things man, shall live in them. The
δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει· Μὴ
but from faith righteousness thus speaks, Not
εἰπὼς ἐν τῇ καρδίᾳ σου· Τίς ἀναβήσεται
thou mayest say in the heart of thee; Who shall ascend
εἰς τὸν οὐρανόν; τούτ' ἐστὶ, Χριστὸν καταγαγεῖν.
into the heaven? this is, an Anointed to lead down.

⁷ Ἡ· Τίς καταβήσεται εἰς τὴν ἀβύσσον; τούτ'
Or; Who shall go down into the abyss? this
ἐστὶ, Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. ⁸ Ἀλλὰ
is, an Anointed out of dead ones to lead back. But
τί λέγει; Ἐγγὺ σου τὸ ῥῆμα ἐστίν, ἐν τῷ
what says it? Near thee the word is, in the
στοματί σου, καὶ ἐν τῇ καρδίᾳ σου· τούτ' ἐστὶ,
mouth of thee, and in the heart of thee; this is,
τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν· ⁹ ὅτι, εἰς
the word of the faith which we publish; that, if
ὁμολογήσῃς ἐν τῷ στοματί σου κυρίον Ἰησοῦν,
thou wilt confess with the mouth of thee Lord Jesus,
καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου, ὅτι ὁ θεὸς αὐ-
and wilt believe in the heart of thee, that the God him
τὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ. ¹⁰ (Καρδιά
raised out of dead ones, thou shalt be saved. (In heart

Behold, I place in Zion,
"a Stone of stumbling,
"and a Rock of Offence;
"and yet no one RELY-
"ING on it shall be dis-
"appointed."

CHAPTER X.

1 Indeed, Brethren, the
GOOD DESIRE of MY Heart,
and THAT PRAYER I offer
to GOD on their behalf is,
for their Salvation.

2 For I testify to them,
That they possess a Zeal
for God, but not according
to Knowledge.

3 For being ignorant of
the RIGHTEOUSNESS of
GOD, and seeking to es-
tablish their own, they
were not submissive to the
RIGHTEOUSNESS of GOD;

4 since Christ is the
End of the Law for Right-
eousness to every one BEL-
IEVING.

5 For Moses writes of
THAT RIGHTEOUSNESS
which is from the Law,
"That the MAN PER-
FORMING these things
"shall live by them."

6 But the RIGHTEOUS-
NESS from Faith thus
speaks;—"Say, not in
"thine HEART; Who shall
"ascend into HEAVEN?"
that is, to bring Christ
down;

7 or, "Who shall de-
"scend into the ABYSS?"
that is, to bring back
Christ from the Dead.

8 But what does it say?
"The word is near thee,
"in thy MOUTH, and in thy
"HEART;" that is, the
word of FAITH which we
publish;

9 that, if thou wilt
openly confess with thy
MOUTH That Jesus is Lord,
and wilt believe with thy
HEART That GOD raised
Him from the Dead, thou
shalt be saved.

* VATICAN MANUSCRIPT.—1. that—omit. 5. Law. 9. openly confess the DECLARA-
TION with thy MOUTH That Jesus is the Lord, and wilt believe.

† 33. Ps. cxviii. 22; Isa. viii. 14; xxviii. 16; Matt. xxi. 43; 1 Pet. ii. 6—8. † 33. Rom.
x. 11. † 2. Acts xxi. 20; xxii. 3; Gal. i. 14; iv. 17. † 3. Rom. i. 17; ix. 20.
† 4. Phil. iii. 9. † 4. Matt. v. 17; Gal. iii. 12. † 5. Lev. xviii. 5; Neh. ix. 29.
Ezek. xx. 11; xlii. 21; Gal. iii. 12. † 6. Deut. xxx. 12. † 7. Deut. xxi. 12.
† 8. Deut. xxx. 14. † 9. Matt. x. 32; Luke xii. 8.

γὰρ πιστεύεται εἰς δικαιοσύνην ὁ στόματι δὲ
for it is believed for righteousness; with mouth and
ὁμολογείται εἰς σωτηρίαν.) ¹¹ Λέγει γὰρ ὁ
it is confessed for salvation.) Says for the

γραφή· Πᾶς ὁ πιστεύων ἐν αὐτῷ, οὐ καταίσ-
writing; Every one the believing on him, not shall be
χυνθήσεται. ¹² Οὐ γὰρ ἐστὶ διαστολή Ἰουδαί-
ashamed. Not for is a distinction of Jew

οὐ τε καὶ Ἑλλήνων· ὁ γὰρ αὐτός κυριος πάν-
both and of Greek; the for same Lord of
τῶν, πλουτῶν εἰς πάντας τοὺς ἐπικαλούμενους
all, being rich towards all those calling upon

αὐτόν. ¹³ Πᾶς γὰρ ὅς ἐν ἐπικαλεσθῆται τὸ ὄνο-
him. Every one for who may call on the name
μα κυρίου, σωθήσεται. ¹⁴ Πῶς οὖν ἐπικαλεσθον-
of Lord, shall be saved. How then shall they call on,

ται, εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύ-
into whom not they believed? how and shall they
σουσιν, οὗ οὐκ ἤκουσαν; πῶς δὲ ἀκουσούσι
believe, where not they heard? how and shall they hear

χωρὶς κηρύσσοντες; ¹⁵ Πῶς δὲ κηρύξουσιν, εἰ
without one proclaiming? How and shall they proclaim, if
μὴ ἐκστολαῖσι; καθὼς γέγραπται· Ὡς ὦραισι
not they should be sent? as it has been written; How beautiful

οἱ ποδες τῶν εὐαγγελιζομένων * [εἰρήνῃν, τῶν
the feet of those announcing glad tidings [of peace, of those
εὐαγγελιζόμενων τα] ἀγαθὰ. ¹⁶ Ἀλλ' οὐ
announcing glad tidings the things] good. But not

πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαίας γὰρ
all obeyed the glad tidings. Isaiah for
λέγει· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;
says. O Lord, who believed the hearing of us?

¹⁷ (Ἀρα ἡ πίστις ἐξ ἀκοῆς· ἡ δὲ ἀκοὴ διὰ ῥήμα-
(Then the faith from hearing; the and hearing through a word
τος θεοῦ.) ¹⁸ Ἀλλὰ λέγω· Μὴ οὐκ ἤκουσαν;
of God.) But I say, Not not they heard?

Μενουνοῦντες εἰς πᾶσαν τὴν γῆν ἐξελθεῖν ὁ φθογγὸς
You indeed into all the earth went out the sound
αὐτῶν, καὶ εἰς τὰ περάτα τῆς οἰκουμένης τὰ
of them, and into the ends of the inhabited earth the

ῥήματα αὐτῶν. ¹⁹ Ἀλλὰ λέγω· Μὴ Ἰσραὴλ οὐκ
words of them. But I say; Not Israel not
ἐγὼ; Πρῶτος Μωϋσῆς λέγει· Ἐγὼ παραζηλώ-
I say; First Moses says; I will provoke to jealousy

σω ὑμᾶς ἐν ὅτι οὐκ ἐθνεῖ, ἐπὶ ἐθνεῖ ἀσυνετῷ
you you by not a nation, by a nation unenlightened
παροργίζω ὑμᾶς. ²⁰ Ἡσαίας δὲ ἀποτολμα,
I will provoke to anger you. Isaiah but is very bold,

10 For with the Heart it is believed for Righteousness, and with the Mouth it is confessed for Salvation.

11 Hence the SCRIPTURE says, † "EVERY ONE BELIEVING on him shall "not be ashamed."

12 † For there is no Distinction either of Jew or of Greek; since the SAME Lord of all is rich towards ALL THOSE CALLING upon him.

13 † For "every one "who may invoke the "NAME of the Lord shall "be saved."

14 How then shall they call on him into whom they did not believe? And how shall they believe, where they did not hear? And how shall they hear without one proclaiming?

15 And how shall they proclaim if they should not be sent? as it has been written, † "How beautiful" "the FEET of THOSE PROCLAIMING GLAD TIDINGS of Good things!"

16 But all did not obey the GLAD TIDINGS; for Isaiah says, † "Lord, who "believed our REPORT?"

17 So then FAITH comes from a Report, and the REPORT through the Word of God.

18 But I say, Did they not hear? Yea, indeed; † "their SOUND went out "into all the LAND, and "their WORDS to the EXTREMITIES of the INHABITED TABLE."

19 But I say, Did not Israel know? First Moses says, † "I will provoke "you to jealousy by that "which is no Nation; by "an unenlightened Nation "I will provoke you to anger."

* VATICAN MANUSCRIPT.—15. even as. 17. Christ.

15. of Peace, of THOSE ANNOUNCING GLAD

† 11. Isa. xlviii. 10; xlix. 23; Jer. xvii. 7; Rom. ix. 23. 22; Gal. iiii. 23. † 12. Joel ii. 32; Acts i. 14. † 13. Rom. iii. 2; Heb. iv. 2. † 14. Isa. liii. 1; John xii. 28. † 15. Isa. lii. 7; Nahum. † 16. Rom. ix. 14; xiv. 10; Mark xvi. 15; Col. i. 4, 23. † 17. Rom. xi. 11.

† 12. Acts xv. 9; Rom. iii. † 13. Isa. lii. 7; Nahum. † 14. John xii. 28. † 15. Isa. lii. 7; Nahum. † 16. Rom. ix. 14; xiv. 10; Mark xvi. 15; Col. i. 4, 23. † 17. Rom. xi. 11.

και λεγει· Εύρεθην τοις εμε μη ζητουσιν, εμ-
and says; I was found by those me not seeking, mani-

φανης γενομεν τοις εμε μη επερωτωσι.
fest became to those me not asking.

21 Προς δε τον Ισραηλ λεγει· 'Ολην την ήμε-
In respect to but the Israel he says; Whole the day

ραν εξεκετασα τας χειρας μου προς λαον απει-
I stretched out the hands of me to a people dis-

θουντα και αντιλεγοντα. ΚΕΦ. ια'. 11. 1 Λεγω
obeying and contradicting. I say

ουν· Μη απωσαστο ο θεος τον λαον αυτου· Μη
then; Not did put away the God the people of himself? Not

γενοιτο· και γαρ εγω Ισραηλιτης ειμι, εκ σπερ-
let it be; even for I an Israelite I am, of seed

ματος Αβρααμ, φυλης βενιαμεν. 2 Ουκ απω-
of Abraham, of tribe of Benjamin. Not did put

σαστο ο θεος τον λαον αυτου, ον προσεγνω. Η
away the God the people of himself, whom he before knew. Or

ουκ οιδατε, εν Ηλια τι λεγει ή γραφη· ώς
not know you, in Elijah what says the writing? as

ετυγγανει τω θεω κατα του Ισραηλ. 3 Κυριε,
he complains to the God against the Israel; O Lord,

τους προφητας σου αποκτειναν, * [και] τα
the prophets of thee they killed, [and] the

θυσιαστηρια σου κατεσκαψεν· καγω υπελειφθην
altars of thee they dug down; and I was left

μονος, και ζητουσι την ψυχην μου. 4 Αλλα τι
alone, and they are seeking the life of me. But what

λεγει αυτω ο χρηματισμος· Κατελιπον εμαυτω
says to him the divine oracle? I left to myself

επτακισχιλιους ανδρας, οιτινες ουκ εκαμψαν
seven thousand men, who not bent

γονυ τη Βααλ. 5 Ουτως ουν και εν τω νυν και-
a knee to the Baal. Thus then even in the present sea-

ρη λειμμα κατ' εκλογην· χαριτος γεγονεν.
son a remnant according to an election of favor has been made.

6 Ει δε χαριτι, ουκετι εξ εργων· επει ή χαρις
If but by favor, no longer from works; otherwise the favor

ουκετι γινεται χαρις. 7 Τι ουν; 'Ο επιζητει
no longer is favor. What then? What seeks

Ισραηλ, τουτο ουκ εκετυχεν, ή δε εκλογη επε-
Israel, this not he obtained, the but chosen ob-

20 Besides, Isaiah is very bold, and says, † "I was found * by THOSE who did not SEEK me; I was made manifest to THOSE who did not ASK for me."

21 But in respect to ISRAEL he says, † "The whole DAY I stretched out my HANDS to a disobedient and contradicting People."

CHAPTER XI.

1 I say then, † Did GOD put away his own PEOPLE? By no means; for even † I am an Israelite of the Seed of Abraham, of the Tribe of Benjamin.

2 GOD has not put away his PEOPLE whom he formerly acknowledged. Do you not know what the SCRIPTURE says in [the history of] Elijah, how he complains to GOD against Israel?—

3 "O Lord, they killed "thy PROPHETS; they "dug down thy ALTARS; "and I was left alone; "and they are seeking my "LIFE."

4 But what says the DIVINE ORACLE to him? "I reserved for myself "Seven thousand Men, "who bent not a Knee to "BAAL."

5 † And in like manner, therefore, at the PRESENT Time, there is a Remnant according to an Election of Favor.

6 * But † if by Favor, no longer from Works; otherwise the FAVOR is no longer a Favor.

7 What then? The thing † Israel earnestly seeks, this he did not obtain; but the CHOSEN obtained

* VATICAN MANUSCRIPT.—20. among THOSE who did not SEEK Me; I became manifest among THOSE who. 5. and—omit. 6. But if by Favor, no longer from Works; otherwise FAVOR is made no longer Favor. But if from Works, no longer Favor; otherwise WORK is no longer Favor.

† 20. Isa. lxx. 1; Rom. ix. 20. † 21. Isa. lxx. 2. † 1. 1 Sam. xii. 22; Jer. xxxi. 87. † 1. 2 Cor. xii. 12; Phil. iii. 5. † 2. 1 Kings xix. 10, 14. † 4. 1 Kings xix. 18. † 6. Rom. ix. 27. † 6. Rom. iv. 4, 5; Gal. v. 4. † 7. Rom. ix. 31; x. 4.

τυχες· οἱ δὲ λοιποὶ ἐπωρώθησαν, ⁸ (καὶ οὕτως
tained, the and remaining ones were hardened, (as

γεγραπταί· Ἐδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατα-
it has been written; Gave to them the God a spirit of deep
τυφῆς, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὠτα
stupidity, eyes of the not to see, and ears
τοῦ μὴ ἀκοεῖν,) ἕως τῆς σημερον ἡμέρας.
of the not to hear,) till the to-day day.

⁹ Καὶ Δαυὶδ λέγει· Γενηθήτω ἡ τραπέζα αὐτῶν
And David says; Let be made the table of them

εἰς παγίδα, καὶ εἰς θήραν καὶ εἰς σκανδαλον, καὶ
into a snare, and into a trap and into a stumbling-block, and

εἰς ἀταπτοδομα αὐτοῖς· ¹⁰ σκοτισθήτωσαν οἱ
into a recompence to them; let be darkened the

ὀφθαλμοὶ αὐτῶν, τοῦ μὴ βλέπειν· καὶ τὸν ὀπί-
eyes of them, of the not to see; and the back

τοῦ αὐτῶν διαπαντός συγκαμψόν. ¹¹ Λέγω οὖν,
of them always bow down. I say then,

Μὴ ἐπταίωσαν, ἵνα πετῶσι· Μὴ γενοῖτο· ἀλλὰ
Not did they stumble, so that they might fall? Not let it be; but

τῇ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἐθνέσιν,
by the of them fall the salvation to the nations,

εἰς τὸ παραζηλώσαι αὐτοὺς. ¹² Εἰ δὲ το
in order that to excite to emulation them. If but the

πράπτωμα αὐτῶν πλοῦτος κόσμου, καὶ τὸ
fall of them wealth of a world, and the

ἥττημα αὐτῶν πλοῦτος ἐθνῶν· πόσῳ μᾶλλον
failure of them wealth of nations; how much more

τὸ πλῆρωμα αὐτῶν·
the full acceptance of them?

¹³ Ὅτι γὰρ λέγω τοῖς ἐθνέσιν· ἐφ' ὅσον μὲν
To you for I speak the Gentiles; in as much indeed

εἰμι ἐγὼ ἐθνῶν ἀποστολὸς, τὴν διακονίαν μου
am I of Gentiles an apostle, the service of me

δοξάζω. ¹⁴ εἰπὺς παραζηλώσω μου τὴν σάρκα,
I shall glorify, if possibly I may excite to emulation of me the flesh,

καὶ σώσω τινὰς ἐξ αὐτῶν. ¹⁵ Εἰ γὰρ ἡ ἀπο-
and I may save some from of them. If for the casting

βολὴ αὐτῶν καταλλαγὴ κόσμου· τίς ἡ προσ-
of of them a reconciliation of a world; what the receiv-

λῆψις, εἰ μὴ ζωὴ ἐκ νεκρῶν· ¹⁶ Εἰ δὲ ἡ ἀπαρχὴ
ing, if not life out of dead ones? If and the first-fruit

ἅγια, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἅγια, καὶ οἱ
holy, also the mixture; and if the root holy, also the

κλάδοι. ¹⁷ Εἰ δὲ τινες τῶν κλάδων ἐξεκλασθή-
branches. If but some of the branches were broken

σαν, σὺ δὲ ἀγριελαιὸς ὢν ἐνεκεντρίσθης ἐν
of, thou and a wild olive being wast ingrafted instead of

αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς πο-
them, and a partaker of the root and of the fat-

it, and the REST were
blinded;—

⁸ as it has been writ-
ten, † "God gave to them
"a Spirit of Stupor, Eyes
"that they should not SEE,
"and Ears that they
"should not HEAR,"—
till THIS very Day.

⁹ and David says, † "Let
"their TABLE become a
"Snare, and a Trap, and
"a Stumbling-block, and
"a Recompence to them;

¹⁰ "let their EYES be
"darkened so as not to
"SEE, and bow down their
"BACK continually."

¹¹ I say then, Did they
stumble that they might
fall? By no means; but
† by THEIR Fall the NA-
TIONS have SALVATION
in order to excite them to
EMULATION.

¹² But if their FALL is
the Wealth of the World,
and their FAILURE the
Wealth of the Gentiles,
how much more will their
full acceptance be?

¹³ * And I speak to
You, GENTILES; (there-
fore, indeed, inasmuch as
I am † an Apostle of the
Gentiles, I shall honor my
MINISTRY;)

¹⁴ if possibly I may ex-
cite My KINDED to emu-
lation, and † may save
some from among them.

¹⁵ For if their REJEC-
TION be the Reconcilia-
tion of the World, what
is their RECEPTION, if not
Life from the Dead?

¹⁶ And if † the FIRST-
FRUIT be holy, so also the
MASS; and if the ROOT
be holy, so also the
BRANCHES.

¹⁷ But if † some of the
BRANCHES were broken
off, † and thou being a
Wild olive wast ingrafted
instead of them, and didst
become a Partaker of the

* VATICAN MANUSCRIPT.—13. And I speak to You, GENTILES; therefore indeed inas-
much.

† 2. Ios. xlix. 10. † 9. Psa. lxxix. 2^o. 21. † 11. Act. xliii. 46; xviii. 6; xlii. 18.
21; xiviii. 24, 25. † 13. Acts ix. 15; xlii. 2; xlii. 21; Rom. xv. 10; Gal. i. 10; 11. 2-7-9;
Eph. iii. 8; 1 Tim. ii. 7; 1 Tim. i. 11. † 14. 1 Cor. vii. 16; 1x. 22; 1 Tim. iv. 10; James
v. 20. † 16. Lev. xxiii. 10; Num. xv. 18-21. † 17. Jer. xi. 10. † 17. Acts ii. 40.

τητος της ελαιας εγενου, ¹⁸ μη κατακαυχω
new of the olive thou didst become, not do thou boast

των κλαδων· ει δε κατακαυχασαι, ου συ την
of the branches; if but thou dost boast, not thou dost

ριζαν βασταζεις αλλ' η ριζα σε. ¹⁹ Ερεις ουν·
root sustained but the root thee. Thou wilt say then,

Εξεκλασθησαν κλαδοι, ινα εγω εγκεντρισθω.
Were broken off branches, so that I might be grafted in.

²⁰ Καλως· τη απιστια εκεκλασθησαν, συ δε
True; by the unbelief they were broken off, thou and

τη πιστει εστηκας· μη υψηλοφρονει, αλλα
by the faith hast been standing; not be high-minded, but

φοβου. ²¹ Ει γαρ ο θεος των κατα φυσιν
fear. If for the God these according to nature

κλαδων ουκ εφεισπετο, μηπως ουδε σου φεισε·
branches not spared, perhaps not even thou wilt be

ται. ²² Ιδε ουν χρηστοτητα και αποτομιαν
spare. See thou kindness and severity

θεου· επι μεν τους πεσουτας, αποτομιαν· επι
of God; towards indeed these having fallen, severity; towards

δε σε, χρηστοτητα, εαν επιμεινεις τη χρησ-
but thee, kindness, if thou shouldst remain in the kind-

τοτητι· επει και συ εκκοπησθ. ²³ Κακεινοι
ness; otherwise even thou shalt be cut off. Also they

δε, εαν μη επιμεινωσι τη απιστια, εγκεντρισ-
but, if not they should remain in the unbelief, shall be

θησονται· δυνατος γαρ εστιν ο θεος παλιν
ingrafted; able for is the God again

εγκεντρισαι αυτους. ²⁴ Ει γαρ συ εκ της
to graft them. If for thou out of the

κατα φυσιν εξεκοπησθ εγγιελαιον, και
according to nature wast cut off wild olive, and

παρα φυσιν ενεκεντρισθης εις καλλιελαιον,
in violation of nature thou wast ingrafted into a good olive,

ποση μαλλον ουτοι οι κατα φυσιν, εγκεν-
by how much more these who according to nature, shall be

τρισθησονται τη ιδια ελαια. ²⁵ Ου γαρ θελω
ingrafted in the own olive. Not for I wish

υμας αγνοειν, αδελφοι, το μυστηριον τουτο,
you to be ignorant, brethren, the secret this,

(ινα μη ητε παρ' εαυτοις φρονιμοι,) οτι πωρω-
(that not you may be with yourselves wise,) that hard-

σις απο μερους τω Ισραηλ γεγονεν, αχρις ου το
ness from a part to the Israel has happened, till the

πληρωμα των εθνων εισελθ· ²⁶ και οτω πας
fulness of the Gentiles may come in; and then all

Ισραηλ σωθησεται, καθως γεγραπται· 'Ηξει
Israel shall be saved, as it has been written; Shall come

ROOT and FATNESS of the OLIVE;

18 I do not boast against the BRANCHES; but if thou dost exult over them, thou dost not sustain the ROOT, but the ROOT thee

19 Thou wilt say then, "The Branches were broken off, so that I might be grafted in."

20 True; they were broken off by UNBELIEF, and thou hast been established by FAITH. I Be not haughty, but I fear;

21 For if God spared not the NATURAL Branches, * he may not even spare Thee.

22 Behold, then, the Kindness and the Severity of God; Severity, indeed, towards THOSE HAVING FALLEN, * but the Kindness of God towards thee, if thou continue in that KINDNESS; for otherwise I thou even shalt be cut off.

23 But thou also, I if they continue not in UNBELIEF, shall be grafted in; for GOD is able to graft them in again.

24 For if thou wast cut off from an Olive, wild by Nature, and, in violation of Nature, wast grafted into a Good olive, how much more shall these, the NATURAL branches, be grafted into their own Olive?

25 For, Brethren, that you may not be I conceited with yourselves, I wish you not to be ignorant of this SECRET, That I hardness in some Measure has happened to ISRAEL; till the FULLNESS of the GENTILES may come in.

26 And then all Israel will be saved, as it has been

* VATICAN MANUSCRIPT.—21. he may not even spare Thee. of God towards thee, if thou continue in that kindness.

22. but the Kindness

1. 20. Rom. xii. 16.

1. 20. Prov. xxvii. 14; Isa. lvi. 2; Phil. iii. 12.

1. 22. 1 Cor

xv. 3; Heb. iii. 6, 14.

1. 21. John xv. 7.

1. 24. 2 Cor. i. 1, 16.

1. 25. Rom. xii

16.

1. 26. ver. 7; 2 Cor. iiii. 14.

1. 25. Luke xxi. 24; Rev. vii. 9.

ἐκ Σιών ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας
out of Zion the deliverer, and shall turn away ungodliness
ἀπὸ Ἰακώβ. ²⁷ Καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ
from Jacob. And this with them the from me

διαθήκη, ὅταν ἀφελῶμαι τὰς ἁμαρτίας αὐτῶν.
covenant, when I may take away the sins of them.

²⁸ Κατὰ μὲν τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς.
According to indeed the glad tidings, enemies on account of you;

κατὰ δὲ τὴν ἐκλογὴν, ἀγαπῆτοι διὰ τοὺς
according to but the election, beloved on account of the

πατέρας. ²⁹ Ἀμεταμελήτῃ γὰρ τὰ χάρισματά
fathers. Things not to be repented of for the gracious gifts

καὶ ἡ κλήσις τοῦ θεοῦ. ³⁰ Ὅσπερ γὰρ ὑμεῖς
and the calling of the God. As for you

ποτε ἠπειθήσατε τῷ θεῷ, νῦν δὲ ἠλεήθητε τῇ
once disobeyed the God, now but obtained mercy by the

τοῦτων ἀπειθείᾳ. ³¹ οὕτω καὶ οὗτοι νῦν ἠλεήθη-
of these disobedience; then also these now disobeyed,

σαν, τῇ ὑμετέρῃ ἐλεείνῃ ἵνα καὶ αὐτοὶ ἐλεηθῶσι.
in the your mercy that also they may obtain mercy.

³² Συμπεκλείσει γὰρ ὁ θεὸς τοὺς πάντας εἰς
Shut up for the God the all for

ἀπειθείαν, ἵνα τοὺς πάντας ἐλεήσῃ. ³³ Ὁ βῆ-
disobedience, so that the all he might compassionate. O depth

θους πλουτοῦ καὶ σοφίας καὶ γνῶσεως θεοῦ. Ὡς
of wealth and of wisdom and of knowledge of God. How

ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχ-
unsearchable the judgments of him, and untrace-

ριαστοὶ αἱ ὁδοὶ αὐτοῦ. ³⁴ Τίς γὰρ ἐγνώκειν
this the ways of him. Who for knew mind

κυρίου; ἢ τίς συμβουλος αὐτοῦ ἐγενέτο; ³⁵ ἢ
of Lord? or who a counsellor of him became? or

τίς προέδωκεν αὐτῷ, καὶ ἀναποδοθησεται
who first gave to him, and it shall be given in return

αὐτῷ; ³⁶ Ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς
to him? Because out of him, and through him, and for

αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας.
him the things all; to him the glory for the ages.

Ἀμήν.

So be it.

ΚΕΦ. ΙΒ'. 12.

¹ Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν
I entreat therefore you, brethren, through the

οἰκτιρισμῶν τοῦ θεοῦ, παραστήσαι τὰ ὀνόματα
tender compassions of the God, to present the bodies

ὑμῶν θυσίαν ζῶσαν, ἁγίαν, ευαρεστον τῷ θεῷ,
of you a sacrifice living, holy, well-pleasing to the God,

written, † "The DELIVER-
"ER shall come out of
"Zion, and shall turn
"away Ungodliness from
"Jacob;"

²⁷ And † "this is the
"Covenant with them
"FROM ME, when I shall
"take away their SINS."

²⁸ In relation to the
GLAD TIDINGS, indeed,
they are Enemies on your
account; but in regard to
the ELECTION, they are
† Beloved on account of
the FATHERS;

²⁹ because the GRACI-
OUS GIFTS and CALLING
of GOD are † not things
to be repented of.

³⁰ Besides, as you
† once disobeyed GOD, but
now obtained mercy by
their Disobedience;

³¹ so also, now, these
disobeyed, so that thrō
* may obtain mercy by
your Mercy.

³² For † GOD shut up
together ALL for Disobe-
dience, that he might have
mercy on ALL.

³³ O the Depth of the
Riches and Wisdom and
Knowledge of God! † How
unsearchable his JUDG-
MENTS, and † untraceable
his WAYS!

³⁴ † For who knew the
Mind of the Lord? or
who was his Counsellor?

³⁵ or † who first gave to
him, and it shall be given
to him again?

³⁶ † Because out of him,
and through him, and for
him, are ALL things. To
him be the GLORY for the
AGES. Amen.

CHAPTER XII.

1 I entreat you, there-
fore, Brethren, by the
TENDER COMPASSIONS of
GOD, to present your † BO-
DIES a living Sacrifice,
holy, well-pleasing to GOD

* VATICAN MANUSCRIPT.—31. may now obtain mercy.

† 26. Isa. lix. 20. See Psa. xiv. 7. † 27. Isa. xxvii. 9; Jer. xxxi. 31—34; Heb. viii. 8; x. 16. † 28. Deut. vii. 8; 1x. 8; x. 15. † 29. Num. xxiii. 19. † 30. Eph. ii. 7; Col. iii. 7. † 31. Rom. iii. 9; Gal. iii. 29. † 32. Psa. xxxvi. 6. † 33. Job xl. 7; Psa. xcii. 5. † 34. Job xv. 8; 1-x. xl. 15; Jer. xxiii. 18; 1 Cor. ii. 16. † 35. 1 Cor. vi. 13, 16, 19. † 36. 1 Cor. viii. 6; Col. i. 16.

την λογικην λατρειαν ὑμων· ² και μη συσχημα-
the rational religious service of you; and not conform your-
τιζεσθε τῷ αἰωνι τούτῳ, αλλα μεταμορφουσθε
selves to the age this, but transform yourselves
τη ανακαινῶσει του νοῦς * [ὑμων,] eis το
by the renovation of the mind [of you,] in order that
δοκιμαζειν ὑμας, τι το θελημα του θεου, το
to prove you, what the will of the God, the

αγαθον και ευαρεστον και τελειον. ³ Λεγω γαρ
good and well-pleasing and perfect. I say for

δια της χαριτος της δοθεισης μοι, παντι
through the favor of that having been given to me, to all

τῶν οντι εν ὑμιν, μη υπερφρονειν παρ' ὃ
to him being among you, not to think above beyond what

δεν φρονειν, αλλα φρονειν eis το σωφρονειν,
it behooves to think, but to think in order that to be of sound mind,

εἰς τὸν ὡς ὁ θεος ἐμερισε μετρον πιστεως.
to compare one as the God divided a measure of faith.

⁴ Καθ' ὡς γαρ εν ἐνι σωματι μελη πολλα εχου-
just as for in one body members many we

μεν, τα δε μελη παντα ου την αυτην εχει
have, the but members all not the same has

κινησιν· ⁵ οὕτως οἱ πολλοι εν σωμα εσμεν εν
operation; thus the many one body we are in

Χριστῳ, ὃ δε καθ' εἰς, αλληλων μελη. ⁶ Εχον-
Anointed, the but each one, of each other members. Having

τες δε χαρισματα κατα την χαριν την δοθει-
but gracious gifts according to the favor that having

σιν ἡμιν διαφορα· εἴτε προφητειαν, κατα
been given to us of different kinds; if prophets, according to

την αναλογιαν της πιστεως· ⁷ εἴτε διακονιαν, εν
the analogy of the faith; if service, in

τη διακονιᾳ· εἴτε ὁ διδασκων, εν τη διδασκαλιᾳ·
the service; if the teaching, in the act of teaching;

⁸ εἴτε ὁ παρακαλων, εν τη παρακλησει· ὁ μεταδι-
if the exhorting, in the exhortation; the one

δους, εν ἀπλοτητι· ὁ προϊσταμενος, εν σπουδῇ·
giving, with simplicity; the one presiding, with diligence;

ὁ ελεων, εν ἰλαροτητι. ⁹ Ἡ ἀγάπη, ἀνυποκ-
the one pitying, with cheerfulness. The love, unfeigned;

ριτος· ἀποστύγουντες το πονηρον, κολλωμενοι
detesting the evil, adhering

τῷ αγαθῷ. ¹⁰ τῇ φιλαδελφίᾳ, eis αλληλους
to the good; in the brotherly kindness, towards each other

φιλοστοργοι· τῇ τιμῇ αλληλους προηγουμενοι·
tender affections; in the honor each other going before;

—your RATIONAL religious service.

² † And do not conform yourselves to this AGE, but transform yourselves by the RENOVATION of your MIND, that you may ASCERTAIN what is the WILL of GOD,—the GOOD, and well-pleasing, and perfect.

³ For I say, through THAT FAVOR which has been GIVEN to me, to EVERY one among you, † not to think beyond what he ought to think; but to think so as to be SOBER-MINDED, as GOD to Each distributed a Measure of Faith.

⁴ For, † just as in One Body we have many Mem- bers, but all the MEMBERS have not the SAME Action;

⁵ so † we, the MANY, are One Body in Christ, and INDIVIDUALLY Mem- bers of each other.

⁶ † Now having differ- ent Gracious gifts, accord- ing to THAT FAVOR which is IMPARTED to us;—† if Prophecy, speak according to the ANALOGY of the FAITH;

⁷ or if a Service, per- form that SERVICE. The TEACHER, in the TEACH- ING;

⁸ † the EXHORTER, in the EXHORTATION. Let the DISTRIBUTOR, act with Disinterestedness; the PRESIDENT, with Dilig- ence; the SYMPATHIZER, with Cheerfulness.

⁹ † Let LOVE be un- feigned. Detest the EVIL; adhere to the GOOD.

¹⁰ † With BROTHERLY KINDNESS towards each other be tenderly affection- ate; † in HONOR preferring one another.

* VATICAN MANUSCRIPT.—2. of you—omit.

† 2. 1 Pet. i. 14; 1 John ii. 15.
17. † 3. Rom. xi. 30.
xii. 20, 27; 1 Ph. i. 23; iv. 28.
10, 24; xii. 2; xiv. 1, 6, 29, 31.
xii. 1; 1 Pet. i. 23; ii. 17; iii. 8; 2 Pet. i. 7.

† 2. Eph. iv. 23; Col. iii. 10.
† 4. 1 Cor. xii. 12; Eph. iv. 16.
† 6. 1 Cor. xii. 4; 1 Pet. iv. 11.
† 8. 1 Cor. xiv. 3. † 9. 1 Tim. i. 5.
† 10. 1 Pet. v. 3.

† 2. Eph. v. 10.
† 5. 1 Cor. x. 17;
† 6. 1 Cor. xii.
† 10. Heb.

11 **τῇ σπουδῇ μὴ ὀκνηροί· τῷ πνεύματι ζῶντες·**
in the industry not idle ones; in the spirit being fervent;
τῷ καμῶ δουλεύοντες· 12 **τῇ ἐλπίδι χαίροντες·**
in the season serving; in the hope rejoicing;
τῇ θλίψει ὑπομένοντες· τῇ προσυχῇ πρόσκαρ-
in the affliction being patient; in the prayer constantly
τεροντες· 13 **ταῖς χρείαις τῶν ἁγίων κοινωζοντες·**
attending; to the wants of the holy ones contributing;
τες· τὴν φιλοξενίαν διωκόντες. 14 **Εὐλογεῖτε**
the hindmost to strangers following. Bless you

τοὺς διωκοντας * [ὑμᾶς] εὐλογεῖτε, καὶ μὴ
those persecuting [you:] bless you, and not
καταρασθε. 15 **Χαίρειν μετὰ χαίροντων, καὶ**
curse you. To rejoice with rejoicing ones, and

κλαίειν μετὰ κλαιόντων. 16 **Τὸ αὐτὸ εἰς ἀλλή-**
to weep with weeping ones. The same for each other

λους φρονούντες· μὴ τὰ ὑψηλὰ φρονούντες,
minding; not the things high minding,

ἀλλὰ τοῖς ταπεινοῖς συναπαγομένοι. **Μὴ**
but to the low ones conform yourselves. Not

γίνεσθε φρονιμοὶ παρ' ἑαυτοῖς. 17 **Μὴ βενὶ κακὸν**
become you wise with yourselves. To no one evil

ἀντὶ κακοῦ ἀποδίδοντες· προσοφειμένοι κα-
in return for evil giving back; providing honorable

λὰ ἐμπροσθεν πάντων ἀνθρώπων· 18 **εἰ δυνατόν**
things in presence of all men; if able

το εἰ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύον-
that from of you, with all men being at peace;

τες· 19 **μὴ ἑαυτοὺς ἐκδικούντες, ἀγαπητοί· ἀλλὰ**
not yourselves avenging, beloved ones, but

δοτε τόπον τῇ ὀργῇ· γεγραπταί γάρ· Ἐμοί
give you a place to the wrath; it has been written for; To me

ἐκδικήσεις· ἐγὼ ἀνταποδώσω, λέγει κύριος.
vengeance, will repay, says Lord.

20 **Εὰν οὖν πεινᾷ ὁ ἐχθρὸς σου, ψάμιζε αὐτόν·**
If thou mayest hunger the enemy of thee, do thou feed him;

εὰν διψᾷ, ποτίζε αὐτόν. **Τοῦτο γὰρ**
if he may thirst, give drink to him. This for

ποιῶν, ἀνθρακας πυρὸς σπένδεις ἐπὶ τὴν κεφαλ-
doing, coals of fire thou wilt pile on the head

αὐτοῦ. 21 **Μὴ νικᾷ ὑπὸ τοῦ κακοῦ, ἀλλὰ**
of him. Not be overcome by the evil, but

νικᾷ ἐν τῷ ἀγαθῷ τὸ κακόν.
overcome by the good the evil.

ΚΕΦ. ιγ'. 13.

1 **Πᾶσα ψυχὴ ἐξουσίας ὑπερεχουσais ὑποτασ-**
Every soul to authorities being above let be sub-
σεσθῇ. **Οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπὸ θεοῦ·**
misere. Not for is authority if not from God;

11 In duty be not sloth-
ful. In the spirit be fer-
vent, * serving the Lord.

12 † In the hope be
joyful; † in affliction
patient; † in prayer per-
severing.

13 † Contributing to the
wants of the saints,—
† pursuing hospitality.

14 † Bless those who
persecute you; bless
and curse not.

15 † Rejoice with the
joyful, and weep with the
sorrowful.

16 † Be of the same
Disposition towards each
other. Regard not high
things, but conform your-
selves to the lowly. † Do
not become wise in your
own estimation.

17 † To no one return
Evil for Evil. † Provide
honorable things in the
presence of All Men.

18 If possible, on your
part, † live peaceably with
All Men;

19 † Not avenging Your-
selves, Beloved, but give
Place to the WRATH [of
God;] for it has been writ-
ten, † "Vengeance belongs
to me; † I will repay,"
says the Lord.

20 Therefore, † "if thine
"ENEMY is hungry, give
"him food; if he is
"thirsty, give him drink;
"for, doing this, thou wilt
"heap Coals of Fire on his
"HEAD."

21 Be not subdued by
EVIL, but subdue EVIL by
GOOD.

CHAPTER XIII.

1 Let Every person † be
submissive to the superior
Authorities; † for there
is not an Authority, except
from God; and those

* VATICAN MANUSCRIPT.—11. serving the Lord.

14. you—omit.

† 12. Phil. iii. 1; iv. 4; Heb. iii. 6. † 12. Heb. x. 36; xii. 1. † 12. Col. iv. 2;
Eph. vi. 13; 1 Thess. i. 17. † 13. Heb. vi. 10; xiii. 16; 1 John iii. 17. † 13. Heb.
xiii. 7. † 14. Matt. v. 44; 1 Pet. ii. 23. † 13. 1 Cor. xii. 26. † 16. Rom.
xv. 15. † 16. Prov. iii. 7. † 17. Matt. v. 20; 1 Thess. v. 15. † 17. 2 Cor.
xii. 21. † 18. Heb. xii. 14. † 19. Prov. xxiv. 29. † 19. Deut. xxxii. 25.
† 20. Prov. xxv. 21, 22. † 1. Tit. iii. 1; 1 Pet. ii. 13. † 1. Dan. ii. 21; iv. 32; John xii. 11.

την λογικην λατρειαν ὑμων· ² και μη συσχημα-
the rational religious service of you, and not conform your-
τιζεσθε τῷ αἰωνι τούτῳ, αλλα μεταμορφουσθε
selves to the age this, but transform yourselves
τη ανακαινυσει του νοου * [ὑμων,] εἰς το
by the renovation of the mind [of you,] in order that
δοκιμαζειν ὑμας, τι το θελημα του θεου, το
to prove you, what the will of the God, the

αγαθον και ευαισστον και τελειον. ³ Λεγω γαρ
good and well-pleasing and perfect. I say for

δια της χαριτος της δοθεισης μοι, παρτι
through the favor of that having been given to me, to all
τῶν οντι εν ὑμιν, μη υπερφρονειν παρ' ὃ
to him being among you, not to think above beyond what
δεν φρονειν, αλλα φρονειν εἰς τὸ σωφρονειν,
it behooves to think, but to think in order that to be sound mind,
ἐκείνου ὡς ὁ θεος ἐμερισε μετρον πιστεως.
to him as the God divided a measure of faith.

⁴ Καὶ ὡς περ γαρ εν ἐνι σωματι μελη πολλα εχο-
just as for in one body members many we

μεν, τα δε μελη παντα ου την αυτην εχει
have, the but members all not the same has
πιστιν· ⁵ οὕτως οἱ πολλοι εν σωμα εσμεν εν
operation; thus the many one body we are in

Χριστῳ, ὃ δε καθ' εἰς, αλληλων μελη. ⁶ Ἐχον-
Associated, the but each one, of each other members. Having

τες δε χαρισματα κατα την χαριν την δοθει-
but gracious gifts according to the favor that having

σιν ἡμιν διαφορα· εἴτε προφητειαν, κατα
been given to us of different kinds; if prophets, according to

την αναλογιαν της πιστεως· ⁷ εἴτε διακονιαν, εν
the analogy of the faith; if service, in

τη διακονίᾳ· εἴτε ὁ διδασκων, εν τη διδασκαλίᾳ·
the service; if the teaching, in the act of teaching;

⁸ εἴτε ὁ παρακαλων, εν τη παρακλησει· ὁ μεταδι-
if the exhorting, in the exhortation; the one

δους, εν ἀπλοτητι· ὁ προϊσταμενος, εν σπουδῇ·
giving, with simplicity; the one providing, with diligence;

ὁ ελεων, εν ἰλαροτητι. ⁹ Ἡ ἀγαπη, ἀνυποκ-
the one pitying, with cheerfulness. The love, unfeigned;

ριτος· ἀποστνγουντες το πονηρον, κολλημενοι
detesting the evil, adhering

τῷ αγαθῷ. ¹⁰ τη φιλαδελφίᾳ, εἰς αλληλους
to the good; in the brotherly kindness, towards each other

φιλοστοργιοι· τη τιμῇ αλληλους προηγουμενοι·
tender affections; in the honor each other going before;

—your RATIONAL religious service.

² † And do not conform yourselves to this A. E. † but transform yourselves by the RENOVATION of your MIND, that you may † ASCERTAIN what is the WILL of GOD.—the GOOD, and well-pleasing, and perfect.

³ For I say, through THAT FAVOR which has been GIVEN to me, to EVERY one among you, † not to think beyond what he ought to think; but to think so as to be SOBER-MINDED, as GOD to Each distributed a Measure of Faith

⁴ For, † just as in One Body we have many Mem- bers, but all the MEMBERS have not the SAME Action;

⁵ so † we, the MANY, are One Body in Christ, and INDIVIDUALLY Mem- bers of each other.

⁶ † Now having differ- ent Gracious gifts, accord- ing to THAT FAVOR which is IMPARTED to us;—† if Prophecy, speak according to the ANALOGY of the FAITH;

⁷ or if a Service, per- form that SERVICE. The TEACHER, in the TEACH- ING;

⁸ † the EXHORTER, in the EXHORTATION. Let the DISTRIBUTOR, act with Disinterestedness; the PRESIDENT, with Dilig- ence; the SYMPATHIZER, with Cheerfulness.

⁹ † Let LOVE be un- feigned. Detest the EVIL; adhere to the GOOD.

¹⁰ † With BROTHERLY KINDNESS towards each other be tenderly affection- ate; † in HONOR preferring one another.

* VATICAN MANUSCRIPT.—2. of you—omit.

† 2. 1 Pet. i. 14; 1 John ii. 15.
17. † 3. Rom. xi. 20.
xii. 20, 27; Eph. i. 23; iv. 25.
xii. 24; xiii. 9; xiv. i. 6, 20, 31.
xiii. 1; 1 Pet. i. 22; ii. 17; iii. 8; 2 Pet. i. 7.

† 2. Eph. iv. 23; Col. iii. 10.
† 4. 1 Cor. xii. 12; Eph. iv. 16.
† 6. 1 Cor. xii. 4; 1 Pet. iv. 10, 11.
† 8. 1 Cor. xiv. 2.
† 10. 1 Pet. v. 3.

† 2. Eph. v. 10.
† 5. 1 Cor. x. 17;
† 6. 1 Cor. xii.
† 10. Heb.

¹¹ τῇ σπουδῇ μὴ ἄκηροι· τῷ πνεύματι ζέοντες·
in the industry not idle ones; in the spirit being fervent;
τῷ καιρῷ δουλεύοντες· ¹² τῇ ἐλπίδι χαίροντες·
in the season serving; in the hope rejoicing;
τῇ θλίψει ὑπομενοντες· τῇ προσυχῇ προτκαρ-
in the affliction being patient; in the prayer constantly
τερουντες· ¹³ ταῖς χρείαις τῶν ἁγίων κοινωvν-
attending; to the wants of the holy ones contributing;
τες· τὴν φιλοξενίαν διωκοντες· ¹⁴ Εὐλογεῖτε
the kindness to strangers following. Bless you

τοὺς διωκοντας * [ὑμᾶς] εὐλογεῖτε, καὶ μὴ
these persecuting [you:] bless you, and not
καταρασθε· ¹⁵ Χαίρειν μετὰ χαίροντων, καὶ
curse you. To rejoice with rejoicing ones, and

κλαίειν μετὰ κλαίωντων· ¹⁶ Το αὐτο εἰς ἀλλή-
to weep with weeping ones. The same for each other
λους φρονουντες· μὴ τα ὑψηλά φρονουντες,
minding, not thoughts high minding.

ἀλλὰ τοῖς ταπεινοῖς συναπαγομενοι· Μὴ
but to the low ones conform yourselves. Not

γινεσθε φρονιμοὶ παρ' ἑαυτοῖς· ¹⁷ Μὴ ἐνὶ κακῷ
become you wise with yourselves. To no one evil

ἔντι κακῷ ἀποδίδοντες· προνοουμενοι κα-
in return for evil giving back; providing honorable

λά ἐντιμῶν πάντων ἀνθρώπων· ¹⁸ εἰ δυνατόν
things in presence of all men; if able

το εἰ ἔμην, μετὰ πάντων ἀνθρώπων εἰρηνευον-
that from of you, with all men being at peace;

τες· ¹⁹ μὴ ἑαυτοὺς ἐκδικουντες, ἀγαπητοὶ· ἀλλὰ
not yourselves avenging, beloved ones, but

δοτε τόπον τῇ ὀργῇ· γεγραπται γάρ· Ἐμοὶ
give you a place· to the wrath; it has been written for; To me

ἐκδικησις· ἐγὼ ἀνταποδώσω, λέγει κύριος.
vengeance, will repay, says Lord.

²⁰ Ἐὰν ὅν πεινᾷ ὁ ἐχθρὸς σου, ψάμιζε αὐτόν·
If therefore may hunger the enemy of thee, do thou feed him;

εἰ δὲ διψᾷ, ποτίζε αὐτόν· Τοῦτο γὰρ
if he may thirst, give drink to him. This for

ποιῶν, ἀνθράκας πυρὸς σκευεύεις ἐπὶ τὴν κεφαλ-
doing, coals of fire thou wilt pile on the head

αὐτοῦ· ²¹ Μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ
of him. Not be overcome by the evil, but

νικά εἰ τῷ ἀγαθῷ τὸ κακόν·
overcome by the good the evil.

ΚΕΦ. ιγ'. 13:

¹ Πᾶσα ψυχὴ ἐξουσίας ὑπερεχουσais ὑποτασ-
Every soul to authorities being above let be sub-
σεσθω· Οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπὸ θεοῦ·
minore. Not for is authority if not from God;

¹¹ In DUTY be not sloth-
ful. In the SPIRIT be ferv-
ent, * serving the LORD.

¹² † In the HOPE be
joyful; † in AFFLICTION
patient; † in PRAYER per-
severing.

¹³ † Contributing to the
WANTS of the SAINTS,—
† pursuing HOSPITALITY.

¹⁴ † Bless THOSE who
PERSECUTE you; bless
and curse not.

¹⁵ † Rejoice with the
joyful, and weep with the
sorrowful.

¹⁶ † Be of the SAME
Disposition towards each
other. Regard not HIGH
things, but conform your-
selves to the lowly. † Do
not become wise in your
own estimation.

¹⁷ † To no one return
Evil for Evil. † Provide
honorable things in the
presence of All Men.

¹⁸ If possible, on YOUR
part, † live peaceably with
All Men;

¹⁹ † not avenging Your-
selves, Beloved, but give
Place to the WRATH [of
God;] for it has been writ-
ten, † "Vengeance belongs
to me; † I will repay,"
says the Lord.

²⁰ Therefore, † "if thine
"ENEMY is hungry, give
"him food; if he is
"thirsty, give him drink;
"for, doing this, thou wilt
"heap Coals of Fire on his
"HEAD."

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CHAPTER XIII.

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submissive to the superior
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Eph. vi. 13; 1 Thess. i. 17. † 13. Heb. vi. 10; xii. 16; 1 John iii. 17. † 13. Heb.
xiii. 2. † 14. Matt. v. 44; 1 Pet. ii. 23; iii. 9. † 15. 1 Cor. xii. 26. † 16. Rom.
xv. 15. † 16. Prov. iii. 7. † 17. Matt. v. 30; 1 Thess. v. 15. † 17. 2 Cor.
viii. 21. † 18. Heb. xii. 14. † 19. Prov. xxix. 29. † 19. Deut. xxxii. 35.
† 20. Prov. xxv. 21, 22. † 1. Tit. iii. 1; 1 Pet. ii. 13. † 1. Dan. ii. 21; iv. 31; John xii. 11.

αἱ δε οὐσαι, ὑπο θεου τεταγμεναι εἰσιν. ² Ὡς-
these and being, under God having been arranged are. So

τε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ
the one setting himself in opposition to the authority, to the of the

θεου διαταγῇ ἀθεστήκεν· οἱ δὲ ἀθεσθήκο-
God institution has been opposed; they but having been set in

τες, ἑαυτοῖς κρίμα ληφονταί. ³ Οἱ γὰρ ἀρ-
opposition, to themselves judgment will receive. The for re-
χοντες οὐκ εἰσι φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ

ers not are a terror of the good works, but

τῶν κακῶν. Θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξου-
of the evil ones. Wilt thou and not to fear the autho-
σίαν; τοῦ ἀγαθοῦ ποιεῖς καὶ ἐξεῖς ἐπαινον ἐξ

ρίτης; ⁴ θεοῦ γὰρ διακονος ἐστὶ, σοὶ εἰς το
her; of God for a servant he is, to thee for the

ἀγαθόν. Ἐὰν δὲ το κακὸν ποιῇς, φόβου· οὐ
good. If but the evil thou shouldst do, fear thou; not

γὰρ εἰκὴ τὴν μαχαίραν φορεῖ· θεοῦ γὰρ διακο-
for in vain the sword he bears; of God for a servant

νος ἐστίν, ἐκδικος εἰς ὀργὴν τῷ το κακὸν πράσ-
he is, an avenger for wrath to him the evil practi-
σοντι. ⁵ Διὸ ἀναγκὴ ὑποτασσέσθαι, ὡς

ing. Wherefore necessarily to be submissive, not

μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συν-
only on account of the wrath, but also on account of the con-
νειδήσιν. ⁶ Διὰ τοῦτο γὰρ καὶ φόρους τελει-
science. On account of this for also taxes pay

τε· λειτουργοὶ γὰρ θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο
you; public ministers for of God they are, to same this

προσκαρτεροῦντες. ⁷ Ἀποδοτε * [οὖν] πᾶσι
constantly attending. Reader [therefore] to all

τὰς οφείλας· τῷ τὸν φόρον, τὸν φόρον· τῷ
the dues; to him the tax, the tax; to him

τὸ τέλος, τὸ τέλος· τῷ τὸν φόβον, τὸν φόβον·
the custom, the custom; to him the fear, the fear;

τῷ τὴν τιμὴν, τὴν τιμὴν. ⁸ Μὴδενὶ μὴδεν
to him the honor, the honor. To no one nothing

οφείλετε, εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ
owe you, if not that each other you should love; the for

ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκε. ⁹ Τοῦτο
loving the other, a law has fulfilled. That

γὰρ· οὐ μοιχεύσεις· οὐ φονεύσεις·
for; Not thou shalt commit adultery; Not thou shalt commit murder.

οὐ κλέψεις· οὐκ ἐπιθυμήσεις· καὶ εἰ τις
Not thou shalt steal; Not thou shalt covet; and if any

ἑτέρα ἐντολὴ, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαι-
other commandment, in this the word it is brought under

EXISTING have been ar-
ranged under God;

² so that he who sets
himself in opposition to
the AUTHORITY, opposes
the INSTITUTION of GOD;
and the OPPOSITIONS will
procure Punishment for
themselves.

³ For RULERS are not
a terror * to a GOOD Work,
but to an EVIL. And dost
thou wish not to be afraid
of the AUTHORITY? † Do
GOOD, and thou shalt have
Praise, from it;

⁴ for he is God's Ser-
vant for thy * Good. But
if thou do EVIL, be afraid;
for he bears the sword
not in vain; since he is
God's avenging Servant
for Wrath on him doing
EVIL.

⁵ Wherefore it is neces-
sary to be subordinate,
not only on account of the
WRATH, † but also on ac-
count of CONSCIENCE.

⁶ For on this account
also you pay Taxes; be-
cause they are God's pub-
lic Ministers, constantly
attending to this very
thing.

⁷ † Render, therefore,
to all their DUES; to
WHOM TAX is due, TAX;
to WHOM CUSTOM, CUS-
TOM; to WHOM FEAR,
FEAR; to WHOM HONOR,
HONOR.

⁸ Owe Nothing to any
one—unless LOVE to each
other; for † HE who
LOVES ANOTHER has ful-
filled the Law.

⁹ For this, † "Thou
"shalt not commit adul-
"tery. Thou shalt not
"commit murder. Thou
"shalt not steal. Thou
"shalt not covet," and if
Any Other Commandment,
it is briefly summed up in
This PRECEPT, namely,

* VAR. MANUSCRIPT.—3. a good Work, but to an evil. 4. Go d. 7. therefore—ex 2:

: 3. 1 Pet. ii. 14; iii. 13. : 5. 1 Pet. ii. 19. : 7. Matt. xxii. 21; Mark xii. 17.
Luke xx. 25. : 8. Gal. v. 14; Col. iii. 14; 1 Tim. i. 5; James ii. 8. : 9. Exod
xx. 13; Deut. v. 17; Matt. xix. 18.

οὐται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς
one head, in this; Thou shalt love the neighbor of thee as

ἑαυτὸν. ¹⁰ Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ
thyself. The love to the neighbor evil not

ἐργάζεται· πληρῶμα οὖν νόμου ἡ ἀγάπη. ¹¹ Καὶ
works; a fulfilling then of law the love. And

τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ᾗδη
this, knowing the season, that an hour us already

ἐξ ὕπνου ἐγερθῆναι· (νῦν γὰρ ἐγγύτερον ἡμῶν
out of sleep to be aroused; (now for nearer of us

ἡ σωτηρία, ἡ ὅτε ἐπιστεύσαμεν· ¹² ἡ νύξ προε-
the salvation, then when we believed; the night is far

κοσμένη, ἡ δὲ ἡμέρα ἤγγικεν·) ἀποθώμεθα οὖν
advanced, the and day has approached;) we should put off therefore

τὰ ἔργα τοῦ σκοτοῦς, καὶ ἐνδυσώμεθα τὰ ὅπλα
the works of the darkness, and should put on the weapons

τοῦ φωτός. ¹³ Ὡς ἐν ἡμέρᾳ, εὐσχημονῶνς περι-
of the light. As in day, decently we

πατήσωμεν, μὴ κωμοῖς καὶ μεθαις, μὴ κοιταῖς
should walk, not in revellings and in drinkings, nor in whomsome

καὶ ἀσελγείαις, μὴ ἐριδι καὶ ζήλῳ· ¹⁴ ἀλλ'
and in debaucheries, not in strife and in rage; but

ἐνδυσάσθε τὸν κυρίον Ἰησοῦν Χριστόν, καὶ τῆς
put you on the Lord Jesus Anointed, and of the

σαρκὸς προνοίας μὴ ποιεῖσθε εἰς ἐπιθυμίας.
flesh provision not make you for lusts.

ΚΕΦ. ιδ'. 14.

¹ Τὸν δὲ ἀσθενούντα τῇ πίστει, προσλαμβάνω·
The but weak in the faith, take to your-

σέβω, μὴ εἰς διακρίσεις διαλογισμῶν. ² Ὃς
serve, not for differences of reasonings. Who

μὲν πιστεύει φαγεῖν πάντα· ὁ δὲ ἀσθενὴς
indeed believes to eat all things; the but one being weak

λαχάνα ἐσθίει. ³ Ὁ ἐσθίων, τὸν μὴ ἐσθιοντα
herbs eats. The one eating, the not one eating

καὶ ἐξουθενεῖτω· καὶ ὁ μὴ ἐσθίων, τὸν ἐσθιοντα
not despise; and the not eating, the one eating

μὴ ἀρινετώ· ὁ θεὸς γὰρ αὐτὸν προσελα-
not judge; the God for him received to

βετο. ⁴ Σὺ τις εἰ ὁ κρίνων ἀλλοτρίων οἰκε-
himself. Thou who art the judging belonging to another household

τήν; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει· σταθ-
servant? to the own lord he stands or he falls; he shall be

σεται· δεῦν δυνάτος γὰρ ἐστὶν ὁ θεὸς στήσαι
made to stand and; able for is the God to make stand

† "Thou shalt love thy
"NEIGHBOR as thyself."

10 LOVE to the NEIGH-
BOR works no Evil;
† LOVE, then, is the Ful-
filling of the Law.

11 And do this, know-
ing the SEASON, That it is
already the Hour for us † to
wake up from Sleep; for
now is Our SALVATION
nearer than when we be-
lieved.

12 The NIGHT is far ad-
vanced, and the DAY has
approached; † we should,
therefore, lay aside the
WORKS OF DARKNESS, and
† should put on the ARMOR
of LIGHT.

13 As in the Day, † we
should walk becomingly;—
† not in Revelries and
Carousings; not in Whore-
doms and Debaucheries;
not in * Strifes and Envy-
ings;

14 but † put you on the
* ANOINTED Jesus, and
† make no Provision for
the Lusts of the FLESH.

CHAPTER XIV.

1 Now † receive to your-
selves the WEAK in the
FAITH; not, however, for
Doubtful Reasonings.

2 One, indeed, believe s
he may eat all things; but
the WEAK eats Vegetables
only.

3 Let not HIM who
EATS despise HIM who
EATS not; and let not
HIM who EATS not con-
demn HIM who EATS; for
GOD received him.

4 Who art THOU CON-
DEMNING the Domestic of
Another? To his OWN
Master he stands or falls;
and he shall be made to
stand, for * GOD is able to
make him stand.

* VATICAN MANUSCRIPT.—12. Strifes and Envyings.
the LOUSE.

14. ANOINTED JESUS.

4.

† 9. Lev. xii. 18; Matt. xlii. 30; Mark xii. 31; Gal. v. 14; James ii. 8. † 10. Matt.
xlii. 30. † 11. 1 Cor. xv. 24; Eph. v. 14; 1 Thess. v. 5, 6. † 12. Eph. v. 11; Col.
iii. 8. † 13. Eph. vi. 13; 1 Thess. v. 8. † 13. Phil. iv. 8; 1 Thess. iv. 12; 1 Pet. ii. 12.
† 13. 1 Pet. iv. 8. † 14. Eph. iv. 24; Col. iii. 10. † 14. Gal. v. 16; 1 Pet. ii. 12.
† 1. Rom. xv. 1, 7; 1 Cor. viii. 9, 11; 12. 22.

αυτον. ⁵ Ὅς μὲν κρίνει ἡμέραν πρὸς ἡμέραν,
him. One indeed esteems a day from a day,

ὃς δὲ κρίνει πᾶσαν ἡμέραν ἕκαστος ἐν τῇ
another but esteems every day; each in the

ἰδίῳ νοί πληροφορεῖσθω. ⁶ Ὁ φρονῶν τὴν
own mind let be fully assured. He minding the

ἡμέραν, κυριῷ φρονεῖ. * [καὶ ὁ μὴ φρονῶν τὴν
day, to Lord minds; [and he not minding the

ἡμέραν, κυριῷ οὐ φρονεῖ.] Καὶ ὁ ἐσθίων, κυριῷ
day, to Lord not minds.] And he eating, to Lord

ἐσθiei, εὐχαριστεῖ γὰρ τῷ θεῷ· καὶ ὁ μὴ ἐσ-
eats, he gives thanks for to the God; and he not eat-

θίων, κυριῷ οὐκ ἐσθiei, καὶ εὐχαριστεῖ τῷ θεῷ.
ing, to Lord not eats, and he gives thanks to the God.

⁷ Οὐδεὶς γὰρ ἑμῶν ἑαυτῷ ζῇ. καὶ οὐδεὶς ἑαυτῷ
No one for of you to himself lives, and no one to himself

ἀποθνήσκει. ⁸ Ἐὰν τε γὰρ ζῶμεν, τῷ κυριῷ
dies. If both for we live, to the Lord

ζῶμεν· ἐὰν τε ἀποθνήσκωμεν, τῷ κυριῷ ἀποθ-
w alive; if and we die, to the Lord we

νήσκομεν. Ἐὰν τε οὖν ζῶμεν, ἐὰν τε ἀποθνήσ-
die. If both therefore we live, if and we die,

κώμεν, τοῦ κυρίου ἐσμεν. ⁹ Εἰς τοῦτο γὰρ
of the Lord we are. To this for

Χριστὸς * [καὶ] ἀπέθανε καὶ ἐζησεν, ἵνα καὶ
Anointed [both] died and lived, so that both

νεκρῶν καὶ ζωντῶν κυριεύσῃ. ¹⁰ Σὺ δὲ, τι κρί-
of dead ones and living he might be lord. Thou but, why judgest

νεις τὸν ἀδελφόν σου; ἢ καὶ σὺ, τι ἐξουθενεῖς
the brother of thee? or also thou, why esteemest at nought

τὸν ἀδελφόν σου; πάντες γὰρ παραστήσομεθα
the brother of thee? all for shall stand before

τῷ βήματι τοῦ Χριστοῦ. ¹¹ Γεγραπται γὰρ
the judgment-seat of the Anointed. It has been written for;

Ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ καμψέει παν
Live I, says Lord, because to me shall bend every

γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ
knee, and every tongue shall confess to the

Θεῷ. ¹² Ἀρα * [οὖν] ἕκαστος ἡμῶν περὶ ἑαυ-
God. So [then] each one of us concerning him-

του λόγον δώσει σὺ θεῷ. ¹³ Μῆκετι οὖν
an account shall give to the God. No longer therefore

ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μάλ-
each other we should judge; but this judge you rather,

λον, τὸ μὴ τιθεῖναι προσκόμμα τῷ ἀδελφῷ * [ἢ
that not to place a stumbling-block to the brother [or

σκάνδαλον.] ¹⁴ Οἶδα, καὶ πεπεισμαι ἐν κυρίῳ
a cause of fall.] I know, and have been persuaded in Lord

⁵ † One indeed esteems one Day better than another Day; but another esteems Every Day. Let each one be fully assured in his own Mind.

⁶ † HE who MINDS the DAY, minds it for the Lord; and HE who MINDS NOT THE DAY, minds it not for the Lord. And HE who EATS, eats in regard to the Lord, for † he gives thanks to GOD; and HE who EATS NOT, eats not in regard to the Lord, and gives thanks to GOD.

⁷ For † no one of us lives for Himself, and no one dies for Himself;

⁸ For both, if we live, we live for the LORD, and if we die, we die for the LORD; whether, therefore, we live, or die, we are the LORD'S.

⁹ † For Christ died and lived for this end, that † he might rule over both the Dead and the Living.

¹⁰ But thou, why dost thou condemn thy BROTHER? or why dost thou despise thy BROTHER? † for we shall all be placed before the TRIBUNAL of CHRIST.

¹¹ For it has been written, † "I live, says the Lord, Because to Me "shall bend Every Knee. "and Every Tongue shall "confess to God."

¹² † Each one of us, therefore, shall * give an Account concerning himself to God.

¹³ No longer, then, we should judge each other; but judge you this rather, † not to PLACE a Stumbling-block before a BROTHER.

¹⁴ I know, and have been assured by the Lord

* VATICAN MANUSCRIPT.—6. and he who MINDS not the DAY, minds it not for the Lord —omit. 9. both—omit. 12. then—omit. 13. render an Account. 13. or a cause of fall—omit.

† 5. Gal. iv. 10; Col. ii. 10. † 6. 1 Cor. x. 31; 1 Tim. iv. 3. † 7. 1 Cor. vi. 19, 20; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2. † 8. 2 Cor. v. 15. † 9. Acts x. 26. † 10. Matt. xxv. 31, 32; Acts x. 42; xvii. 31; 2 Cor. v. 10; Jude 14, 15. † 11. Isa. xlv. 23; 1 Phil. ii. 10. † 12. Matt. xii. 20; Gal. vi. 5; 1 Pet. iv. 5. † 13. 1 Cor. vii. 9, 13; x. 32.

Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' αὐτοῦ, εἰ μὴ τῷ
Jesus, that nothing common through himself, if nothing
 λογίζομεν τι κοινὸν εἶναι, ἐκείνῳ κοινόν·
regarding anything common to be, to him common;

14 Εἰ δὲ δια βρῶμα ὁ ἀδελφός σου λυγείται,
If but through food the brother of thee is grieved,
 οὐκετι κατὰ ἀγάπην περιπατεῖς. Μὴ τῷ βρῶ-
no longer according to love dost thou walk. Not with the food
 ματι σου ἐκείνον ἀπολλύς, ὑπὲρ οὗ Χριστὸς
of thee him do thou destroy, on behalf of whom Anointed

ἀπέθανε. 16 Μὴ βλασφημίσῃς οὖν ὑμῶν τὸ
died. Not let be evil spoken of therefore of you the

ἀγαθόν. 17 Οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ
good. Not for is the kingdom of the God

βρῶσις καὶ ποσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη
eating and drinking, but righteousness and peace

καὶ χαρὰ ἐν πνεύματι ἁγίῳ· 18 ὁ γὰρ ἐν τούτῳ
and joy in spirit holy; he for in this

δουλεύων τῷ Χριστῷ, εὐαρεστος τῷ θεῷ, καὶ
doing service for the Anointed, well-pleasing to the God, and

δοκιμὸς τοῖς ἀνθρώποις. 19 Ἀρα οὖν τὰ τῆς
approved by the men. So then the things of the

εἰρήνης διώκωμεν, καὶ τὰ τῆς οἰκοδόμησιν τῆς
peace we should pursue, and the things of the building up of that

εἰς ἀλλήλους. 20 Μὴ ἐνεκεν βρωμάτων καταλύς
for each other. Not on account of food demolish

τὸ ἔργον τοῦ θεοῦ. Πάντα μὲν καθάρᾳ· ἀλλὰ
the work of the God. All things indeed pure; but

κακὸν τῷ ἀνθρώπῳ τῷ δια προσκομματος ἐσ-
evil for the man for that through a stumbling-block out-

θιόντι. 21 Καλὸν τὸ μὴ φαγεῖν κρεᾶ, μὴδὲ πίνειν
ing. Good the not to eat flesh, nor to drink

οἶνον, μὴδὲ ἐν ᾧ ὁ ἀδελφός σου προσκοπτεῖ,
wine, nor by which the brother of thee stumbles,

ἢ σκανδαλίζεται, ἢ ἀσθενεῖ. 22 Σὺ πιστὸν
or is ensnared, or is weakened. Thou faith

ἔχεις· κατὰ σεαυτὸν ἔχεις ἐνώπιον τοῦ θεοῦ.
hast, according to thyself hold it in presence of the God.

Μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμαzeῖ.
Happy he not judging himself in what he approves.

23 Ὁ δὲ διακρινόμενος, εἰς φαγὴν, κατακεκρι-
He but discerning a difference, if he should eat, has been con-

ταί, ὅτι οὐκ ἐκ πίστεως· πάντες δὲ ὁ οὐκ ἐκ
demanded, because not from faith; every thing and which not from

πίστεως, ἁμαρτία ἐστίν. †
faith, sin is.

Jesus, † That nothing is common of itself; yet † to him who regards anything to be common, to him it is common.

15 But if, through thy Food, thy BROTHER is grieved, thou walkest no longer according to Love. † Do not, with thy food, ruin him on whose behalf Christ died.

16 Let not, then, Your good be evil spoken of.

17 For the KINGDOM of God is not Food and Drink, but Righteousness, and Peace, and Joy in a holy Spirit;

18 for HE who in this SERVES the ANOINTED one, is well-pleasing to God, and approved by MEN.

19 † So then we should pursue the THINGS of PEACE, and THINGS for † the EDIFICATION of each other.

20 Do not, on account of Food, demolish the work of GOD. All things indeed are pure, but Evil to THAT MAN who EATS so as to cause stumbling.

21 It is good not to EAT † Flesh, nor to drink Wine, nor to do any thing by which thy BROTHER stumbles, or is ensnared, or is weakened.

22 * Thou hast Faith; with respect to thyself hold it fast in the presence of GOD. † Happy is HE who does not CONDEMN himself in what he approves!

23 But HE who makes a DISTINCTION, if he should eat, is condemned; because it is not from Conviction; and every act which is not from Conviction, is a Sin. †

* VATICAN MANUSCRIPT.—22. The Faith which thou hast, have thou to thyself.

† 23. Griesbach inserts here the doxology found Rom. xvi. 25—27; but as it is not authorized by the Vatican MS., nor by the most ancient versions, the Greek text has been transferred to its proper place. It may be proper to observe that Grotius, Hammond, Mill, Wetstein, Matthiae, Knatchbull and Clarke approve of its insertion here; while on the other hand, Knapp, Estius, Macknight, Bloomfield, Stuart, Lachmann, Tischendorf, &c., do not approve of the transposition.

14. 1 Cor. x. 25; 1 Tim. iv. 4; Titus i. 15. 14. 1 Cor. viii. 7, 10. 15. 1 Cor. viii. 11. 10. Psal. xxiv. 14; xli. 15. 19. Rom. xv. 2; 1 Cor. xiv. 13; 1 Thess. v. 11. 21. 1 Cor. viii. 13. 22. 1 John iii. 21.

ΚΕΦ. ιε'. 15.

¹ Ὁφείλομεν δε ἡμεῖς οἱ δυνατοὶ τα ἀσθενή-
Are bound and we the strong ones the infirmities
ματα τῶν ἀδυνατῶν βασταζεῖν, καὶ μὴ ἑαυτοῖς
of those without strength to bear, and not ourselves
ἀρεσκεῖν. ² ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκετῶ
to please; each one of us to the neighbor let please
εἰς τὸ ἀγαθὸν πρὸς οἰκοδομὴν. ³ Καὶ γὰρ ὁ
for the good to building up. Also for the
Χριστὸς οὐχ ἑαυτὸν ᾔρεσεν, ἀλλὰ, καθὼς γεγ-
Anointed one not himself pleased, but, as it has
ραπται· Οἱ ονειδισμοὶ τῶν ονειδίζοντων σε,
been written, The reproaches of those reproaching thee,
ἐπεπεσον ἐπ' ἐμέ. ⁴ Ὅσα γὰρ *[προ]ε-
fell on me. As many things as for was [fore]
γραφή, εἰς τὴν ἡμετέραν διδασκαλίαν *[προ]ε-
written, for the our instruction was [fore]
γραφή· ἵνα δια τῆς ὑπομονῆς καὶ τῆς παρα-
written; so that through the patience and of the conso-
λήσεως τῶν γραφῶν, τὴν ἐλπίδα ἐσχόμεν. ⁵ Ὁ
lation of the writings, the hope we might have. The
θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλησεως
and God of the patience and of the consolation
δὸν ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις,
may give to you the same to be minded among each other,
κατὰ Χριστὸν Ἰησοῦν· ⁶ ἵνα ὁμοθυμαδὸν ἐν
according to Anointed Jesus; that with one mind with
ἐνὶ στόματι δοξάζητε τὸν θεὸν καὶ πατέρα τοῦ
one mouth you may glorify the God and father of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ⁷ Διὸ προσλαμ-
Lord of us Jesus Anointed. Wherefore take to your-
βανέσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσ-
selves each other, as also the Anointed took to
ἐλάβετο ὑμᾶς εἰς δόξαν θεοῦ. ⁸ Λέγω δε, *[Ἰη-
himself as for glory of God. I say but, [Je-
σοῦν] Χριστὸν διακονοῦν γεγενῆσθαι περιτομῆς,
sus] Anointed a servant became of circumcision,
ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιώσαι τας
on behalf of truth of God, in order that to confirm the
ἐπαγγελίας τῶν πατέρων· ⁹ τα δε ἐθνη ὑπὲρ
promises of the fathers; the and nations on account of
ἐλεους δοῦναι τὸν θεόν, καθὼς γεγραπται·
mercy to praise the God, as it has been written;

Διὰ τοῦτο ἐξομολογήσομαι σοὶ ἐν ἔθνεσι,
Because of this I will confess to thee among nations,

CHAPTER XV.

¹ Now we, the strong, are bound to bear the infirmities of the weak, and not to seek to please Ourselves.
² Let each one of us please his neighbor, so far as is good for Edification;
³ for even the ANOINTED one sought not to please himself, but, as it has been written, "The REPROACHES OF THOSE who REPROACHED thee FELL ON ME."
⁴ For what things were before written for our instruction, were written that we through the PATIENCE and the CONSOLATION of the SCRIPTURES might possess the HOPE.
⁵ And may the GOD of that PATIENCE and that CONSOLATION give you the SAME DISPOSITION towards each other, according to the Anointed Jesus;
⁶ so that with one mind, and with One Mouth, you may glorify the God and Father of our LORD Jesus Christ.
⁷ Therefore kindly receive each other, even as the ANOINTED one also kindly received you, to the Glory of God.
⁸ For I affirm, that Jesus Christ became a Servant of the Circumcision, on account of the Truth of God, in order to CONFIRM THE PROMISES of the FATHERS;
⁹ and that the GENTILES should glorify God on account of Mercy; as it has been written, "Be- cause of this I will confess to thee among the

* VATICAN MANUSCRIPT.—4. all things whatever were written.
4. fore—omit.
4. through CONSOLATION of the SCRIPTURES might have the HOPE of
CONSOLATION. 7. us. 8. For. 8. Jesus—omit.

† 1. Gal. vi. 1. † 1. Rom. xiv. 1. † 2. 1 Cor. ix. 13, 21; x. 24, 27; xii. 5; Phil. ii. 4, 5.
† 3. Matt. xxvi. 20; John v. 30; vi. 33. † 3. Ps. lxx. 9. † 4. Rom. iv. 2, 24;
1 Cor. ix. 9, 10; x. 11; 2 Tim. iii. 16, 17. † 5. Rom. xii. 10; 1 Cor. i. 10; Phil. i. 16.
† 6. Matt. xv. 24; John i. 11; Acts iii. 23, 26; xlii. 40. † 9. Ps. cxviii. 42.

και τῷ ὀνόματι σου ψάλω. ¹⁰ Καὶ πάλιν λέγει·
and to the name of thee sing praises. And again it says;

Εὐφρανθήτε ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ. ¹¹ Καὶ
Rejoice you nations, with the people of him. And

πάλιν· Αἰνεῖτε τὸν κύριον πάντα τὰ ἔθνη, καὶ
again; Praise you the Lord all the nations, and

ἐκτίνασθε αὐτὸν πάντες οἱ λαοί. ¹² Καὶ πάλιν
extol you him all the peoples. And again

Ἡσαίας λέγει· Ἔσται ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ
Isaiah says; Shall be the root of the Jesse, and he

ἀνίσταμενος ἀρχεῖν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπι-
standing up to rule nations, on him nations shall

ᾠσιν. ¹³ Ὁ δὲ θεὸς τῆς ἐλπίδος πληρῶσαι
hope. The and God of the hope to fill

ὑμᾶς πάσης χάρας καὶ εἰρήνης ἐν τῷ πιστεῦναι,
you all of joy and of peace in the believing,

*[εἰς τὸ περισσεῦναι, ὑμᾶς] ἐν τῇ ἐλπίδι, ἐν
[in order that to abound, you] in the hope, in

δυνάμει πνεύματος ἁγίου. ¹⁴ Πεισισμαι δέ,
power of spirit holy. I have been persuaded but,

ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι
brethren of me, and myself I concerning you, that

καὶ αὐτοὶ μέστοι εἴτε ἀγαθῶν, πεπληρω-
also yourselves full you are of goodness, having been

μένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους
filled all of knowledge, being able also each other

ροῦθετε. ¹⁵ Τολμηροτέρου δὲ ἐγράψα ὑμῖν,
to admonish. More boldly but I wrote to you,

ἀδελφοί, ἀπὸ μερῶν, ὡς ἐπαναμνησκῶν ὑμᾶς,
brethren, from of a part, as reminding you,

διὰ τὴν χάριν τὴν δοθεῖσαν μοι ὑπὸ τοῦ θεοῦ,
through the favor that having been given to me by the God,

*[εἰς τὸ εἶναι με λειτουργὸν Ἰησοῦ Χριστοῦ
in order that to be me a public servant of Jesus Anointed

*[εἰς τὰ ἔθνη,] λειτουργοῦντα τὸ εὐαγγέλιον
[for the nations,] administering as a priest the glad tidings

τοῦ θεοῦ, ἵνα γενῆται ἡ προσφορά τῶν ἐθνῶν
of the God, so that may be the oblation of the nations

εὐπροσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ.
well-pleasing, having been sanctified by a spirit holy.

¹⁷ Ἐχω οὖν καυχῆσιν ἐν Χριστῷ Ἰησοῦ τὰ
I have then a ground for boasting in Anointed Jesus the things

πρὸς θεόν· ¹⁸ οὐ γὰρ τολμήσω λαλεῖν τι ὧν
to God; not for I will dare to speak any of those things

οὐ κατεργάσατο Χριστὸς δι' ἐμοῦ, εἰς ὅτα
not worked out Anointed through me, for ob-

"Nations, and sing to thy
"NAME."

¹⁰ And again it says,
"Rejoice, you NATIONS,
"with his PEOPLE."

¹¹ And again, "Praise
"the LORD, ALL NATIONS;
"and *extol him, ALL PEOPLES."

¹² And again Isaiah
says, "There shall be
"a ROOT of JESSE, even
"HE who shall STAND UP
"to rule Nations; in him
"shall Nations hope."

¹³ And may the God of
that HOPE *fully establish
you with ‡All Joy and
Peace in BELIEVING, in
order that you may A-
BOUND in that HOPE, by
the ENERGY of the holy
Spirit.

¹⁴ And I am assured,
my Brethren, ‡even I my-
self, concerning you, that
you also are full of Good-
ness, having been filled
with *All KNOWLEDGE,
being able also to admon-
ish each other.

¹⁵ * But I have written
to you, with more free-
dom, partly as reminding
you, ‡through THAT FA-
VOR which has been IM-
PARTED to me *from God,

¹⁶ in order to my BE-
ING ‡a public Servant of
the *Anointed Jesus to
the GENTILES, ministering
the GLAD TIDINGS of God,
that the OBLATION of the
GENTILES *might become
acceptable, having been
sanctified by the holy
Spirit.

¹⁷ I have, therefore,
* cause of boasting in the
Anointed Jesus, as to the
THINGS pertaining to God.

¹⁸ For I will not pre-
sume to speak anything of
‡ what Christ did not work

* VATICAN MANUSCRIPT.—11. let All the PEOPLES praise him. 13. fully establish you with All Joy. 13. that you may ABOUND—omit. 14. All knowledges. 14. But I have written. 15. from God. 16. Anointed Jesus. 16. to the GENTILES—omit. 16. might become acceptable. 17. CAUSE OF BOASTING.

: 10. Deut. xxxii. 43. ‡ 11. Psa. cxvii. 1. ‡ 12. Isa. xi. 1, 10; Rev. v. 6; xlii. 16. ‡ 13. Rom. xii. 13; xiv. 17. ‡ 14. 2 Pet. i. 12; ‡ John ii. 21. ‡ 15. Rom. i. 8; xii. 3; Gal. i. 15; Eph. iii. 7, 8. ‡ 16. Rom. xi. 13; Gal. ii. 7—9; 2 Tim. i. 11; Phil. ii. 17. ‡ 15. Acts xxi. 19; Gal. ii. 8.

κοινῶν ἐθνῶν, λόγῳ καὶ ἔργῳ, ἐν δυνάμει σημεῖων
dience of nations, in word and work, by power of signs

καὶ τερατῶν, ¹⁹ ἐν δυνάμει πνεύματος * [ἁγίου]
and of wonders, by power of spirit [holy,]

ὥστε με ἀπο Ἱερουσαλὴμ καὶ κυκλῶ, μέχρι τοῦ
so that me from Jerusalem and in a circuit, even to the

Ἰλλυρικου, πεπληρωκεναι τὸ εὐαγγέλιον τοῦ
Illyricum, to have fully set forth the glad tidings of the

Χριστοῦ. ²⁰ οὕτω δὲ φιλοτιμουμένον εὐαγγελι-
Anointed; thus and being ambitious to announce

ζεσθαι, οὐχ ὅπου ὠνομασθῆ Χριστός, ἵνα μὴ
glad tidings, not where was named Anointed, so that not

ἐπ' ἄλλοτριον θεμελίον οἰκοδομῶ. ²¹ ἀλλὰ,
on another foundation I should build; but,

καθὼς γεγραπταὶ· Οἷς οὐκ ἀνηγγέλῃ περὶ
as it has been written; To those not it was told concerning

αὐτοῦ, οὐκ ὄψονται· καὶ οἱ οὐκ ἀκηκοῦσι, σὺνησου-
him, shall see; and those not had heard, shall under-

σι. ²² Διό καὶ ἐνέκοπτομην τὰ πολλὰ
stand. Wherefore also I was hindered the things many

τοῦ ελθεῖν πρὸς ὑμᾶς. ²³ Νυνὶ δὲ μᾶλιστα τόπον
of the to come to you. Now but no longer a place

ἔχων ἐν τοῖς κήμασι τούτοις, ἐπιποθῶν δὲ
having in the regions these, a great desire and

ἔχων τοῦ ελθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν·
having of the to come to you from many years;

²⁴ ὥς εἰαν πορεύωμαι εἰς τὴν Ἰσπανίαν, ἐλπίζω
whenever I may go to the Spain, I hope

διαφορευσόμενος θεασάσθαι ὑμᾶς, καὶ ὑφ' ὑμῶν
passing through to see you, and by you

προπεμφθῆναι ἐκεῖ, εἰαν ὑμῶν πρῶτον ἀπο μέρους
to be sent on my way there, if of you first from a part

ἐμπλησθῶ.
I should be filled.

²⁵ Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακο-
Now but I am going to Jerusalem, minis-

των τοῖς ἁγίοις. ²⁶ Εὐδόκησαν γὰρ Μακεδονία
tering to the saints. Were pleased for Macedonia

καὶ Ἀχαΐα κοινῶναι τινα ποιήσασθαι εἰς τοὺς
and Achaia contribution some to make for the

πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ.
poor ones of the saints of those in Jerusalem.

²⁷ Εὐδόκησαν γὰρ, καὶ οφείλεται αὐτῶν εἰσιν.
They were pleased for, and debtors of them they are.

Εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινωνήσαν
If for in the spiritual things of them became sharers

τὰ ἐθνη, οφείλουσι καὶ ἐν τοῖς σαρκικοῖς λεί-
the Gentile, they are bound also in the fleshly things to ren-

* through me, † for the
Obedience of the Gentiles,
by Word and by Work;
† by the Power of Signs and
Prodigies;

¹⁹ by the Energy of the
Spirit; so that, from Jeru-
salem, and in a Circuit as
far as ILLYRICUM, I have
fully set forth the GLAD
TIDINGS of the ANOINTED
ONE.

²⁰ And I was thus ambi-
tions to evangelize where
Christ was not named, † so
that I might not build on
Another's Foundation;

²¹ but as it has been
written, † "They shall see
"to whom nothing was
"told concerning him; and
"those who had not heard
"shall understand."

²² Wherefore, also, † I
was * frequently hindered
from coming to you.

²³ But now having no
longer a Place in these
REGIONS, and having for
Many Years a Strong de-
sire to come to you.

²⁴ whenever I may go
into SPAIN, I hope, pass-
ing through, to see you,
and † to be sent forward
* by you there, if first I
should be partly satisfied
with your society.

²⁵ But now † I am going
to Jerusalem, ministering
to the SAINTS.

²⁶ For Macedonia and
Achaia † were pleased to
make some Contribution
for the POOR of THOSE
SAINTS who are in Jerusa-
lem.

²⁷ They were pleased [I
say,] and their Debtors
they are; for if the GEN-
TILES have † participated
in their SPIRITUAL things,
† they are obligated also to
serve them in things per-
taining to the FLESH.

* VATICAN MANUSCRIPT.—19. by my Word.
hindered. 24. from you.

19. holy—omit.

22. frequently

† 18. Rom. i. 5; xvi. 20.

† 19. Acts xix. 11; 1 Cor. xii. 13.

† 20. 3 Cor. x. 13, 15.

† 21. 1 Tim. iii. 15.

† 22. Rom. i. 14; 1 Thess. ii. 17, 18.

† 24. Acts xv. 2.

† 25. Acts xix. 21; xx. 92; xxiv. 17.

† 26. 1 Cor. xvi. 1, 2; 2 Cor. viii. 1; ix. 2, 12.

† 27. Rom. xi. 17.

† 27. 1 Cor. ix. 11; Gal. vi. 6.

τουρησαι αυτοις. 28 ΤΟΥΤΟ ΟΥΝ ΕΠΙΤΕΛΕΣΑΣ,
do service to them. This then having finished,

και σφραγισαμενος * [αυτοις] τον καρπον του
and having sealed [to them] the fruit this,

τον, απελευσμαι δι' υμων εις την Σπανιαν.
I will go through of you into the Spain.

29 ΟΙΔΑ ΔΕ, ΟΤΙ ΕΡΧΟΜΕΝΟΣ ΠΡΟΣ ΥΜΑΣ, ΕΝ ΠΛΗΡΕ-
I know and, that coming to you, in fullness

ματι ευλογιας Χριστου ελευσμαι.
of blessing of Anointed I will come.

30 Παρακαλω δε υμας, * [αδελφοι.] δια του
I entreat and you, [brethren,] by the

κυριου ημων Ιησου Χριστου, και δια της αγα-
Lord of us Jesus Anointed, and by the love

της του πνευματος, συναγωνισασθαι μοι εν ταϊς
of the spirit, to strive together with me in the

προσευχαις υπερ εμου προς τον θεον 31 ινα
prayers on behalf of me to the God; that

βυσθω απο των απειθουντων εν τη Ιουδαια,
I may be delivered from those being disobedient in the Judea,

και ινα η διακονια μου, η εις 'Ιερουσαλημ, ευ-
and that the service of me, that for Jerusalem, well-

προσδεκτος γενηται τοις αγιοις 32 ινα εν χαρη
pleasing may be to the saints; so that with joy

ελθω προς υμας δια θεληματος θεου, * [και
I may come to you through will of God, [and

συναπαυσαμην υμιν.] 33 Ο δε θεος της ειρη-
may take rest together with you.] The and God of the peace

της μετα παντων υμων. Αμην. ΚΕΦ. 15'. 16.
with all of you. So be it.

1 Συριστημι δε υμιν Φοιβην, την αδελφην ημων,
I recommend and to you Phebe, the sister of us,

ουσαν διακονον της εκκλησιας της εν Κεγχρε-
being a servant of the congregation of that in Cenchrea;

αις 2 ινα αυτην προσδεξησθε εν κυριω αξιως
that her you may receive in Lord worthily

των αγιων, και παραστητε αυτη εν 'φ αν υμων
of the saints, and you may assist her in which of you

χρηζη πραγματι 3 και γαρ αυτη προστατις
one may need business; also for she a patroness

ελλαβη εγεννηθη, και αυτον εμου. 3 Ασπασα-
of many became, and myself of me. Salute you

θε Πρισκαν και Ακυλαν, τους συνεργους μου εν
Prisca and Aquila, the fellow-workers of me in

28 Having, then, com-
pleted this, and having se-
cured to them this I will go
through your country into *Spain;

29 †and I know that
when I come to you, I
shall come with the Full-
ness of the Blessing of
Christ.

30 And I entreat you,
Brethren, by our Lord
Jesus Christ, and by the
LOVE of the SPIRIT, †to
strive together with me in
your PRAYERS to God on
my behalf;

31 †that I may be de-
livered from THOSE that
OBEY NOT in JUDEA; and
that * THAT GIFT-BEAR-
ING of mine may be ac-
ceptable to the SAINTS in
Jerusalem;

32 so that with Joy I
may come to you †through
the will of * God, and be
refreshed together with
you.

33 And †the GOD of
PEACE be with you all.
Amen.

CHAPTER XVI.

1 I now recommend to
you Phebe, our SISTER, be-
ing * also a Servant of the
CONGREGATION in †† Cen-
chrea,

2 † that you may receive
her in the Lord, in a man-
ner worthy of the SAINTS,
and assist her in the Busi-
ness in which she may
have need of you; for she
also has been an Assist-
ant of Many, and especially
of me.

3 Salute † Priscilla and
Aquila my FELLOW-LABO-
RERS in the Anointed Je-
sus.

* VATICAN MANUSCRIPT.—28. to them—omit. 28. Spain. 30. Brethren—omit.
31. THAT GIFT-BEARING of mine may be acceptable to the SAINTS in Jerusalem. 32.
the Lord Jesus. And. 32. and may take rest together with you—omit. 1 also
a Servant.

† 1. Cenchrea was the eastern seaport of Corinth, about nine miles from the city, and
situated on the east side of the isthmus which joined the Morea to Greece. Lecheum was
on the west side of the same isthmus, here about six miles wide. It was between these two
ports that the Isthmian games were celebrated, to which Paul makes so many allusions.

: 29. Rom. i. 11. † 30. 2 Cor. i. 11; Col. iv. 12. † 31. 2 Thess. iii. 2. : 32.
Acts xviii. 21; 1 Cor. iv. 19; James iv. 15. † 33. Rom. xvi. 20; 1 Cor. xiv. 23; 2 Cor.
xiii. 11; Phil. iv. 9; 1 Thess. v. 23; 2 Thess. iii. 16; Heb. xiii. 30. : 1. Acts xviii. 13;
2. Phil. ii. 29; 3 John 5, 6. : 3. Acts xviii. 2, 18, 30; 2 Tim. iv. 19.

Χριστῷ Ἰησοῦ· (οἵτινες ὑπὲρ τῆς ψυχῆς μου
Anointed Jesus; (who on behalf of the life of me
τον ἑαυτῶν τραχήλον ὑπέθηκαν οἷς οὐκ ἐγώ
the of them: throa neck they pleased under; to whom not I
μὸς εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι
alone give thanks, but also all the congregations
τῶν ἐθνῶν)· καὶ τῆν κατ' οἶκον αὐτῶν ἐκκλη-
of the Gentiles;) also the in house of them congrega-
σιαν. Ἀσπασασθε Ἐπεινέτον, τὸν ἀγαπητὸν
tion. Salute you Epenetus, the beloved one
μου, ὃς ἐστὶν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν.
of me, who is a first-fruit of the Asia into Anointed.

Ἀσπασασθε Μαρίαν, ἥτις πολλὰ ἐκοπίασεν
Salute you Mary, who much labored
εἰς ἡμᾶς. Ἀσπασασθε Ἀνδρονίκον καὶ Ἰουνίαν,
for us. Salute you Andronicus and Junia,
τοὺς συγγενεῖς μου καὶ συνειχμαλωτοὺς μου,
the relatives of me and fellow-prisoners of me.
οἵτινες εἰσὶν ἐπισήμοι ἐν τοῖς ἀποστόλοις, οἱ
who are noted among the apostles, who
καὶ πρὸ ἐμοῦ γεγονασιν ἐν Χριστῷ. Ἀσπα-
and before me have been in Anointed. Salute
σασθε Ἀμπλίαν, τὸν ἀγαπητὸν μου ἐν κυρίῳ.
you Amplias, the beloved one of me in Lord.

Ἀσπασασθε Οὐρβανόν, τὸν συνεργὸν ἡμῶν ἐν
Salute you Urbanus, the fellow-worker of us in
Χριστῷ, καὶ Στάχυν, τὸν ἀγαπητὸν μου.
Anointed, and Stachys, the beloved one of me.

Ἀσπασασθε Ἀπέλλην, τὸν δοκιμὸν ἐν Χριστῷ.
Salute you Apelles, the approved one in Anointed.

Ἀσπασασθε τοὺς ἐκ τῶν Ἀριστοβουλῶν. Ἀσ-
Salute you those from of the Aristobulus. Sa-

πασασθε Ἡρωδιᾶνα, τὸν συγγενὴ μου. Ἀσ-
lute you Herodiana, the relative of me. Sa-

πασασθε τοὺς ἐκ τῶν Ναρκισσοῦ, τοὺς ὄντας ἐν
lute you those from of the Narcissus, those being in
κυρίῳ. Ἀσπασασθε Τρυφαινᾶν καὶ Τρυφῶ-
Lord. Salute you Tryphena and Trypho-

σαν, τὰς κοπιώσας ἐν κυρίῳ. Ἀσπασασθε Περ-
those laboring in Lord. Salute you Per-

σιδα, τὴν ἀγαπητὴν, ἥτις πολλὰ ἐκοπίασεν ἐν
sis, the beloved one, who much labored in
κυρίῳ. Ἀσπασασθε Ρούφον, τὸν ἐκλεκτὸν
Lord. Salute you Rufus, the chosen

ἐν κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.
in Lord, and the mother of him and of me.

Ἀσπασασθε Ἀσυγκρίτου, Φλεγόντα, Ἑρμᾶν,
Salute you Asyricritus, Phlegon, Hermas,

Πατροβᾶν, Ἑρμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελ-
Patrobas, Hermas, and the with them brethren

4 These persons on be-
half of my LIFE, laid down
their own Neck; to whom
not I alone give thanks,
but also All the CONGREGA-
TIONS of the GENTILES.

5 Salute also the CON-
GREGATION at their House.
Salute Epenetus, my BE-
LOVED, who is the First-
fruit of ASIA to Christ.

6 Salute Mary, who
labored much for us.

7 Salute Andronicus
and Junia, my RELA-
TIVES, and Fellow-prison-
ers, who are highly es-
teemed among the APOS-
TLES, and who were in
Christ before me.

8 Salute THAT Am-
plias who is BELOVED in
the Lord.

9 Salute Urbanus, our
Fellow-laborer in Christ,
and Stachys, my BELOVED.

10 Salute THAT Apelles
who is approved in Christ.
Salute THOSE who are of
the family of ARISTOBU-
LUS.

11 Salute Herodian, my
RELATIVE. Salute THOSE
of the family of NARCIS-
SUS, THOSE BEING in the
Lord.

12 Salute Tryphema and
Tryphosa, THOSE SISTERS
LABORING in the Lord.
Salute Persis, the BE-
LOVED, her who labored
much in the Lord.

13 Salute THAT Rufus
who was CHOSEN in the
Lord, and his MOTHER and
mine.

14 Salute Asyricritus,
Phlegon, Hermas, Patro-
bas, Hermes, and the BRE-
THREN with them.

* VATICAN MANUSCRIPT.—8. THAT Amplias who is BELOVED.

† 5. 1 Cor. xvi. 19, Col. iv. 15; Philemon 2.
13. 2 John 1.
‡ 5. 1 Cor. xvi. 15.
§ 7. Gal. i. 22.

† 5. The common version reads of *Achaia*; but the best MSS. have *Asia*. In 1 Cor. xvi. 13, the house of Stephanus is said to be "the first fruits of *Achaia*." Sharpe in his Notes on this passage says:—"This is an important change, as helping to prove that the persons here greeted dwelt in Ephesus, where the apostle had numerous friends, and not in Rome, where he was unknown. Thus Prisca and Aquila in particular dwelt in Ephesus; and it seems not improbable that this chapter, together, perhaps, with xii. 1—xv. 7, formed part of an epistle to the Ephesians; which by a mistake of the editor has been added on at the end of the epistle to the Romans. This remark is not a little supported by those MSS. which say that the epistle now titled as to the Ephesians was written not to that church, but to the Laodiceans."

φους. ¹⁵ Ἀσπασασθε φιλόλογον και Ἰουλιαν, ^{Salute you Philologus and Julia,}
 Νηρεα και την αδελφην αυτου, και Ολυμπαν, ^{Nereus and the sister of him, and Olympus,}
 και τους συν αυτοις παντας ἁγιους. ¹⁵ Ἀσπα- ^{Salute}
 σασθε αλληλους εν φιληματι ἁγιῳ. Ἀσπαζον- ^{Salute}
 ται ὑμας αἱ ἐκκλησiai πασαι του Χριστου. ^{you the congregations all of the Anointed.}

¹⁷ Παρακαλω δε ὑμας, αδελφοι, σκοπειν τους ^{I entreat now you, brethren, to watch those}
 τας διχοστασιας και τα σκανδαλα, παρα την ^{the}
 διδαχην ην ὑμεις εμαθετε, ποιουντας και εκ- ^{teaching which you learned, are making; and turn}
 κλινατε απ' αυτων. ¹⁸ Οἱ γαρ τοιοῦτοι τῷ ^{away from them. They for such like ones to the}

κυριῳ ἡμων Χριστῳ ου δουλευουσιν, αλλα τη ^{Lord of us Anointed not are in subjection, but to the}
 εαυτων κυρια· και δια της χρηστολογιας και ^{of themselves belly; and through the false speaking and}
 ευλογιας εξαπατωσι τας καρδιας των ακακων. ^{good speaking they deceive the hearts of the simple ones.}

¹⁹ Ἡ γαρ ὑμων ὑπακοη εις παντας ἀφικετο ^{The for of you obedience for all went abroad.}
 Χαιρω ουν * [το] ἐφ' ὑμιν θελω δε ὑμας ^{I rejoice therefore [that] in respect to you; I wish but you}
 σφους * [μεν] ειναι εις το αγαθον, ἀκεραιους ^{wise ones [indeed] to be without respect to the good, blameless ones}
 δε εις το κακον. ²⁰ Ὁ δε θεος της ειρηνης ^{but in respect to the evil. The and God of the peace}

συντριψει τον σαταναν ὑπο τους ποδας ὑμων εν ^{will crush the adversary under the feet of you in}
 ταχει. Ἡ χαρις του κυριου ἡμων Ἰησου ^{a short time. The favor of the Lord of us Jesus}
 * [Χριστου] μεθ' ὑμων. ²¹ Ἀσπάζονται ὑμας ^{[Anointed] with you. Salute you}

Τιμοθεος, ὁ συνεργος μου, και Λουκιος και ^{Timothy, the fellow-worker of me, and Lucius and}
 Ιασων και Σωσιπατρος, οἱ συγγενεις μου. ²² Ἀσ- ^{Jason and Sosipater, the relatives of me. Sa-}
 παζομαι ὑμας εγω Τερτιος, ὁ γραψας την ^{lute you I Tertius, the one having written the}
 επιστολην, εν κυριῳ. ²³ Ἀσπάζεται ὑμας ^{letter, in Lord. Salutes you}

Γαιος, ὁ ξερος μου και της ἐκκλησιας ὅλης. ^{Gaius, the host of me and of the congregation whole.}
 Ἀσπάζεται ὑμας Εραστος, ὁ οἰκονομος της ^{Salutes you Erastus, the treasurer of the}
 πολεις, και Κουαρτος ὁ ἀδελφος. * [24] Ἡ ^{city, and Quartus the brother. [The}

¹⁵ Salute Philologus and Julia, Nereus and his sister, and Olympas, and ALL the SAINTS with them.

¹⁶ † Salute each other with a holy Kiss. All the CONGREGATIONS of the ANOINTED one salute you.

¹⁷ Now I entreat you, Brethren, to watch THOSE who are † MAKING FAC-TIONS and laying SNARES, contrary to the TEACH-ING which you have learned, and † turn away from them.

¹⁸ FOR SUCH LIKE ONES as THEY are not in subjec-tion to our Anointed LORD, but to their own † Appete; and by KIND and Complimentary words they deceive the HEARTS of the UNSUSPECTING.

¹⁹ YOUR Obedience, in-deed, is reported to all. Therefore, I rejoice on your account; but I wish you to be † wise with respect to THAT which is GOOD, and HARMLESS with respect to THAT which is EVIL.

²⁰ And the GOD of PEACE will soon bruise the ADVERSARY under your FEET. The FAVOR of our LORD Jesus Christ be with you.

²¹ † Timothy, my FEL-Low-LABORER, and † Lu-cius, and † Jason, and † Sosipater, my RELA-TIVES, salute you.

²² †, Tertius, who WROTE this LETTER, sa-lute you in the Lord.

²³ † Gaius, the HOSPI-TABLE friend of me and of the whole CONGREGATION, salutes you. † Erastus, the TREASURER of the CITY, salutes you, and our BROTHER Quartus.

* VATICAN MANUSCRIPT.—19. that—omit. 24. omit.

19. indeed—omit.

20. Anointed—

† 16. 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14. † 17. Acts xv. 1, 5; 24; 1 Tim. iv. 8. † 18. 1 Cor. v. 9, 11; 2 Thess. iii. 6, 14; 3 Tim. iii. 5; Titus iii. 10; 3 John 10. † 19. Matt. x. 16; 1 Cor. xiv. 20. † 20. Acts xvi. 1; Col. i. 1; Phil. iii. 19; 1 Thess. iii. 2; 1 Tim. i. 3; Heb. xli. 22. † 21. Acts xlii. 1. † 21. Acts xvii. 8. † 21. Acts xx. 4. † 22. 1 Cor. i. 14. † 23. Acts xix. 22; 3 Tim. iv. 20.

χαρις του κυριου ημων Ιησου Χριστου μετα
favor of the Lord of us Jesus Anointed with

παντων υμων. Αμην.] 25 Τω δε δυναμεν
all of us. So be it.] To him now being able

υμας στηριξαι κατα το ευαγγελιον μου και
you to establish according to the glad tidings of me and

το κηρυγμα Ιησου Χριστου, κατα αποκλυ-
the proclaiming of Jesus Anointed, according to a revelation

ψιν μυστηριου χρονοις αιωνιοις σεσιγημενου
of a secret in times of ages has been concealed;

26 φανερωθεντος δε νυν, δια τε γραφων προφη-
having been manifested but now, through and writings pro-

τικων, κατ' επιταγην του αιωνιου θεου, εις
phetic, according to an appointment of the age-lasting God, for

υπακοην πιστεως, εις παντα τα εθνη γνωρισ-
obedience of faith, to all the nations having been

θεντος· 27 μονω σοφω θεω, δια Ιησου Χριστου,
made known; to only wise God, through Jesus Anointed,

ω η δοξα εις τους αιωνας. Αμην.
to him the glory for the ages. So be it.

24 * [The FAVOR of our LORD Jesus Christ be with you all. Amen.]

25 Now † to HIM who is ABLE to establish You according to my GLAD TIDINGS and the PROCLAMATION of Jesus Christ, agreeably to the Revelation of the Secret, ‡ kept concealed in the Times of the Ages,

26 but now having been disclosed; and through the Prophetic Writings, according to the Appointment of the AIonian God, has been made known to All the NATIONS, † in order to the Obedience of Faith;

27 ‡ to the Wise God alone, through Jesus Christ, to him be the GLORY for the AGES. Amen.

* TO THE ROMANS. WRITTEN FROM CORINTH.

* VATICAN MANUSCRIPT.—Subscription.—TO THE ROMANS. WRITTEN FROM CORINTH.

‡ 23. Eph. iii. 20; 1 Thess. iii. 13; 2 Thess. ii. 17; iii. 3; Jude 25. ‡ 23. Eph. i. 9; iii. 3-5; Col. i. 27. ‡ 25. 1 Cor. ii. 7; Eph. iii. 5, 9; Col. i. 26. ‡ 26. Eph. i. 9; 2 Tim. i. 10; Titus i. 2, 3; 1 Pet. i. 25. ‡ 26. Acts vi. 7; Rom. i. 8; xv. 13. ‡ 27. 1 Tim. i. 17; v. 16; Jude 25.

FIRST TO THE CORINTHIANS.

ΚΕΦ. α'. 1.

¹ Παῦλος, κλητός ἀποστόλος Ἰησοῦ Χριστοῦ,
Paul, called an apostle of Jesus Anointed,
δια θελήματος θεοῦ, καὶ Σωσθενῆς ὁ ἀδελφός,
through will of God, and Sosthenes the brother,
² ᾗ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὓσῃ ἐν Κορίνθῳ,
to the congregation of the God to that being in Corinth,
ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις
having been sanctified in Anointed Jesus, called saints
συν πασὶ τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ
with all those calling upon the name of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντί τόπῳ,
Lord of us Jesus Anointed in every place,
αὐτῶν * [τε] καὶ ἡμῶν. ³ χάρις ὑμῖν καὶ εἰρήνη
of them [both] and of us; favor to you and peace
ἀπο θεοῦ πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ Χρισ-
from God father of us, and Lord Jesus Anointed.
τοῦ. ⁴ Εὐχαριστῶ τῷ θεῷ * [μου] πάντοτε
I give thanks to the God [of me] always
περὶ ὑμῶν, ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δο-
concerning you, for the favor of the God for that hav-
θείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ. ⁵ ὅτι ἐν παντί
ing been given to you in Anointed Jesus; that in everything
ἐπλουτισθήτε ἐν αὐτῷ, ἐν παντί λόγῳ καὶ
you were enriched in him, in every word and
πάσῃ γνῶσει, ⁶ (καθὼς τὸ μαρτυρίον τοῦ Χρισ-
all knowledge, (whom the testimony of the Anointed
τοῦ ἐβεβαιώθη ἐν ὑμῖν.) ⁷ ὥστε ὑμᾶς μὴ ὑστε-
was confirmed among you.) so that you not to be
ρεῖσθαι ἐν μηδενὶ χάρισματι, ἀπεκδεχόμενους
inferior in any one gracious gift, waiting for
τὴν ἀποκαλύψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χρισ-
the revelation of the Lord of us Jesus Anointed;
τοῦ. ⁸ ὅς καὶ βεβαιώσει ὑμᾶς ἕως τελοῦς ἀνεγ-
who also will confirm you to an end irre-
κλητοῦς ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ
proachable ones in the day of the Lord of us Jesus
Χριστοῦ. ⁹ Πιστὸς ὁ θεός, δι' οὗ ἐκλήθητε
Anointed. Faithful the God, through whom you were called
εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ,
into fellowship of the son of him Jesus Anointed,
τοῦ κυρίου ἡμῶν. ¹⁰ Παρακαλῶ δὲ ὑμᾶς, ἀδελ-
the Lord of us. I entreat and you, brethren,
φοι, δια τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ
through the name of the Lord of us Jesus

CHAPTER 1.

¹ Paul, † a Constituted
Apostle of the * Anointed
Jesus, by the Will of God,
and † Sosthenes, the BRO-
THER,
² TO THAT CONGREGA-
TION of GOD which is in
Corinth, having been sanc-
tified in the Anointed Jes-
us, Constituted Holy
ones, with ALL THOSE
† INVOKING the NAME of
our LORD Jesus Christ in
Every Place,—theirs and
ours;
³ † Favor and Peace be
with you from God our
Father, and the Lord Jes-
us Christ.
⁴ † I give thanks to
God always concerning
you, for THAT FAVOR of
God which has been IM-
PARTED to you in the
Anointed Jesus;
⁵ because in every thing
you were enriched by him,
† in Every Word, and in
All Knowledge,
⁶ (: when the TESTI-
MONY of the ANOINTED
was confirmed among you,)
⁷ so that you are not
inferior in Any one Gift,
† waiting for the REVELA-
TION of our LORD Jesus
Christ;
⁸ who also will confirm
you to the End, Irre-
proachable in the DAY
of our LORD Jesus Anoint-
ed.
⁹ † Faithful is God, by
whom you were invited
into † the Fellowship of
his SON Jesus Christ, our
LORD.
¹⁰ Now I entreat you,
Brethren, through the
NAME of our LORD Jesus

* VATICAN MANUSCRIPT.—Title—FIRST TO THE CORINTHIANS.
2. both—omit. 4. of me—omit.

1. Anointed Jesus.

† 1. Rom. I. 1. † 1. Acts xviii. 17. † 2. Acts ix. 14, 21; xxii. 16; 2 Tim. ii. 22.
‡ 2. Rom. I. 7; 2 Cor. I. 2; Eph. I. 2; 1 Pet. I. 2. † 4. Rom. I. 8. † 5. 1 Cor. xii. 8; 2
Cor. viii. 7. † 6. Heb. ii. 2, 4. † 7. Phil. iii. 20; Titus ii. 13; 2 Pet. iii. 12.
‡ 8. 1 Cor. x. 13; 1 Thess. v. 24; 2 Thess. iii. 3; Heb. x. 23. † 9. John xv. 4; xvii. 21;
1 John I. 3; iv. 13.

Χριστου, ἵνα το αὐτο λεγητε παντες, και μη
Anointed, that the something you speak all, and not

ἢ εν ὑμιν σχισματα, ητε δε καθηρτισμενοι
may be among you divisions, you may be but knit together

εν τῃ αὐτῃ νοι και εν τῃ αὐτῃ γνωμη. ¹¹ Εδη-
is the same mind and in the same sentiment. It was

λωθη γαρ μοι περι ὑμων, αδελφοι μου, ὑπο
declared for to me concerning you, brethren of me, by

των Χλοης, οτι εριδες εν ὑμιν εστι. ¹² Λεγω δε
those of Chloe, that contentions among you are. I say and

τουτο, οτι ἕκαστος ὑμων λεγει· Εγω μεν ειμι
this, because each one of you says; I indeed am

Παυλου· εγω δε, Απολλω· εγω δε, Κηφα· εγω
of Paul; I but, of Apollos; I and, of Cephas; I

δε, Χριστου. ¹³ Μεμερισται ὁ Χριστος; μη
and, of Anointed. Has been divided the Anointed? not

Παυλος εσταυρωθη ὑπερ ὑμων; η εις το ονομα
Paul was crucified on behalf of you? or into the name

Παυλου εβαπτισθητε; ¹⁴ Ευχαριστω τῷ θεῳ,
of Paul were you dipped? I give thanks to the God,

οτι ουδενα ὑμων εβαπτισα, ει μη Κρισκον και
that no one of you I dipped, if not Crispus and

Γαιον· ¹⁵ ἵνα μη τις ειπη, οτι εις το εμον
Gaius; so that not any one may say, that into the my

ονομα εβαπτισα. ¹⁶ Εβαπτισα δε και τον
name I dipped. I dipped and also the

Στεφανα οικον· λοιπον ουκ οίδα, ει τινα αλλον
Stephanas house; remainder not I know, if any other

εβαπτισα. ¹⁷ Ου γαρ απεστειλε με Χριστος
I dipped. Not for sent me Anointed

βαπτίζειν, αλλ' ευαγγελιζεσθαι· ουκ εν σοφια
to dip, but to announce glad tidings; not in wisdom

λογου, ἵνα μη κενωθῃ ὁ σταυρος του
of speech, so that not may be of no effect the cross of the

Χριστου. ¹⁸ Ὁ λογος γαρ ὁ του σταυρου τοις
Anointed. The word for that of the cross to those

μεν απολλυμενοις μαρτια εστι, τοις δε σωζομε-
indeed being destroyed foolishness is, to those but being saved

νοις ἡμιν δυναμις θεου εστι. ¹⁹ Γεγραπται γαρ·
to us power of God it is. It has been written for;

Απολω την σοφian των σοφων, και την συνε-
I will destroy the wisdom of the wise, and the learn-

σιν των συνετων αθετησω. ²⁰ Που σοφος;
ing of the intelligent ones I will set aside. Where a wise man?

Christ, † that you all speak the SAME thing, and that there may be no Divisions among you; but that you may be knit together in the SAME Mind and in the SAME Sentiment.

11 For it has been declared to me, my Brethren, by those of the family of Chloe, That there are Contentions among you.

12 And this I say, † Because each one of you says, "I, indeed, am of Paul," but, "I of † Apollos, and, "I of † Cephas," and, "I of Christ."

13 Has the ANOINTED one been divided? Was Paul crucified on your behalf? or were you immersed into the NAME of Paul?

14 * I give thanks to God that I immersed none of you, except † Crispus and † Gaius;

15 so that no one may say that I immersed into MY OWN Name.

16 And I immersed also the Family of † STEPHANAS; besides, I do not know whether I immersed Any Other.

17 For the ANOINTED one sent me not to immerse, but to announce glad tidings; † not in Wisdom of Speech, so that the cross of the ANOINTED one may not be frustrated.

18 For this WORD, (that of the cross,) is indeed Foolishness † to THOSE who are PERISHING; but to THOSE who are † being SAVED, even to us, it is the † Power of God.

19 For it has been written, † "I will destroy the "WISDOM of the WISE, "and I will set aside the "LEARNING of the INTEL- "LIGENT."

* VATICAN MANUSCRIPT.—14. I give thanks That I immersed.

† 10. Rom. xli. 16; xv. 5; 2 Cor. xlii. 11; Phil. ii. 2; iii. 16; 1 Pet. iii. 8. † 13. 1 Cor. iii. 4. † 12. Acts xviii. 21; xix. 1; 1 Cor. xvi. 12. † 13. John i. 42. † 14. Acts xviii. 8. † 14. Rom. xvi. 23. † 16. 1 Cor. xvi. 18, 17. † 17. 1 Cor. ii. 1, 4 13; 2 Pet. i. 16. † 18. 2 Cor. ii. 15. † 13. Acts ii. 47. † 13. Rom. i. 16. † 12. Isa. xxix. 14.

του γραμματεως; που συζητητης του αιωνος
where a scribe? where a disputer of the age

τουτο: Ουχι εμωρανεν ο θεος την σοφian του
this? Not did make foolish the God the wisdom of the

κοσμου * [τουτο:] ²¹ Επειδη γαρ εν τη σοφια
world [this?] When for in the wisdom

του θεου ουκ εγνω ο κοσμος δια της σοφias
of the God not knew the world through the wisdom

τον θεον, ευδοκτησεν ο θεος, δια της μωρίας του
the God, was pleased the God, through the foolishness of the

κηρυγματος σωσαι του πιστευοντας. ²² Επειδη
proclamation to save those believing. Although

και Ιουδαιοι σημεια αιτουσι, και Έλληνες
and Jews signs are asking, and Greeks

σοφian ζητουσιν. ²³ ημεis δε κηρυσσομεν Χρισ-
wisdom are seeking; we yet proclaim as

τον εσταυρωμενον, Ιουδαιοis μεν σκανδαλον,
Associated having been crucified, to Jews indeed stumbling-block,

εθνεσι δε μωrian ²⁴ αυτοis δε τοis κλητοis,
to Gentiles and foolishness; to those but to the called ones,

Ιουδαιοis τε και Έλλησι, Χριστον θεου δυναμιν
Jews both and Greeks, Associated of God power

και θεου σοφian. ²⁵ Ότι το μωρον του θεου,
and of God wisdom. Because the foolishness of the God,

σοφωτερον των ανθρωπων εστι· και το ασθενες
wiser of the men is; and the weakness

του θεου, ισχυροτερον των ανθρωπων * [εστι.]
of the God, stronger of the men [is.]

²⁶ Βλεπετε γαρ την κλησιν υμων, αδελφοi, οτι
You see for the calling of you, brethren, that

ου πολλοi σοφοi κατα σαρκα, ου πολλοi
not many wise ones according to flesh, not many

δυνατοι, ου πολλοi ευγενεις· ²⁷ αλλα τα μωρα
strong ones, not many well-born; but the foolish things

του κοσμου εξελεξατο ο θεος, ινα τους σοφους
of the world chose the God, that the wise ones

καταισχυνη· και τα ασθενη του κοσμου εξελε-
he may shame; and the weak things of the world chose

ξατο ο θεος, ινα κατασχυνη τα ισχυρα· ²⁸ και
the God, that he may shame the powerful ones; and

τα αγενη του κοσμου και τα εξουθενημενα
the low-born of the world and the things having been despised

εξελεξατο ο θεος, και τα μη οντα, ινα τα
chose the God, and the things not existing, that the things,

οντα καταργησιν· ²⁹ οπως μη καυχησεται
existing he may bring to nothing; so that not may boast

20 Where is a Wise man? Where a Scribe? Where a Disputant of this AGE? † Did not GOD make foolish the WISDOM of * this WORLD.

21 † For when, in the WISDOM of GOD, the WORLD by WISDOM knew not GOD, GOD was pleased through "the FOOLISHNESS" of this PROCLAMATION, to save the BELIEVERS.

22 And although † Jews are demanding Signs, and Greeks are seeking Wisdom;

23 yet we proclaim a crucified Christ, † to the Jews, indeed, a Stumbling-block, and to the Gentiles, Foolishness;

24 but to THOSE who are INVITED, both Jews and Greeks, Christ, the † Power of God, and the † Wisdom of God.

25 Because "the FOOLISHNESS" of GOD is wiser than MEN; and "the WEAKNESS" of GOD is stronger than MEN.

26 For behold your INVITATION, Brethren, † That not Many are Wise according to the Flesh, not Many Powerful, not Many Noble;

27 but † GOD selected the FOOLISH things of the WORLD, that he may shame the WISE; and GOD selected the WEAK things of the WORLD, that he may shame the POWERFUL;

28 and the IGNOBLE things of the WORLD, and the THINGS that are DESPISED, GOD selected, and † the THINGS not existing, that he may † bring to nothing existing THINGS.

29 so that No Flesh

* VATICAN MANUSCRIPT.—26. this—omit. 28. is—omit.

† 20. Rom. i. 22. † 21. Rom. i. 20, 21, 22. † 22. Matt. xii. 33; xvi. 1; Mark viii. 11; Luke xi. 16; John iv. 48. † 23. Isa. viii. 14; Matt. xi. 6; xiii. 57; Luke ii. 34; Rom. ix. 23; Gal. v. 11; 1 Pet. ii. 8. † 24. Rom. i. 4, 16. † 25. Col. ii. 3. † 26. John vii. 48. † 27. Matt. xi. 25; James ii. 5. † 28. Rom. iv. 17. † 29. 1 Cor. ii. 6.

πασα σαρξ ἐνώπιον τοῦ θεοῦ. ³⁰ Ἐξ αὐτοῦ δε
all flesh in presence of the God. Out of him but
ὁμοίως ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν
you are in Anointed Jesus, who became to us
σοφία ἀπο θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός
wisdom from God, righteousness also and sanctification
καὶ ἀπολυτρώσις. ³¹ ἵνα, καθὼς γεγραπταὶ· Ὁ
and redemption; so that, even as it has been written; He
καυχώμενος, ἐν κυρίῳ καυχασθῶ.
boasting, in Lord let him boast.

ΚΕΦ. β'. 2.

¹ Καθὼς ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ
And I having come to you, brethren, came not
καθ' ὑπεροχὴν λόγου ἢ σοφίας, καταγγέλλων
according to excellence of speech or of wisdom, declaring
ὑμῖν τὸ μαρτυριον τοῦ θεοῦ. ² Οὐ γὰρ ἐκρίνα
to you the testimony of the God Not for I determined
τι εἶδεναι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστόν,
anything to make known among you, if not Jesus Anointed,
καὶ τούτον ἐσταυρωμένον. ³ Καὶ ἐγὼ ἐν ἀσθε-
and him having been crucified. And I in weak-
νείᾳ, καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενό-
ness, and in fear and in trembling much I was
μην πρὸς ὑμᾶς. ⁴ καὶ ὁ λόγος μου καὶ τὸ κηρυγ-
with you; and the speech of me and the preach-
μα μου οὐκ ἐν πειθοῖς σοφίας λόγοις, ἀλλ' ἐν
ing of me not in persuasive wisdom of words, but in
ἀποδείξει πνεύματος καὶ δυνάμεως. ⁵ ἵνα ἡ πίσ-
a display of spirit and of power; so that the faith
τις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν
of you not may be in wisdom of men, but in
δυνάμει θεοῦ. ⁶ Σοφίαν δὲ λαλοῦμεν ἐν τοῖς
power of God. Wisdom but we speak among the
τελειοῖς· σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ
perfect ones; wisdom but not of the age this, nor
τῶν ἀρχόντων τοῦ αἰῶνος τούτου, τῶν καταρ-
of the rulers of the age this, of those coming to
γουμενων· ⁷ ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν
an end; but we speak of God wisdom in
μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προωρί-
a mystery, that having been hidden, which previously mar-
σεν ὁ θεὸς πρὸ τῶν αἰώνων, εἰς δόξαν ἡμῶν
ked out the God before the ages, for glory of ours;
⁸ ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου
which no one of the rulers of the age this
ἐγνώκεν· (εἰ γὰρ ἐγνώσαν, οὐκ ἂν τοῦ κυρίου
has known; (if for they knew, not would the Lord

may boast in the presence of God.

³⁰ But from him ye are in the Anointed Jesus, who became our Wisdom from God, Righteousness also, and Sanctification, and Redemption.

³¹ That, as it has been written, "Let him who boasts, boast in the Lord."

CHAPTER II.

¹ And when I came to you, Brethren, I came not with Excellency of Speech, or of Wisdom, declaring to you the TESTIMONY of God;

² For I determined to make known Nothing among you, except Jesus Christ, and him crucified.

³ And I, in Weakness, and in Fear, and in much Trembling, was with you.

⁴ And my DISCOURSE and my PROCLAMATION were not in Persuasive Words of Wisdom, but with a Demonstration of Spirit and of Power;

⁵ so that your FAITH might not be by the Wisdom of Men, but by the Power of God.

⁶ Wisdom, however, we speak among the PERFECT; but Wisdom, not of this AGE, nor of THOSE RULERS of this AGE who are coming to an end;

⁷ but we speak the Wisdom of God, which was HIDDEN in a Mystery, and which God previously designed, before the AGES, for our Glory;

⁸ which no one of the RULERS of this AGE knew; for if they had known they

* VATICAN MANUSCRIPT.—30. our Wisdom from God, Righteousness also, and Sanctification, and Redemption.

† 30. ver. 34. † 30. Jer. xxiii. 5, 6; Rom. iv. 25; 2 Cor. v. 21; Phil. iii. 9. † 30. John xvii. 19. † 30. Eph. i. 7. † 31. Jer. ix. 23, 24; 2 Cor. x. 12. † 1. 1 Cor. i. 17; ver. 4, 13; 2 Cor. x. 10; xl. 6. † 2. Gal. vi. 14; Phil. iii. 8. † 2. Acts xviii. 1, 6, 12. † 3. 2 Cor. iv. 7; x. 1, 10; xl. 30; xii. 6, 9; Gal. iv. 13. † 4. 1 Cor. i. 17; 2 Pet. i. 16. † 4. Rom. xv. 19; 1 Thess. i. 6. † 6. 1 Cor. xiv. 20; Eph. iv. 13; Phil. iii. 15; Heb. v. 14. † 6. 1 Cor. i. 23. † 7. Rom. xvi. 26, 28; Eph. iii. 5, 9; Col. i. 26. † 8. Matt. xi. 25; John vii. 48; Acts xiii. 27; 2 Cor. iii. 14. † 8. Luke xxiii. 34; Acts iii. 17.

της δοξης εσταυρωσαν·) ⁹ αλλα, καθως γεγραπ-
of the glory they crucified;) but, even as it has been
ται· ὁ οφθαλμος οὐκ εἶδε, καὶ οὐς οὐκ
written; what things eye not seen, and ear not
ἤκουσε, καὶ ἐπὶ καρδίᾳ ἀνθρώπου οὐκ ἀνέβη,
heard, and^o to heart of man not ascended,
ἃ ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν.
what prepared the God for those loving him.
¹⁰ Ἡμῖν δὲ ἀπεκαλύψεν ὁ θεὸς διὰ τοῦ πνεύματος
To us but revealed the God through the spirit
* [αὐτοῦ] το γὰρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ
[of himself], the for spirit all things searches, even the
βάθος τοῦ θεοῦ. ¹¹ Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ
depths of the God. Who for knows of men the things of the
ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν
man, if not the spirit of the man that in
αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς οἶδεν, εἰ μὴ
him? so also the things of the God no one knows, if not
τὸ πνεῦμα τοῦ θεοῦ. ¹² Ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ
the spirit of the God. We but not the spirit of the
κόσμου ἐλάβομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ
world received, but the spirit that from the
θεοῦ, ἵνα εἰδῶμεν τὰ ὑποκρυπτὰ τοῦ θεοῦ χάρισθεν-
God, that we may know the things by the God having been gra-
τα ἡμῖν· ¹³ ἃ καὶ λαλοῦμεν, οὐκ ἐν
ciomly given to us; which things also we speak, not by
διδασκατοῖς ἀνθρώπινης σοφίας λόγοις, ἀλλ' ἐν
teachings of human wisdom in words, but by
διδασκατοῖς πνευματικῶν, πνευματικοῖς πνευματικὰ
teachings of spirit, to spiritual ones spiritual things
συγκρίνομεν. ¹⁴ Ψυχικὸς δὲ ἄνθρωπος οὐ δε-
uplifting. An animal but man not re-
χεται τὰ τοῦ πνεύματος τοῦ θεοῦ· μωρία
ceives the things of the spirit of the God; foolishness
γὰρ αὐτῷ ἐστὶ, καὶ οὐ δύναται γινῶναι· ὅτι
for to him it is, and not he is able to know; because
πνευματικῶς ἀνακρίνεται. ¹⁵ Ὁ δὲ πνευματι-
spiritually it is examined. The but spiritual
κὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ ὑπ' οὐδενος
man examines indeed all things, himself but by no one
ἀνακρίνεται. ¹⁶ Τίς γὰρ ἐγὼ νοῦν κυρίου, ὃς
is examined. Who for know mind of Lord, who
συμβιβασεῖ αὐτόν, Ἡμεῖς δὲ νοῦν Χριστοῦ
will instruct him? We but mind of Anointed
ἐχομεν.
have.

would not have crucified the LORD OF GLORY;
9 but, as it has been written, † "Things which Eye has not seen, and Ear has not heard, and to which the Heart of Man has not aspired—things which God has prepared for THOSE who LOVE him;"
10 † God has revealed even to us through the SPIRIT. For the SPIRIT searches all things, even the DEPTHS of God.
11 For Who of Men knows the THOUGHTS of the MAN, † except THAT SPIRIT of the MAN which is in him? † so also, the THOUGHTS of GOD no one knows, except the SPIRIT of GOD.
12 Now we have received, not the SPIRIT of the WORLD, † but THAT SPIRIT which is from GOD, that we may know the THINGS GRACIOUSLY GIVEN to us by God;
13 † and which things we speak, not in Words taught by Human Wisdom, but by the Teachings of the Spirit; * unfolding spiritual things to spiritual persons.
14 † Now, an Animal Man does not receive the THINGS of the SPIRIT of God, † for they are Foolishness to him; and he is † not able to understand, Because they are spiritually examined.
15 † But the SPIRITUAL man examines, indeed, all things, yet he is examined by no one.
16 † For who has known the Mind of the Lord? who will teach it? But we possess the Mind of * Christ.

* VATICAN MANUSCRIPT.—10. of himself—omit. spiritually. 16. the Lord.

15. unfolding spiritual things

† 9. Isa. lxi. 4. † 10. Matt. xiii. 11; xvi. 17; John xiv. 26; xvi. 13; 1 John ii. 27.
† 11. Prov. xi. 27; xxvii. 19; Jer. xvii. 9. † 11. Rom. xi. 23, 24. † 12. Rom. viii. 13.
† 13. 2 Pet. i. 16. † 14. Matt. xvi. 23. † 14. 1 Cor. i. 18, 23. † 14. Rom. viii. 5-7; Jude 19. † 15. 1 John iv. 1. † 16. Rom. xi. 24.

ΚΕΦ. γ'. 3.

CHAPTER III.

¹ Καὶ γὰρ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν
And I, brethren, not was able to speak to you
ὡς πνευματικοίς, ἀλλ' ὡς σαρκικοίς, ὡς νηπίοις
as to spiritual ones, but as to fleshly ones, even as to babes
ἐν Χριστῷ. ² Γάλα ὑμᾶς ἐποτίσα, οὐ βρῶμα·
in Anointed, Milk you I gave to drink, not solid food;
οὐκ ἔτι γὰρ ἐδυνασθε. Ἀλλ' οὐδὲ * [ἐτι] νῦν
not yet for were you able. But not even [yet] now
δυνασθε. ³ ἔτι γὰρ σαρκικοί ἐστε. Ὅπου γὰρ
are you able; yet for fleshly ones you are. Where for
ἐν ὑμῖν ζῆλος καὶ ἐρις * [καὶ διχοστασίαι,]
among you envy and strife [and divisions,]
οὐκ ἔστι σαρκικοί ἐστε, καὶ κατὰ ἄνθρωπον περι-
not fleshly ones are you, and according to man I walk
πατεῖτε; ⁴ Ὅταν γὰρ λεγῇ τις· Ἐγὼ μὲν εἰμι
you? When for may say any one; I indeed am
Παυλοῦ· ἕτερος δὲ· Ἐγὼ, Ἀπολλῶ· οὐκ ἔστι σαρκ-
of Paul; another and; I, of Apollos; not fleshly
κικοί ἐστε; ⁵ Τίς οὖν ἐστὶ Παῦλος, τίς δὲ
ones are you? Who then is Paul, who and
Ἀπολλῶς; Διακονοί, δι' ὧν ἐπιστεύσατε, καὶ
Apollos? Servants, through whom you believed, and
ἀκαστῶ ὡς ὁ κύριος ἔδωκεν. ⁶ Ἐγὼ ἐφύτευσα,
to each as the Lord gave. I planted,
Ἀπολλῶς ἐποτίσεν, ἀλλ' ὁ θεὸς ἤρξανεν· ὥστε
Apollos watered, but the God caused to grow; so
οὔτε ὁ φυτευὼν ἐστὶ τίς, οὔτε ὁ ποτίζων, ἀλλ'
neither he planting is anything, nor he watering, but
ὁ αὐξάνων θεός. ⁸ Ὁ φυτεύων δὲ καὶ ὁ ποτι-
he causing to grow God. He planting but and he watering
ζων ἐν εἰσίν· ἕκαστος δὲ τὸν ἰδίον μισθὸν λη-
one are; each and the own reward will
ψεται κατὰ τὸν ἰδίον κόπον. ⁹ Θεοῦ γὰρ
receive according to the own labor, Of God for
ἐσμεν συνεργοί· θεοῦ γεωργίον, θεοῦ οἰκοδομὴ
we are fellow-workers; of God a farm, of God a building
ἐστε. ¹⁰ Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθει-
you are. According to the favor of the God that having
σαν μοι, ὡς σοφὸς ἀρχιτεκτὼν θεμελίον
been given to me, as a wise architect a foundation
τέθεικα· ἄλλος δὲ ἐποικοδομεῖ· ἕκαστος δὲ
I have laid; another but builds up; each one but
βλέπετω, πῶς ἐποικοδομεῖ. ¹¹ Θεμελίον γὰρ
let see, how he builds up. Foundation for

1 And I, Brethren, was not able to speak to you as to spiritual, but as to fleshly persons, as to Babes in Christ.

2 I Milk I gave you—not solid Food; for you were not then able; nor, indeed, are you even now able;

3 because you are still fleshly. For when as Envy and Strife exist among you, are you not fleshly, and walk according to Man?

4 Besides, when says one, "I, indeed, am of Paul," and another, "I am of Apollos," are you not * fleshly?

5 * What then is Apollos, and what is Paul? Servants, through whom you believed; and to Each as the LORD gave.

6 I I planted, I Apollos watered; but I God caused it to grow.

7 I So that neither the PLANTER is anything, nor the WATERER, but God who CAUSES it to GROW.

8 Now the PLANTER and the WATERER are one; I and each will receive his PROPER Reward, according to his own Labor.

9 I For we are God's Co-workers; you are God's Field; you are I God's Building.

10 According to ΠΑΙΣ FAVOR OF GOD HAVING BEEN IMPARTED to me, as a Skillful Architect, I I have laid a Foundation, and Another person is building up; but let each one see how he builds up.

11 For no one can lay

* VATICAN MANUSCRIPT.—2. yet—omit.
5. What then is Apollos, and what is Paul?

3. and Divisions—omit.

4. Men.

I 2. Heb. v. 12, 13; 1 Pet. ii. 2. I 4. 1 Cor. i. 12. I 6. Acts xviii. 4, 8, 11; 1 Cor. iv. 15; ix. 1; xv. 1; 2 Cor. x. 14, 15. I 6. Acts xviii. 24, 27; xix. 1. I 6. 1 Cor. xv. 10. I 7. 2 Cor. xii. 11; Gal. vi. 3. I 8. 1 Cor. iv. 4, 8, Gal. vi. 4, 5; Rev. ii. 23. I 2. 2 Cor. vi. 1. I 9. Eph. ii. 20; Col. ii. 7; Heb. iii. 3, 4; 1 Pet. ii. 5. I 10. Rom. xv. 20.

αλλον ουδεις δυναται θειναι παρα τον κειμενον,
 neither no one is able to have laid besides that being laid,
 δε εστιν Ιησους Χριστος. ¹² Ει δε τις εποικο-
 who is Jesus Anointed. If but any one builds

δομει επι τον θεμελιον * [τουτον,] χρυσον,
 on the foundation [this,] gold,

αργυρον, λιθους τιμιους, ξυλα, χορτον, καλα-
 silver, stones costly, wood, hay, straw,

μην ¹³ εκαστου το εργον φανερον γερησεται· η
 of each one the work manifest shall become; the

γαρ ημερα δηλωσει, οτι εν πυρι αποκαλυπτε-
 for day will show, because in fire it is revealed;

ται· και εκαστου το εργον οποιον εστι, το πυρ
 and of each one the work what kind it is, the fire

δοκιμασει. ¹⁴ Ει τινος το εργον μενει ο εφκο-
 will try. If of any one the work abides which he built

δομησε, μισθον ληψεται· ¹⁵ ει τινος το εργον
 up, as reward he will receive; if of any one the work

κατακαησεται, ζημιωθησεται· αυτος δε σωθη-
 shall be consumed, he will suffer loss; he himself but shall be

σεται, ουτως δε ως δια πυρος. ¹⁶ Ουκ οιδετε,
 saved, in this way but as through a fire. Not know you,

οτι ναος θεου εστε, και το πνευμα του θεου
 that a temple of God you are, and the spirit of the God

οικει εν υμιν· ¹⁷ Ει τις τον ναον του θεου φθει-
 dwells in you? If any one the temple of the God des-

ρει, φθειρει τουτον ο θεος· ο γαρ ναος του θεου
 troys, will destroy him the God; the for temple of the God

αγιος εστιν, οτινες εστε υμεις. ¹⁸ Μηδεις
 holy is, whoever are you. No one

εαυτον εξαπατατω· ει τις δοκει σοφος ειναι εν
 himself let deceive; if any one seems wise to be among

υμιν εν τη αιωνι τουτω, μωρος γενεσθω, ινα
 you in the age this, a fool let him become, so that

γενηται σοφος. ¹⁹ Η γαρ σοφια του κοσμου
 he may become wise. The for wisdom of the world

τουτου, μωρια παρα τη θεω εστι γεγραπται
 this, foolishness with the God is; it has been written

γαρ· 'Ο δρασσομενος τους σοφους εν τη παν-
 for: He is catching the wise ones in the crafti-

ουργια αυτων· ²⁰ και παλιν· Κυριος γινωσκει
 none of them; and again; Lord knows

τους διαλογισμους των σοφων, οτι εισι ματαιοι.
 the reasonings of the wise ones, that they are vain.

²¹ 'Οποτε μηδεις καυχασθω εν ανθρωποις·
 Therefore no one let boast in men;

παντα γαρ υμων εστιν, ²² ειτε Παυλος, ειτε
 all things for of you is, whether Paul, or

Απολλωσ, ειτε Κηφας, ειτε κοσμος, ειτε ζωη,
 Apollos, or Cephas, or world. or life,

another † Foundation be-
 sides THAT which is LAID,
 † which is Jesus Christ.

¹² And if, on this
 FOUNDATION, any one
 build up Gold, Silver,
 costly Stones; Wood, Hay,
 Straw;

¹³ † the WORK of each
 will become manifest; for
 † the DAY will show it,
 because it is revealed by
 Fire; and so every one's
 WORK, whatever it is, * the
 same FIRE will prove.

¹⁴ If the WORK of any
 one remain, which he
 built up, he will receive a
 Recompense;

¹⁵ If the WORK of any
 one shall be consumed,
 he will suffer loss; he him-
 self, however, will be
 saved, but so as through a
 Fire.

¹⁶ † Do you not know,
 That you are a Temple of
 God, and the SPIRIT of
 God dwells among you?

¹⁷ If any one destroy
 the TEMPLE of God, God
 will destroy him; for the
 TEMPLE of God is holy,—
 which you are.

¹⁸ Let no one deceive
 himself. If any one
 among you think to be
 wise in this AGE, let him
 become a Fool, that he may
 become wise.

¹⁹ For † the WISDOM of
 this WORLD is Foolishness
 with GOD; for it has been
 written, † "HE CAPTURES
 "the WISE in their CRAFT-
 "TINESS."

²⁰ And again, † "The
 "Lord knows the REASON-
 "INGS of the WISE, That
 "they are vain."

²¹ † Let no one, there-
 fore, boast in Men; for
 † all things are yours;—

²² whether Paul, or
 Apollos, or Cephas; wheth-
 er the World, or Life, or

* VATICAN MANUSCRIPT.—12. this—omit.

13. the same.

† 11. Isa. xxviii. 16; Matt. xvi. 18; † 2 Cor. xi. 4; Gal. i. 7. † 11. Eph. ii. 20. † 12.
 1 Cor. iv. 5. † 12. 1 Pet. i. 7; iv. 12. † 16. 1 Cor. vi. 19; 2 Cor. vi. 16; Eph. ii. 21.
 † 22. Heb. iii. 6; 1 Pet. ii. 5. † 19. 1 Cor. i. 20; ii. 6. † 10. Job v. 12. † 20.
 Psa. xciv. 11. † 21. 1 Cor. i. 12; iv. 6. † 21. 2 Cor. iv. 5, 15.

είτε θάνατος, είτε ἐνεστώτα, είτε μελλόντα
or death, or present things, or being about to be;

πάντα ὑμῶν *^[ἐστίν.] 23 ὑμεῖς δὲ, Χριστὸν
all things of you (is,) you and, of Anointed;

Χριστὸς δὲ, θεοῦ. ΚΕΦ. 3. 4. 1 Οὕτως ἡμᾶς
Anointed and, of God. Thus us

λογίζεσθω ἀνθρώπος, ὡς ὑπηρετὰς Χριστοῦ,
let regard a man, as assistants of Anointed,

καὶ οἰκονομοὺς μυστηρίων θεοῦ. 2 Ὁ δὲ λόγος
and stewards of mysteries of God. What but re-

κων, ζητεῖται ἐν τοῖς οἰκονομοῖς, ἵνα πιστὸς τις
maining, it is required in the stewards, that faithful one

εὑρεθῇ. 3 Ἐμοὶ δὲ εἰς ἐλαχίστον ἐστίν, ἵνα ὑφ'
should be found. To me but for least thing it is, that by

ὑμῶν ἀνακριθῶ, ἢ ὑπο ἀνθρώπινης ἡμέρας·
you I should be condemned, or by a human day;

ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω 4 (οὐδὲν γὰρ ἐμὰ
but not even myself do I condemn; (nothing for in my-

τῶ συνοῖδα, ἀλλ' οὐκ ἐν τούτῳ δέδικαιώμαι) ὁ
or I am conscious, but not in this I have been justified;) he

δὲ ἀνακρίνων με, κύριος ἐστίν. 5 Ὡστε μὴ προ
but condemning me, Lord is. Therefore not before

καίρου τί κρινετε, ἕως ἀελθῇ ὁ κύριος, ὃς
proper season anything judge you, till may come the Lord, who

καὶ φωτίζει τὰ κρυπτά τοῦ σκοτοῦς, καὶ
both will bring to light the things hidden of the darkness, and

φανερώσει τὰς βούλας τῶν καρδιῶν· καὶ τότε
will make manifest the purposes of the hearts; and then

ὁ ἐπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ θεοῦ.
the praise shall be to each one from the God.

6 Ταῦτα δὲ, ἀδελφοί, μετεσχηματίσα ἐς ἐμὰν
These things and, brethren, I figuratively applied to myself

ἑαυτοῦ καὶ Ἀπολλῶ δι' ὑμᾶς, ἵνα ἐν ἡμῖν μαθήτε
and Apollos on account of you, that by us you may learn

το μὴ ὑπὲρ ὃ γεγραπται φρονεῖν, ἵνα μὴ εἰς
that not above what has been written to think, so that not ex-

ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου.
on behalf of the one you may be puffed up against the other.

7 Τίς γὰρ σε διακρίνει; τί δὲ εἶχεις, ὃ οὐκ
Who for thee distinguishes? what and hast thou, which not

ἐλάβες; εἰ δὲ καὶ ἐλάβες, τί καυχᾶσαι
thou didst receive? if and also thou didst receive, why dost thou boast

ὡς μὴ λαβὼν; 8 Ἡδὴ κεκορεσμένοι ἐστε, ᾗδὴ
as not having received? Already having been filled you are, already

ἐκλουτήσατε, χωρὶς ἡμῶν ἐβασίλευσατε· καὶ
you were rich, without us you reigned; and

Death; whether Things present, or Things future; —all are yours; 23 and I you are Christ's, and Christ is God's.

CHAPTER IV.

1 Let a Man thus esteem us as † Ministers of Christ, and Stewards of the Mysteries of God.

2 But, moreover, it is required in STEWARDS, that every one should be found faithful.

3 Therefore, to me it is of very little importance that I should be condemned by you, or by a Human Day of Judgment; because I do not even condemn Myself;

4 (for I am conscious to myself of Nothing evil; though I am not by this justified;) but HE who judges me is the Lord.

5 † Therefore, judge you not Anything before the proper Time, till the LORD come, who † both will bring to light the SECRETS of DARKNESS, and will make manifest the PURPOSES of the HEARTS; and † then the PRAISE will be to each one from God.

6 Now these things, Brethren, † I figuratively applied to myself and to Apollos on your account; that by us you may † learn not to think ABOVE what has been written; that no one of you may, on behalf of the ONE, be puffed up against the OTHER.

7 For who distinguishes Thee? and † what hast thou which thou didst not receive? and if thou didst receive, why dost thou boast as not having received.

8 You are already filled! you are already enriched! you have reigned without

† 23. Rom. xiv. 8; 1 Cor. xi. 3; 3 Cor. x. 7; Gal. iii. 20.

vi. 4; Col. i. 25.

† 5. Matt. vii. 1; Rom. ii. 1, 10; xiv. 4, 10, 13; Rev. xx. 12.

† 5. Rom. iii. 13. : 5. Rom. ii. 20; 2 Cor. v. 10.

Rom. xii. 2. † 7. John i. 17; 1 Pet. iv. 10.

† 1. 1 Cor. iii. 5; ix. 17; 2 Cor.

† 1. 1 Cor. i. 10, 13; Rev. xx. 12.

† 6. 1 Cor. i. 13; iii. 4. † 8.

οφελον γε εβασιλευσατε, ινα και ημεις υμιν
I wish indeed you did reign, so that also we with you
συμβασιλευσωμεν. ⁹ Δοκω γαρ, * [οτι] ο θεος
might reign together. I think for, [that] the God

ημας τους αποστολους εσχατους απεδειξεν, ως
as the apostles last set forth, as
επιθαλατους, οτι θεατρον εγεννηθημεν τω
appointed to death, because a spectacle we were made to the
κοσμοι και αγγελοις και ανθρωποις. ¹⁰ Ημεις
world and messengers and to men. We

μωρια δια Χριστον, υμεις δε φρονιμοι εν Χρισ-
foolness account of Anointed, you but wise ones in Anointed;
τω· ημεις ασθενεις, υμεις δε ισχυροι· υμεις
we weak ones, you but strong ones; you

ενδοξοι, ημεις δε ατιμοι. ¹¹ Αχρι της αρτι
honorable ones, we but ignoble ones. Till the present

ωρας και πεινωμεν, και διψωμεν, και γυμνητευ-
how both we hunger, and we thirst, and we are naked,
ομεν, και κολαζομεθα, και αστατουμεν, ¹² και
and we are beaten, and we are homeless, and

κοπιωμεν εργαζομενοι ταις ιδιαις χερσι· λοιδο-
we labor working with the own hands; being
ρνημενοι, ευλογωμεν· διωκομενοι, ανεχομεθα·
reviled, we bless; being persecuted, we endure;

¹³ βλασφημωμενοι, παρακαλουμεν· ως περικα-
being blasphemed, we exhort; as purgations

θαρματα του κοσμου εγεννηθημεν, παντων περι-
of the world we became, of all things of-
ψημα εως αρτι. ¹⁴ Ουκ εντροπων υμας γραφω
scrapings till now. Not shaming you I write

ταυτα, αλλ' ως τεκνα μου αγαπητα νουθετω.
these things, but as children of me beloved I admonish.

¹⁵ Εαν γαρ μυριας παιδαγωγους εχτε εν Χρισ-
If for myriads child-tenders you may have in Anointed,

τω, αλλ' ου πολλους πατερας· εν γαρ Χριστω
but not many fathers; in for Anointed

* [Ιησου] δια του ευαγγελιου εγω υμας εγεν-
[Jesus] through the glad tidings you be-
νησα.
got.

¹⁶ Παρακαλω ουν υμας, μιμηται μου γινεσθε.
I exhort therefore you, imitators of me become you.

¹⁷ Δια τουτο επεμψα υμιν Τιμωθεον, ος εστι
On account of this I sent to you Timothy, who is
τεκνον μου αγαπητον και πιστον εν κυριω, ος
a child of me beloved and faithful in Lord, who

us! and I wish, indeed, you did reign, that we also might reign with you.

⁹ For I think GOD ex-
hibited us the APOSTLES
† last, as † devoted to
death; † For we are made
a Spectacle to the WORLD,
both to Angels and to
Men.

¹⁰ † We are † Fools on
account of Christ, but you
are wise in Christ; † we
are weak, but you are
strong; you are honorable,
but we are † disgraced.

¹¹ † To the PRESENT
Hour we both hunger
and thirst, and are in want
of clothing; we are buf-
feted about, and are
homeless;

¹² and † we labor, work-
ing with our own Hands.
† Being reviled, we bless;
being persecuted, we en-
dure;

¹³ being calumniated,
we expostulate; † we are
become as † the Purgations
of the world, the Refuse
of all things till now.

¹⁴ I do not write these
things to shame you, but
as my beloved Children I
admonish you.

¹⁵ For though you may
have Myriads of Lenders
in Christ, yet not Many
Fathers; for † in Christ †
begot you through the
GLAD TIDINGS.

¹⁶ Therefore, I exhort
you, to become † Imitators
of me.

¹⁷ On this account I
sent to you † Timothy,
who is my beloved and
faithful Child in the Lord,

* VATICAN MANUSCRIPT.—9. That—omit.

15. Jesus—omit.

† 9. Alluding to those last exposed on the theatre, to fight with wild beasts, or with each other; and who were devoted to certain destruction. † 10. The *atimos* were held to be outlaws, and might be slain as well as ill-treated with impunity. † 13. The words *perikatharmata* and *peripsisema* are thought to allude to those *humen expiatory sacrifices* which were offered to infernal deities among the Greeks and Romans, selected from the lowest of the people, and loaded with curses, affronts and injuries while on their way to execution.

† 9. Rom. viii. 26; 1 Cor. xv. 30, 31; 2 Cor. iv. 11; vi. 9. † 9. Heb. x. 39. † 10. 1 Cor. ii. 3. † 10. Acts xvii. 18; xxvi. 24; 1 Cor. i. 15; ii. 14; iii. 18. † 10. 2 Cor. xii. 9. † 11. 2 Cor. iv. 8; xi. 23–27; Phil. iv. 12. † 12. Acts xviii. 8; xx. 34. † 1 Thess. ii. 9; 2 Thess. iii. 6; 1 Tim. iv. 10. † 12. Matt. v. 44; Luke xliii. 24; Acts vii. 60; Rom. xii. 14, 20; 1 Pet. ii. 23; iii. 9. † 13. Lam. iii. 43. † 15. Acts xviii. 11; James i. 18. † 16. 1 Cor. xi. 1; Phil. iii. 17; 1 Thess. i. 6; 2 Thess. iii. 9. † 17. Acts xix. 23; 1 Cor. xvi. 10; Phil. ii. 19.

ὅμας ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν Χριστῷ,
you will remind the ways of me those in Anointed,
καθὼς πανταχοῦ ἐν καθῇ ἐκκλησίᾳ διδασκῶ.
even as every where in every congregation I teach.

18 Ὡς μὴ ἐρχομένου δε μου πρὸς ὅμας, ἐφύσι-
As not coming but of me to you, were puffed
ὠθησαν τινες. 19 Ἐλεύσομαι δε ταχέως πρὸς
up some. I will come but quickly to

ὅμας, εἰ δὲ κύριος θελήσῃ, καὶ γινώσκωμαι οὐ
you, if the Lord should will, and I will know not

τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύνα-
the word of those having been puffed up, but the power.

μιν· 20 οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ,
not for in word the kingdom of the God,

ἀλλ' ἐν δυνάμει. 21 Τι θελετε; ἐν ῥαβδῷ ἔλθω
but in power. What do you wish? with a rod I should come

πρὸς ὅμας, ἢ ἐν ἀγαπῇ πνεύματι τε πραότητος;
to you, or in love in a spirit and of meekness?

ΚΕΦ. ε'. 5. 1 Ὡς ἀκουεταί ἐν ὅμιν πορνεία,
Actually is heard among you fornication,

καὶ τοιαυτὴ πορνεία, ἥτις οὐδε ἐν τοῖς ἐθνέσιν,
and such fornication, which not even among the Gentiles,

ὥστε γυναικα τινὰ τοῦ πατρὸς εἶχειν. 2 Καὶ ὅμεις
as a wife one of the father to have. And you

πεφυσιωμένοι ἐστε; καὶ οὐχὶ μᾶλλον ἐπενθη-
having been puffed up are? and not rather lamented,

σατε, ἵνα ἀρθῇ ἐκ μέσου ὡμῶν δὲ τὸ ἔργον
so that might be removed from midst of you he the work

τοῦτο ποιήσας; 3 Ἐγὼ μὲν γὰρ * [ὥς] ἀπὼν
this having done? I indeed for [as] being absent

τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρινα
in the body, being present but in the spirit, already have judged

ὥς παρὼν, τὸν οὗτως τὸ τοῦ κατεργασμένου, 4 ἐν
as being present, him thus this having practised, in

τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ * [Χριστοῦ],
the name of the Lord of us Jesus [Anointed,]

(συναχθέντων ὡμῶν καὶ τοῦ ἐμοῦ πνεύματος),
(having been assembled of you and of the my spirit.)

ἐν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ * [Χρισ-
with the power of the Lord of us Jesus [Anointed,]

του,] 5 παραδουναὶ τὸν τοιοῦτον τῷ σατανᾷ εἰς
to deliver up that one to the adversary for

ὀλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ
destruction of the flesh, so that the spirit may be saved in the

ἡμέρᾳ τοῦ κυρίου * [Ἰησοῦ.] 6 Οὐ καλὸν τὸ
day of the Lord [Jesus.] Not good the

who will remind you of
THOSE WAYS of mine which
are in Christ, even as I
teach everywhere, & in
every Congregation.

18 And some are puffed
up, as though I were not
coming to you;

19 but I will come to
you soon, & if the LORD
will, and I will know, not
the word but the power
of THOSE who are PUFFED
UP.

20 & For the KINGDOM
of God is not in Word,
but in Power.

21 What do you wish?
& that I come to you with
a Rod, or in Love, and in
a Spirit of Meekness.

CHAPTER V.

1 Incest is certainly
heard of among you, and
Such Incest as is not even
among the GENTILES,
[that one has his FA-
THER'S Wife.

2 And you have been
puffed up, and did not
rather lament, so that HE
HAVING DONE this WORK
might be removed from
the midst of you.

3 For I, indeed, & being
absent in the BODY, but
present in the SPIRIT,
have already judged, as if
present, HIM who thus
HAS PERFORMED this
ACT;—

4 in the NAME of our
LORD Jesus, you being as-
sembled, and MY Spirit,
& with the POWER of our
LORD Jesus,

5 & to deliver up THAT
PERSON to the ADVERSA-
RY, for the & DESTRUCTION
of the FLESH, that the
SPIRIT may be saved in
the DAY of the LORD.

* VATICAN MANUSCRIPT.—3. as—omit.

4. Anointed—omit twice.

5. Jesus—

& 5. Or the infliction of bodily disease. It is evident the apostles had the power to pun-
ish offenders miraculously with disease and even death. See Acts v. 1—11; xiii. 9—11;
1 Cor. iv. 21; 2 Cor. x. 6; xiii. 1, 2, 10.

& 17. 1 Cor. xiv. 23.

& 19. Acts xviii. 21; Rom. xv. 32; Heb. vi. 3; James iv. 15.

& 20. 1 Cor. ii. 4; 1 Thess. i. 5.

& 21. 2 Cor. x. 2; xiii. 10.

& 1. Lev. xviii. 8;

Deut. xxii. 30; xxvii. 20.

& 3. Col. ii. 5.

& 4. Matt. xvi. 19; xviii. 18; John x.

23; 2 Cor. xiii. 3, 10.

& 5. Job ii. 6; Ps. cix. 6; 1 Tim. i. 20.

καυχῆμα ὑμῶν. Οὐκ οἰδατε, ὅτι μικρὰ ζυμὴ
boasting of you. Not know you, that a little leaven

ὅλον το φουραμα ζυμοί; Ἐκκαθαράτε τὴν
whole the mass leavens? Cleanse out the

παλαιὰν ζυμὴν, ἵνα ἡτε νέον φουραμα, καθὼς
old leaven, that you may be a new mass, as

ἐστε ἀζυμοί· καὶ γὰρ το πάσχα ἡμῶν * [ὑπερ
you are unleavened, even for the pasch-lamb of us [on behalf
ἡμῶν] ἐτύθη, Χριστός. Ὡστε ἐϋρταζωμεν,
of us] was slain, Annointed. Therefore let us keep the feast.

μὴ ἐν ζυμῇ παλαίᾳ, μῆδε ἐν ζυμῇ κακίας καὶ
not with leaven old, nor with leaven of vice and

πονηρίας, ἀλλ' ἐν ἀζυμοῖς εὐδικρινείας καὶ ἀλη-
wickedness, but with unleavened things of sincerity and of

θείας. Ἐργάσα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συ-
truth. I wrote to you in the letter, not to be

ναγαμιγνύσθαι πορνοῖς. 10 * [Καὶ] οὐ πάντως
associated with fornicators. [And] not altogether

τοῖς πορνοῖς τοῦ κόσμου τούτου, ἢ τοῖς πλεον-
with the fornicators of the world this, or with the covetous

ἐκταῖς, ἢ ἀρπαξίν, ἢ εἰδωλολάτραις· ἐπεὶ οφεί-
ous or extortioners, or idolaters, since you are

λετε ἀρὰ ἐκ τοῦ κόσμου ἐξελθεῖν. 11 Νυνὶ δὲ
bound indeed from the world to come out. Now but

ἐγράψα ὑμῖν, μὴ συναγαμιγνύσθαι, εἰς τὴν
I wrote to you, not to be associated, if any one.

ἀδελφὸς ὀνομαζόμενος, ἢ πορνός, ἢ πλεονεκ-
a brother being named, may be a fornicator, or a covetous per-

της, ἢ εἰδωλολάτρης, ἢ λοιδορός, ἢ μεθύστος, ἢ
ous, or an idolater, or a reviler, or a drunkard, or

ἀρπαξ· τῷ τοιοῦτῳ μῆδε συνεσθίειν 12 τί
an extortioner, with the such like not even to eat, what

γὰρ μοι * [καὶ] τοὺς ἐξω κρίνειν; Οὐχὶ τοὺς
for to me [also] those without to judge? Not those

ἐσὼ ὑμεῖς κρίνετε; 13 Τοὺς δὲ ἐξω ὁ θεὸς κρί-
within you judge? Those but without the God will

νει· Ἐξαρᾶτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.
judge? Put out the evil one from of yourselves.

ΚΕΦ. 5. 6.

1 Τολμᾷ τις ὑμῶν, πρᾶγμα ἐχὼν πρὸς τὸν
Dare any one of you, a matter having with the

ἕτερον, κρίνεσθαι ἐπὶ τῶν ἀδικῶν, καὶ οὐχὶ ἐπὶ
other, to be judged by the unjust ones, and not by

6 † Your boasting is not good. Do you not know that a little leaven ferments the Whole MASS.

7 † Cleanse out the old Leaven, that you may be a New Mass, as you are Unleavened; † for even our PASCHAL LAMB, Christ, was sacrificed.

8 Therefore, let us keep the festival, not with old Leaven, nor with † Leaven of Vice and Wickedness, but with the Unleavened principles of Sincerity and Truth.

9 In that LETTER I wrote to you † not to be associated with Fornicators;—

10 in no wise with the FORNICATORS of this WORLD, or with the covetous * and Extortioners, or Idolaters, since indeed you are bound to come out from the WORLD;—

11 but now I write to you † not to be associated with any one, named a Brother, if he be a Fornicator, or a Covetous person, or an Idolater, or a Reviler, or a Drunkard, or an Extortioner, with such a person not even to eat.

12 For what is it to me to judge those WITHOUT? Do not you judge those WITHIN?

13 But those WITHOUT God will judge. † Put out from among yourselves that EVIL person.

CHAPTER VI.

1 Dare any one of you, having an Affair with ANOTHER, be judged by the UNRIGHTEOUS, and not by the SAINTS?

* VATICAN MANUSCRIPT.—7. on our behalf—omit. Extortioners. 12. also—omit.

10. And—omit.

10. and

† 7. The Jews were commanded to put away all leaven, before they ate the passover, as being an emblem of wickedness, which sours and corrupts the mind, as leaven does the lump into which it is put, if it remains in it long unbaked.—*Mocknight.*

† 6. 1 Cor. iii. 21; iv. 19; James iv. 10. † 6. 1 Cor. xv. 33; Gal. v. 9; 2 Tim. ii. 17.
† 7. Isa. lili. 7; John i. 23; 1 Pet. i. 10; Rev. v. 8, 12. † 8. Exod. xii. 15; xlii. 6.
† 8. Luke xii. 1. † 9. 2 Cor. vi. 14; Eph. v. 11; 2 Thess. iii. 14. † 11. Matt. xviii. 17; Rom. xvi. 17; 2 Thess. iii. 6, 14; 2 John 10. † 13. Deut. xiii. 5; xvii. 7; xxi. 22; xlii. 21, 22, 24.

των ἁγίων; ² ἢ οὐκ οἰδατε, ὅτι οἱ ἅγιοι τὸν
the saints? Or not know you, that the saints the

κόσμον κρινουσι; καὶ εἰ ἐν ὑμῖν κρινεται ὁ
world will judge? and if by you is judged the

κόσμος, ἀναξιοὶ ἐστε κριτηρίων ἐλαχίστων;
world, inadequate are you for tribunals smallest?

³ οὐκ οἰδατε, ὅτι ἀγγέλους κρινοῦμεν; μή τι γε
not know you, that messengers we shall judge? much more then

βιωτικά; ⁴ βιωτικά μὲν οὖν κριτήρια εἰναι
things of this life? Things of this life indeed then judgments if

ἐχῆτε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ,
you may have, those having been of no account in the congregation,

τούτους καθίζετε; ⁵ πρὸς ἐντροπὴν ὑμῖν λεγώ·
these do you cause to sit? For shame to you I speak;

οὕτως οὐκ ἐνὶ ἐν ὑμῖν σοφός * [οὐδὲ εἷς,] ὅς
thus not one among you wise [not even one,] who

δυνήσεται διακρίναι ἀνά μεσὸν τοῦ ἀδελφοῦ
shall be able to decide between the brethren

αὐτοῦ; ⁶ ἀλλὰ ἀδελφός μετὰ ἀδελφοῦ κρινεται,
of himself? but a brother with brother is judged,

καὶ τούτο ἐπὶ ἐπιστάν; ⁷ ἤδη μὲν οὖν ὅλως ἤτ-
and this by unbelievers? Already indeed then certainly a

τῆμα ὑμῖν ἐστίν, ὅτι κριματά ἐχετε μεθ' ἑαυτῶν.
fault to you it is, that law-suits you have with yourselves.

Διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μάλ-
Why not rather suffer injustice? why not rather

λὺν ἀποστέρεισθε; ⁸ ἅλλα ὑμεῖς ἀδικεῖτε, καὶ
be defrauded? But you injure, and

ἀποστέρειτε, καὶ ταῦτα ἀδελφούς. ⁹ ἢ οὐκ
defraud, and these things brethren. Or not

οἰδατε, ὅτι ἀδικοὶ θεοῦ βασιλείαν οὐ κληρονο-
know you, that unjust ones of God a kingdom not shall in-

μῆσουσι; Μὴ πλανασθε· οὐτε πόρνοι, οὐτε
herit? Not be deceived; neither fornicators, nor

εἰδωλολάτραι, οὐτε μοιχοί, οὐτε μαλακοί,
idolaters, nor adulterers, nor effeminate,

οὐτε ἀρσενοκοῖται, ¹⁰ οὐτε κλεπταί, οὐτε πλεον-
nor sodomites, nor thieves, nor covetous

εκταί, οὐτε μεθύσοι, οὐ λοιδοροί, οὐχ ἄρπαγες,
persons, nor drunkards, nor revilers, not extortioners,

βασιλείαν θεοῦ οὐ κληρονομήσουσι. ¹¹ καὶ
a kingdom of God not shall inherit. And

ταῦτα τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ
these things some you were; but you washed yourselves, but

² Do you not know
† That the saints shall
judge the world? And
if by you the world is
judged, are you inadequate
to decide trivial Causes?

³ Do you not know
That we shall judge An-
gels? Why not then
things pertaining to ~~this~~
life?

⁴ If then, indeed, you
should have Causes as to
the things of this life, do
you appoint those, the
least esteemed in the
congregation?

⁵ For shame to you, I
say it. It is so, that there
is not among you a wise
man—not even one—who
shall be able to decide
between his brethren?

⁶ but Brother with
Brother is judged, and
this by Unbelievers?

⁷ Therefore, indeed, it
is now a great Fault in
you, Because you have
law-suits with each other.
Why not rather suffer in-
justice? why not rather
be defrauded?

⁸ But you injure and
defraud—even these things
you do to Brethren.

⁹ Do you not know,
That Unrighteous persons
shall not inherit God's
Kingdom? Be not de-
ceived; neither † Fornica-
tors, nor Idolaters, nor
Mutters, nor Effemina-
tes, nor Sodomites,

¹⁰ nor Thieves, nor
Covetous persons, nor
Drunkards, nor Revilers,
nor Extortioners, shall
inherit the Kingdom of
God.

¹¹ † And such charac-
ters were some of you;
but you were † washed,
but you were separated,

* VATICAN MANUSCRIPT.—5. not even one—omit.

† 2. Psa. xlix. 14; Dan. vii. 22; Matt. xix. 28; Luke xxii. 30; Rev. ii. 26; iii. 21; xx. 4.
† 7. Prov. xx. 22; Matt. v. 39, 40; Luke vi. 29; Rom. xii. 17, 19; 1 Thess. v. 15. † 9.
† 9. 1 Cor. xv. 50; Gal. v. 21; Eph. v. 5; 1 Tim. i. 9; Heb. xii. 14; xiii. 4; Rev. xii. 15. † 11.
† 10. 1 Cor. xii. 3; Eph. ii. 3; iv. 23; v. 8; Col. iii. 7; Titus iii. 3. † 11. 1 Cor. i. 30; Heb.
x. 22.

ἡγιασθητε, ἀλλ' ἐδικαιωθητε ἐν τῷ ὀνόματι τοῦ
you were separated, but you were justified in the name of the

κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ θεοῦ
Lord Jesus, and in the spirit of the God

ἡμῶν. ¹² Πάντα μοι ἐξέστιν, ἀλλ' οὐ πάντα
of us. All things to me is lawful, but not all things

συμφερεῖ· πάντα μοι ἐξέστιν, ἀλλ' οὐκ ἐγώ
is beneficial; all things to me is lawful, but not I

ἐξουσιασθήσομαι ὑπο τινος. ¹³ Τα βρώματα
will be brought into subjection by any one. The foods

τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ
for the belly, and the belly for the foods; the but

θεὸς καὶ ταυτὴν καὶ ταῦτα καταργήσει. Τὸ
God both this and these will make useless. The

δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ κυρίῳ, καὶ ὁ
and body not for the fornication, but for the Lord, and the

κύριος τῷ σώματι· ¹⁴ ὁ δὲ θεὸς καὶ τὸν κύριον
Lord for the body; the and God both the Lord

ἡγείρει, καὶ ἡμᾶς ἐγείρει διὰ τῆς δυνάμεως
raised up, and us will raise up through the power

αὐτοῦ. ¹⁵ Οὐκ οἶδατε, ὅτι τὰ σώματα ὑμῶν
of himself. Not know you, that the bodies of you

μέλη Χριστοῦ ἐστίν· φάσ οὖν τὰ μέλη
members of Anointed is? Having taken away then the members

τοῦ Χριστοῦ, ποιήσω πορνῆς μέλη; Μὴ γένοι-
of the Anointed, shall I make of an harlot members? Not let it

το. ¹⁶ Ἡ οὐκ οἶδατε, ὅτι ὁ κολλώμενος τῇ
be. Or not know you, that the one being joined to the

πορνῇ, ἓν σῶμα ἐστίν; (ἔσονται γὰρ, φησὶν,
harlot, one body is? (they shall be for, it says,

οἱ δύο εἰς σὰρκα μίαν·) ¹⁷ ὁ δὲ κολλώμενος τῷ
the two for flesh one;) the but one being joined to the

κυρίῳ, ἓν πνεῦμα ἐστίν; ¹⁸ Φευγετε τὴν πορ-
Lord, one spirit is; Flee you the for-

νείαν. Πάν ἁμάρτημα ὃ ἐάν ποιῇσθ ἄνθρωπος,
nication. All sins which if may do a man,

ἐκτος τοῦ σώματος ἐστίν· ὁ δὲ πορνεύων
outside of the body is; he but committing fornication

εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. ¹⁹ Ἡ οὐκ οἶδατε,
against the own body sins. Or not know you,

ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύ-
that the body of you a temple of the in you holy spirit

ματος ἐστίν, οὗ ἔχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστε
in, which you have from God, and not you are

but you were justified by the NAME of * the LORD Jesus, and by the SPIRIT of our God.

¹² † "All things are allowed to me;"—but all things are not proper. "All things are allowed to me;"—but I will not be brought into subjection by any one.

¹³ † "ALIMENTS for the STOMACH, and the STOMACH for ALIMENTS;"—but GOD will put an end both to it and them. Now the BODY is not for FORNICATION, but for the LORD; † and the LORD for the BODY.

¹⁴ And GOD both raised the LORD, and * will raise up Us by his POWER.

¹⁵ Do you not know † That your BODIES are MEMBERS of CHRIST? Having taken away, then, the MEMBERS of CHRIST, shall I make them mem- bers of an Harlot? By no means!

¹⁶ What! do you not know That he who adheres to the HARLOT is One Body; (for † "the two," it says, "shall be for one Flesh;")

¹⁷ † but that HE who ADHERES to the LORD is ONE Spirit?

¹⁸ † Flee from FORNICA- TION! Every Crime which a Man may commit is ex- terior to the BODY; but the FORNICATOR sins within his OWN Body.

¹⁹ What! † do you not know That your BODY is a Temple of that * holy Spirit in you, which you have from God? † Be- sides, you are not your own;

²⁰ † for you were bought

* VATICAN MANUSCRIPT.—11. our Lord Jesus Christ, holy Spirit.

14. raised up Us. 10.

† 12. 1 Cor. x. 23. † 13. Rom. xiv. 17; Col. ii. 22, 23. † 15. Eph. v. 23. † 16. Gen. ii. 24; Matt. xix. 5. Eph. v. 3. † 17. John xvii. 21—23; Eph. iv. 4; v. 30. † 18. Rom. vi. 12, 13; Heb. xiii. 4. † 19. 1 Cor. iii. 16; 2 Cor. vi. 16. † 19. Rom. xiv. 7, 8. † 20. Acts xx. 28; 1 Cor. vii. 23; Gal. iii. 13; Heb. ix. 12; 1 Pet. i. 18, 19. 2 Pet. ii. 1; Rev. v. 6.

ἐαυτων; ²⁰ Ἠγορασθητε γὰρ τιμῆς· δοξάσατε
 By yourselves? You were bought for a price; glorify you
 δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.
 therefore the God in the body of you.

ΚΕΦ. ζ'. 7.

1 Περὶ δὲ ὧν ἐγράφατε * [μοι,] καλὸν ἀν-
 Concerning but what things you wrote [to me,] good for
 θραπῇ γυναῖκος μὴ ἅπτεσθαι· ² διὰ δὲ τὰς
 a man a woman not to touch; on account of but the
 πορνείας ἑκάστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω,
 fornications each man the of himself wife let have,
 καὶ ἑκάστη τὸν ἰδίον ἀνδρὰ ἐχέτω. ³ Τῇ γυ-
 and each woman the own husband let have. To the wife
 ναίκε ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω· ὁμοίως δὲ
 the husband the debt let render; in like manner and
 καὶ ἡ γυνὴ τῷ ἀνδρὶ. ⁴ Ἡ γυνὴ τοῦ ἰδίου
 also the wife to the husband. The wife of the own
 σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνὴρ· ὁμοίως
 body not controls, but the husband; in like manner
 δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει,
 and also the husband the own body not controls,
 ἀλλ' ἡ γυνὴ. ⁵ Μὴ ἀποστερεῖτε ἀλλήλους,
 but the wife. Not do you deprive each other,
 εἰ μὴτι ἀπ' ἐκ συμφώνου πρὸς καιρὸν, ἵνα
 if not from agreement for a season, so that
 σχολασθε τῇ προσευχῇ· καὶ πάλιν ἐπὶ τοῖς
 you may be at leisure for the prayer; and again to the
 αὐτοῖς ἡτε, ἵνα μὴ πειράξῃ ὑμᾶς ὁ σατανᾶς
 same you may be, so that not may tempt you the adversary
 διὰ τὴν ἀκρασίαν * [ὑμῶν.] ⁶ Τοῦτο δὲ λέγω
 through the incontinence [of you.] This but I say
 κατὰ συγγνώμην, οὐ κατ' ἐπιταγὴν. ⁷ Θέλω
 as a concession, not as an injunction. I wish
 γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτὸν·
 for all men to be as even myself;
 ἀλλ' ἑκάστος ἰδίον ἔχει χάρισμα ἐκ θεοῦ, ὅς
 but each own has gift from God, one
 μὲν οὕτως, ὁ δὲ οὕτως. ⁸ Λέγω δὲ τοῖς ἀγα-
 indeed so, another and so. I say but to the un-
 μοῖς καὶ ταῖς χήραις· καλὸν αὐτοῖς, εἰ μὴ μείνω-
 married and to the widows; good for them, if they should
 σιν ὡς ἐγώ· ⁹ εἰ δὲ οὐκ ἐγκρατεῦνται,
 remain as even I; if but not they possess self-control,
 γαμήσατωσαν· κρεῖσσον γὰρ ἐστὶ γαμῆσαι, ἢ
 let them marry; better for it is to have married, than
 πυρρῶσθαι. ¹⁰ Τοῖς δὲ γεγαμηκόσι παραγγέλ-
 to be inflamed. To those but having been married I charge,
 λω, οὐκ ἐγώ, ἀλλ' ὁ κύριος, γυναῖκα ἀπο-
 not I, but the Lord, a wife from
 ἀνδρὸς μὴ χωρισθῆναι, ¹¹ (εἰ δὲ καὶ χωρισ-
 an husband not to be separated, [if but even she should be

with a Price; glorify God, then, in your BODY.

CHAPTER VII.

1 Now concerning the things of which you wrote; — It is well for a Man not to touch a Woman.

2 But on account of FORNICATIONS, let each man have a Wife of HIS OWN, and let each woman have her OWN Husband.

3 Let the HUSBAND render to the WIFE the conjugal OBLIGATION; and in like manner also, the WIFE to the HUSBAND.

4 The WIFE controls not her OWN Body, but the HUSBAND; and in like manner also, the HUSBAND controls not his OWN Body, but the WIFE.

5 Do not deprive each other, unless by agreement for a Season, that you may have leisure for PRAYER; and again you should RE-UNITE, so that the ADVERSARY may not tempt you through your INCONTINENCE.

6 But this I say as a Concession—not as an Injunction.

7 For I wish All Men to be even as myself; but each one has his appropriate Gift from God; one, indeed, of one kind, and another of another.

8 To the UNMARRIED men, however, and to the WIDOWS, I say, It is well for them, if they should remain even as I do;

9 but if they do not possess self-control, let them marry; for it is better to have married, than to be inflamed.

10 And to the MARRIED it is not I, but the LORD who commands, that a Wife must not be separated from her Husband;—

11 but, if she should

* VATICAN MANUSCRIPT.—1. to me—omit.

5. of you—omit.

1. 1. ver. 8. 26. 1. 3. Exod. xxi. 10; 1 Pet. iii. 7.
 See Exod. xix. 15; 1 Sam. xxi. 4. 5. 1. 9. 1 Tim. v. 14.

3. Joel ii. 16; Zech. vii. 2.

θη. μενετω αγαμος, η τῷ ἀνδρὶ καταλλα-
separated, let her remain unmarried, or to the husband let her re-
γῆτω*) και ἀνδρα γυναῖκα μὴ ἀφιεναι. 12 Τοῖς
separated, and a husband a wife not to dismiss. To the

δε λοιποῖς ἐγὼ λέγω, οὐχ ὁ κύριος· εἰ τις
but remaining things I speak, not the Lord, is any
ἀδελφός· ἡ γυνὴ ἔχει ἀπίστον, καὶ αὐτὴ συνεν-
brother a wife has an unbeliever, and she thinks
δοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφίετω αὐτήν·
will to dwell with him, not let him dismiss her;

13 καὶ γυνὴ ἣ τις ἔχει ἀνδρα ἀπίστον, καὶ αὐτὸς
and a wife who has a husband an unbeliever, and he
συνενδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφίετω αὐτόν.
thinks well to dwell with her, not let her dismiss him.

14 Ἡγιασται γὰρ ὁ ἀνὴρ ὁ ἀπίστος ἐν τῇ γυναι-
Has been sanctified for the husband the unbelieving in the wife,
κι, καὶ ἡγιασται ἡ γυνὴ ἡ ἀπίστος ἐν τῷ
and has been sanctified the wife the unbelieving in the

ἀνδρὶ· ἐπεὶ ἀρα τὰ τέκνα ὁμῶν ἀκαθάρτα
husband; otherwise indeed the children of you unclean

ἐστί, νυνὶ δὲ ἅγια ἐστί. 15 Εἰ δὲ ὁ ἀπίστος
is, now but holy is. If but the unbelieving

χωρίζεται, χωρίζεσθω· οὐ δεδουλωται ὁ ἀδελ-
withdraws, let him withdraw; not is enslaved the brother

ῆ ἡ ἀδελφὴ ἐν τοῖς τοιοῦτοις. Ἐν δὲ εἰρήνῃ
or the sister with the such like. In but peace

κεκληκεν ἡμᾶς ὁ θεός. 16 Τι γὰρ οἶδας, γυναῖκα,
has called as the God. How for knowest thou, O wife,

εἰ τὸν ἀνδρα σώσεις; ἢ τι οἶδας, ἀνερ, εἰ
if the husband thou shalt save? or how knowest thou, O husband, if

τὴν γυναῖκα σώσεις. 17 Εἰ μὴ ἑκάστῃ ὡς
the wife thou shalt save. If not to each as

ἐμερίσεν ὁ κύριος, ἑκάστον ὡς κεκληκεν ὁ θεός
distributed the Lord, each one even so has called the God

οὕτω περιπατεῖτω. Καὶ οὕτως ἐν ταῖς ἐκκλη-
so let him walk. And thus in the congrega-

σiais πασαις διατασσομαι. 18 Περιτετμημενός
gations all I appoint. Having been circumcised

τις ἐκλήθη, μὴ ἐπισπασθῶ· ἐν ἀκρο-
any one was called, not let him be uncircumcised; in uncircum-

βυστιᾷ τις ἐκλήθη, μὴ περιτεμνεσθῶ. 19 Ἡ
cision any one was called, not let him be circumcised. The

be separated, let her re-
main unmarried, or let her
be reconciled to her hus-
band;—and that a hus-
band do not dismiss his
Wife.

12 But to the REMAIN-
ING matters I speak, the
† LORD does not;—If any
Brother have a Wife, an
unbeliever, and she is
pleased to dwell with him,
let him not dismiss her;

13 And if any Wife have
a Husband, an unbeliever,
and he is pleased to dwell
with her, let her not dis-
miss * the Husband.

14 For the UNBELIEV-
ING HUSBAND is sancti-
fied in the believing WIFE,
and the UNBELIEVING
WIFE is sanctified in the
* BROTHER; otherwise, in-
deed ‡ your CHILDREN
were impure, but now they
are holy.

15 But if the UNBE-
LIEVER withdraw, let him
withdraw; the BROTHER
or the SISTER is not en-
slaved in such cases;—
but ‡ in Peace God has
called us;—

16 For how knowest
thou, O Wife, whether
thou shalt save thy HUS-
BAND? or how knowest
thou, O Husband, whe-
ther ‡ thou shalt save thy
WIFE?

17 If not, as the LORD
has apportioned to each
one, even as God has
called each one, so let him
walk. And ‡ thus in all
the CONGREGATIONS I ap-
point.

18 Was any one called
having been circumcised?
let him not become un-
circumcised; in Uncir-
cumcision * has any one
been called? ‡ let him not
be circumcised.

* VATICAN MANUSCRIPT.—13. the Husband.
one been called.

14. BROTHER.

18. has any

† 12. These words do not intimate that the apostle was not now under the influence of the divine Spirit; but that there was nothing in the sacred writings which bore directly on this point.—*Clarke*.

‡ 14. Mal. ii. 15. ‡ 15. Rom. xii. 18; xiv. 19; 1 Cor. xiv. 33; Heb. xii. 14. ‡ 16.
1 Pet. iii. 1. ‡ 17. 1 Cor. iv. 17; 2 Cor. xi. 22. ‡ 18. Acts xv. 1, 6, 19, 24, 25; Gal. v. 2.

περιτομή οὐδὲν ἐστὶ, καὶ ἡ ἀκροβυστία οὐδὲν
circumcision nothing is, and the uncircumcision nothing
ἐστὶν, ἀλλὰ τηρήσεις ἐντολῶν θεοῦ. ²⁰ Ἐκασ-
is, but keeping of commandments of God. Each

τὸς ἐν τῇ κλητεῖ ἢ ἐκκληθῇ, ἐν ταύτῃ μενετω.
one in the calling in which he was called, in this let him remain.

²¹ Δούλος ἐκκληθῇς, μὴ σοι μηλετώ· ἀλλ' εἰ
A slave wast thou called, not to thee let it be care; but if

καὶ δυνάσται ἐλευθερὸς γενεσθαι, μᾶλλον χρη-
also thou set atlibe free to become, rather use

γινώσκεις. ²² Ὁ γὰρ ἐν κυρίῳ κληθεὶς δούλος, ἀπε-
thou knowest. For in Lord being called a slave, a

λευθερὸς κυρίου ἐστὶν ὁμοίως* [καὶ] ὁ ἐλευθερὸς
freedom of Lord is in like manner [also] the freeman

κληθεὶς, δούλος ἐστὶ Χριστοῦ. ²³ Τιμὴς πγο-
being called, a slave is of Anointed. For a price you

ρασθῆτε· μὴ γινεσθε δούλοι ἀνθρώπων.
were bought; not become you slaves of men.

²⁴ Ἐκαστος ἐν ᾧ ἐκκληθῇ, ἀδελφοί, ἐν ταύτῃ
Each one in which he was called, brethren, in this

μεινέτω παρα θεοῦ.
let him remain with God.

²⁵ Περὶ δε τῶν παρθένων, ἐπιταγὴν κυρίου
Concerning and the virgins, a commandment of Lord

οὐκ ἔχω· γνῶμην δε δίδωμι, ὥς πλητμένος
not I have; a judgment but I give, as having obtained mercy

ὑπο κυρίου πιστὸς εἶναι. ²⁶ Νομίζω οὖν, τοῦτο
from Lord faithful to be. I declare, then, this

καλὸν ὑπαρχειν δια τὴν ἐνεστῶσαν ἀνάγκην,
well to be because of the having been present distress,

ὅτι καλὸν ἀνθρώπῳ το οὕτως εἶναι. ²⁷ Δεδε-
that well for a man the thus to be. Art thou hav-

σαι γυναῖκα, μὴ ζητεῖ λυσιγ· λελυσαι
ing been bound to a wife, not seek thou a release; hast thou been loose.

ἀπο γυναῖκος, μὴ ζητεῖ γυναῖκα. ²⁸ Εἰ δὲ
from a wife, not seek thou a wife. If but

καὶ γῆμης, οὐχ ἥμαρτες· καὶ εἰ
even thou shouldst have married, not thou didst sin; and if

ἡ παρθένος, οὐχ ἥμαρτε· θλιψίς
should have married the virgin, not she sinned; affliction

δε τῇ σαρκὶ ἐξουσιν οἱ τοιοῦτοι· ἐγὼ δε ὑμῶν
but in the flesh shall have those such like; I but you

φειδῆμαι. ²⁹ Τοῦτο δε φημι, ἀδελφοί, ὁ καιρὸς
spare. This but I say, brethren, the season

συνεσταλμένος το λοιπὸν ἐστὶν· ἵνα καὶ οἱ
having been shortened the remainder is; that both those

19 §CIRCUMCISION is nothing, and UNCIRCUMCIS-
CION is nothing; §19b Keeping God's Command-
ments.

20 Let each one remain in that VOCATION in which he was called.

21 Wast thou invited when a Slave? let it not give thee concern; (but if, indeed, thou art able to become free, prefer it.)

22 for the Slave BEING CALLED by the Lord, is §the Lord's freedman; in like manner the FREEMAN being called is §Christ's Bond-servant.

23 †Have you been bought with a Price? Become not the Slaves of Men.

24 Brethren, †let each one remain with God in that vocation in which he was called.

25 And concerning the †virgins, I have not †a Commandment of the Lord, but I give my JUDGMENT, as †having received mercy from the Lord, to be faithful.

26 I declare this to be well, then, on account of the PRESENT DISTRESS; Because it is well for a Man to be thus;—

27 Art thou bound to a Wife? seek not a RELEASE. Art thou loosed from a Wife? seek not a Wife.

28 But even if thou shouldst marry, thou dost not sin; and if *a Virgin should marry, she does not sin; but Affliction in the FLESH such will have;— however, †spare you.

29 But this I say. Brethren, †the TIME being shortened, it remains,

* VATICAN MANUSCRIPT.—21. also—omit.

28. a Virgin.

† 21. So rendered interrogatively by Whitby, Wakefield, and Turnbull.
word *parthenos*, a virgin, signifies, in this place, a young unmarried person of either sex, as is evident from verses 26, 27, 32—34, and Rev. xiv. 4.

† 23. The word *parthenos*, a virgin, signifies, in this place, a young unmarried person of either sex, as is evident from verses 26, 27, 32—34, and Rev. xiv. 4.

† 25. See Note on verse 12.

† 19. Gal. v. 6; vi. 15.

† 19. John xv. 14; 1 John ii. 3; iii. 24.

† 22. John viii.

30. Rom. vi. 18, 22; Philémon 16.

† 22. 1 Cor. ix. 21.

Gal. v. 13; Eph. vi. 6; 1 Cor. ii. 10.

† 23. John viii.

† 24. ver. 21.

† 23. ver. 10; 3 Cor. viii. 8.

† 25. 1 Tim. i. 12.

† 29. Matt.

xlv. 21; Rom. xlii. 11; 1 Pet. iv. 7.

ἐχόντες γυναίκας, ὡς μὴ ἐχόντες ὥσι· ³⁰ καὶ
having wives, as not having should be, and

οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ οἱ χαίρον-
those weeping, as not weeping; and those rejoicing,

τες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοράζοντες, ὡς
as not rejoicing; and those buying, as

μὴ κατεχόντες· ³¹ καὶ οἱ χρώμενοι τῷ κόσμῳ
not possessing; and those using the world

τούτῳ, ὡς μὴ καταχρώμενοι. Παραγείναι γὰρ
this, as not abusing. Passes by for

τὸ σῆμα τοῦ κόσμου τούτου. ³² Θέλω δὲ
the form of the world this. I wish but

ὑμᾶς ἀμεριμνῶντας εἶναι. Ὁ ἀγαμος μεριμνᾷ τα
you free from anxiety to be. The unmarried cares for the things

τοῦ κυρίου, πῶς ἀρεσεί τῷ κυρίῳ· ³³ ὁ δὲ γα-
of the Lord, how he shall please the Lord; he but having

μῆτος μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρεσεί
married cares for the things of the world, how he shall please

τῇ γυναικί. ³⁴ Μεμερισται ἡ γυνὴ καὶ ἡ παρ-
the wife. Has been divided the wife and the virgin;

θενός· ἡ ἀγαμος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα
the unmarried cares for the things of the Lord, so that

ἡ ἅγια καὶ σώματα καὶ πνεύματι· ἡ δὲ γα-
may be holy both in body and in spirit; the but one

μῆσασα μεριμνᾷ * [τὰ τοῦ κόσμου,] πῶς
having married cares for [the things of the world,] how

ἀρεσεί τῷ ἀνδρί. ³⁵ Τούτο δὲ πρὸς τὸ ὑμῶν
she shall please the husband. This and for the of you

αὐτῶν συμφέρον λέγω· οὐχ ἵνα βροχόν ὁμῶν
your own benefit I say; not that a snare to you

ἐπιβάλω, ἀλλὰ πρὸς τὰ εὐσχημον καὶ εὐταρε-
I may throw, but for the decorum and devoted,

δρον τῷ κυρίῳ ἀπερισπαστῶς. ³⁶ Εἰ δὲ τις
now to the Lord without solicitude. If but any one

ασχημονεῖ ἐπὶ τὴν παρθενὸν αὐτοῦ νομίζει,
to behave indecently toward the virgin of himself thinks,

εἰς ἢ ὑπερακμῶς, καὶ οὕτως ὀφείλει γίνεσθαι·
if she may be beyond age, and so it is fitting to be;

θαί· ὁ θελεῖ ποιεῖν, οὐχ ἁμαρτάνει· γαμεῖται
what he wishes let him do, not he sins; let them

that both THOSE HAVING Wives, should be as not having them;

³⁰ AND THOSE who are WEeping; as not weeping; and THOSE who are REJOICING, as not rejoicing; and THOSE who are BUYING, as not possessing;

³¹ AND THOSE who are USING this WORLD, as not using it; † for the † SCENE of this WORLD is passing away.

³² But I wish you to be without anxiety. † The UNMARRIED man is concerned for the THINGS of the LORD, how * he may please the LORD;

³³ but HE HAVING MARRIED is anxious about the THINGS of the WORLD, how * he may please his WIFE,—and is divided.

³⁴ And the UNMARRIED WOMAN, even the VIRGIN, is concerned for the THINGS of the LORD, that she may be holy both in * BODY and in MIND; but SHE HAVING MARRIED is anxious how * she may please her HUSBAND.

³⁵ But I say this for YOUR OWN Advantage; not that I may throw † a Snare over you; but for the HONORABLE and constant attention to the LORD without distraction.

³⁶ But if any one think he acts improperly † in remaining single, if he be past age, and thus it is fitting to be married, let him do what he wishes, he sins not; † let them marry.

* VATICAN MANUSCRIPT.—32. he may please. 33. he may please his wife,—and is divided. And the UNMARRIED WOMAN, even the VIRGIN, is concerned. 34. the THINGS of the WORLD—omit. 35. she may please.

† 31. Probably a reference to the shifting scenes in a theatre.

† 35. An allusion to a small casting net, something like the lassos of the South Americans, which was in use among the Romans and Persians, to throw on the heads of their adversaries, and thus entangle them.

† 36. Parthenos, commonly translated virgin, has been rendered as meaning also a state of virginity or celibacy. However, there are different views entertained by critics on the whole of this difficult passage; some referring it to the power of fathers over their daughters; others to the young women dedicated to the service of God in the primitive church, who were called virgins; and others again to young men, who had renounced matrimony, and devoted themselves to the Lord. The latter view has been adopted in the text.

‡ 31. 1 John ii. 17.

‡ 32. 1 Tim. v. 8.

σαν. ³⁷ Ὃς δε ἑστῆκεν ἐδραῖος ἐν τῇ καρδίᾳ,
 marry. Who but he has stood settled in the heart,
 μη ἐχὼν ἀναγκήν, ἐξουσίαν δε ἐχει περὶ τοῦ
 not having necessity, control but has concerning the
 ἰδίου θεληματος, καὶ τοῦτο κεκρίκεν ἐν τῇ καρ-
 dia will, and this has resolved in the heart
 διὰ αὐτοῦ τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον,
 of himself the to keep the of himself virgin,
 καλῶς ποιεῖ. ³⁸ Ὡστε καὶ ὁ ἐγαμιζών, καλῶς
 well dom. So that even he giving in marriage, well
 ποιεῖ· καὶ ὁ μὴ γαμιζών, κρεῖσσον ποιεῖ.
 does; and he not marrying, better dom.
³⁹ Γυνὴ δεδεται ἐφ' ὅσον χρόνον (ἢ ὁ ἀνὴρ
 A wife is bound for so long a time may live the husband
 αὐτῆς· εἰ δὲ κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευ-
 of her; if but should fall asleep the husband of her, free
 θερά ἐστιν ᾧ θελεῖ γαμηθῆναι, μόνον ἐν
 she is to whom she wills to be married, only in
 κυρίῳ. ⁴⁰ Μακαριώτερα δε ἐστίν, εἰς οὗτος
 Lord. Happier but she is, if thus
 μείνῃ, κατὰ τὴν ἐμὴν γνώμην· δοκῶ
 she should remain according to the my judgment; I think
 δε κτῶ πνεῦμα θεοῦ ἔχειν.
 and civil spirit of God to have.

ΚΕΦ. η'. 8.

¹ Περὶ δε τῶν εἰδωλοθυτῶν, οἰδαμεν (ὅτι
 Concerning and the things offered to idols, we know; (because
 πάντες γινώσκιν ἐχομεν· ἡ γινώσις φυσιοῖ, ἡ δε
 all knowledge we have; the knowledge puffs up, the but
 ἀγάπη οἰκοδομεῖ· ² εἰ * [δὲ] τις δοκεῖ εἰδέναι
 love builds up; if [but] anyone thinks to have known
 τι, — οὐδὲτι οὐδὲν ἐγνώκε καθὼς δεῖ γινώ-
 something, not yet nothing he has known as it behooves to have
 ναι· ³ εἰ δε τις ἀγαπᾷ τὸν θεόν, οὗτος ἐγνώσ-
 knows; if but anyone should love the God, this has been
 ται ὑπ' αὐτοῦ) ⁴ περὶ τῆς βρώσεως οὐκ
 acknowledged by him.) concerning the eating therefore
 τῶν εἰδωλοθυτῶν, οἰδαμεν, ὅτι οὐδὲν εἰδωλὸν
 of the things offered to idols, we know, that nothing an idol
 ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς ἕτερος, εἰ μὴ εἰς.
 in world, and that no one God either, if not one.
⁵ Καὶ γὰρ εἰπερ εἰσι λεγόμενοι θεοί, εἴτε ἐν
 Indeed for though they are being called gods, whether in
 οὐρανῷ, εἴτε ἐπὶ γῆς· (ὥσπερ εἰσι θεοὶ πολλοί,
 heaven, or on earth; (as they are Gods many,
 καὶ κυρίον πολλοί) ⁶ * [ἀλλ'] ἡμῖν εἰς θεὸς ὁ
 and lords many;) [but] to us one God the

³⁷ But he who stands firm in his heart, not having Necessity, but has Control over his own Will, and has determined this in his heart, to maintain his Celibacy, * does well.

³⁸ so that even he who * MARRIES, does well; but he who * MARRIES NOT, does better.

³⁹ ‡ A Wife is bound as long as her HUSBAND lives; but if * her HUSBAND be deceased, she is free to be married to whom she pleases;—‡ only in the Lord.

⁴⁰ But she is happier, if she should so remain, according to MY Judgment; * and I am certain that even I have the Spirit of God.

CHAPTER VIII.

¹ Now concerning the ‡ IDOL-SACRIFICES, "we know," (Because ‡ we all have Knowledge. KNOWLEDGE puffs up, but LOVE builds up.

² ‡ If any one is confident of knowing anything, he knows it * not yet as he ought to know.

³ But if any one love God, the same has been acknowledged by him.

⁴ Therefore, concerning the EATING of the IDOL-SACRIFICES, "we know,) That an ‡ Image is nothing in the World, ‡ and That * no one is † God but one.

⁵ For though there are, indeed, ‡ Gods so called, whether in Heaven or on Earth; (as they are many Gods, and many Lords;)

⁶ yet to us there is but

* VATICAN MANUSCRIPT.—37. shall do well. well; and he who MARRIES not, shall do better.

am. 2. But—omit.

3. not yet as.

33. MARRIES his virgin shall do 39. the husband. 40. for I

4. no one is God but one.

6. but—omit.

† 30. Rom. vii. 2.
 † 1. Rom. xiv. 14, 22.
 xli. 24; 1 Cor. i. 10.
 iv. 6; 1 Tim. ii. 8.

† 30. 3 Cor. vi. 14.
 † 2. 1 Cor. xiii. 8, 9, 13; Gal. vi. 8; 1 Tim. vi. 4.
 † 4. Deut. iv. 39; vi. 4; Isa. xlv. 8; Matt. xii. 29; verse 6; Eph. 1 & John x. 34.

† 1. Acts xv. 30, 33; 1 Cor. x. 19.
 † 1. Isa.

πατηρ, ἐξ οὗ τα πάντα, καὶ ἡμεῖς εἰς αὐτόν·
father, out of whom the all things, and we for him;
καὶ εἰς κυρίον, Ἰησοῦν Χριστόν, δι' οὗ τα
and one Lord, Jesus Anointed, through whom the
πάντα, καὶ ἡμεῖς δι' αὐτοῦ. Ἄλλ' οὐκ ἐν
all things, and we through him. But not in

πασὶν ἢ γνώσεσι· τινες δὲ τῇ συνείδησει τοῦ
all the knowledge, some but in the conscience of the
εἰδωλοῦ ἕως ἄρτι ὡς εἰδωλοθύτον ἐσθίουσι, καὶ
idol till now as offered to an idol they eat, and
ἡ συνείδησις αὐτῶν, ἀσθενὴς οὖσα, μολυνεται.
the conscience of them, weak being, is defiled.

Ἐβρῶμα δὲ ἡμᾶς οὐ παρίστησι τῇ θεῷ· οὔτε
Food but us not brings near to the God, neither

*[γὰρ] εἰς φαγῶμεν, περισσευομένῃ· οὔτε εἰς
[for] if we should eat, do we abound; nor if

μη φαγῶμεν, ὑστερουμένα. Ὡς βλέπετε δὲ, μη-
not we should eat, are we deficient. Look you but, lest

τις ἢ ἐξουσία ὑμῶν αὕτη προσκομμα γενῆται
any way the liberty of you this a stumbling-block may become
τοῖς ἀπενουσίῳ. Ἐὰν γὰρ τις ἰδῇ σε, τὸν
to those being weak. If for any one may see thee, the

ἐχόντα γνώσιν, ἐν εἰδωλεῖ κατακειμένον, οὐχ
one having knowledge, in an idol-temple reclining, not

ἡ συνείδησις αὐτοῦ, ἀσθενὴς ὄντος, οἰκοδομη-
the conscience of him, weak being, will be built

ῥησεται εἰς τὸ τα εἰδωλοθύτα ἐσθίειν; καὶ
is in order that the things offered to idols to eat? and

ἀπολείται ὁ ἀπενων ἀδελφός ἐν τῇ γνώσει
will be destroyed the being weak brother by the thy knowledge

δι' ὃν Χριστὸς ἀπέθανεν. Οὕτω δὲ
on account of whom Anointed died. Thus but

ἁμαρτανόντες εἰς τοὺς ἀδελφούς καὶ τυπνόντες
sinning against the brethren and smiting

αὐτῶν τὴν συνείδησιν ἀσθενούσαν, εἰς Χριστόν
of them the conscience being weak, against Anointed

ἁμαρτανεῖτε. Διὸ περ εἰ βρῶμα σκανδαλίζει
you sin. Wherefore if food ensnares

τὸν ἀδελφόν μου, οὐ μὴ φάγω κρεὰ εἰς τὸν
the brother of me, not I may eat flesh to the

αἶμα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.
age, so that not the brother of me I may ensnare.

ΚΕΦ. Θ'. 9.

Ὁὐκ εἰμι ἐλευθερός; οὐκ εἰμι ἀποστόλος;
Not am I a freeman? not am I an apostle?

Οὐχὶ Ἰησοῦν * [Χριστόν] τὸν κύριον ἡμῶν ἔω-
Not Jesus [Anointed] the Lord of us have

† One God, the FATHER,
† out of whom are ALL
things, and we for him;
and † One Lord, Jesus
Christ, † through whom
are ALL things, and we
through him."

7 But this KNOWLEDGE
is not in all; and some,
† with the *CONSCIOUS-
NESS of the IDOL till now
eat as of an Idol-Sacrifice;
and their CONSCIENCE,
being weak, † is defiled.

8 "And † Food does not
bring us before GOD;
for † neither if we should
not eat, are we deficient,
nor if we should eat, do we
abound."

9 But † take care lest,
in any way, this your
RIGHT become † a Stum-
bling-block to THOSE BE-
ING WEAK.

10 For if any one should
see † THEE who HAST
Knowledge, reclining in
an Idol's temple, will not
† the CONSCIENCE of him
who is weak be strengthen-
ed for the EATING of
the IDOL-SACRIFICES?

11 * And will not the
WEAK Brother, on account
of whom Christ died, perish
by this THY Knowledge?

12 And thus sinning
against the BROTHER, and
smiting their weak
CONSCIENCE, † you sin
against Christ.

13 Wherefore † if Food
ensnare my BROTHER,
I will NEVER eat FLESH,
lest I should ensnare my
BROTHER.

CHAPTER IX.

1 Am I not a Freeman?
† Am I not an Apostle?
† Have I not seen Jesus
Christ our LORD? Are

* VATICAN MANUSCRIPT.—7. CUSTOM of the IDOL. 8. for—omit. 8. neither
If we should not eat, are we deficient, nor if we should eat, do we abound. 10. him
who has Knowledge. 11. For by the knowledge the weak Brother perishes, on ac-
count of whom Christ died. 1. Anointed—omit.

† 6. Mal. ii. 10; Eph. iv. 6. † 6. Acts xvii. 28; Rom. xi. 36. † 6. John xiii.
12. Acts ii. 36; 1 Cor. xii. 3; Eph. iv. 8; Phil. ii. 11. † 6. Col. i. 16; Heb. i. 2.
† 7. 1 Cor. x. 28, 29. † 7. Rom. xiv. 14, 23. † 8. Rom. xiv. 17. † 9. Gal. v.
12. † 9. Rom. xiv. 17, 20. † 10. 1 Cor. x. 28, 31. † 12. Matt. xxv. 40, 45.
† 13. Rom. xiv. 21; 2 Cor. xi. 22. † 1. Acts ix. 15; xlii. 2, &c. † 1. Acts ix. 3, 17, &c.

βακα; ου το εργον μου υμεις εστε εν κυριω;
 seen? not the work of me you are in Lord?

Ει αλλοις ουκ ειμι αποστολος, αλλαγε υμιν
 If to others not I am an apostle, at all events to you
 ειμι; η γαρ σφραγίς της εμης αποστολης υμεις
 I am; the for seal of the my apostleship you

εστε εν κυριω. ³ Η εμη απολογία τοις εμε
 are in Lord. The my defence to those me

ανακρινουσιν, αὕτη εστι. ⁴ Μη ουκ εχομεν
 condemning, this is. Not not have we

εξουσιαν φαγειν και πειν; ⁵ Μη ουκ εχομεν
 a right to eat and to drink? Not not have we

εξουσιαν αδελφην γυναικα περιαγειν, ως και οι
 a right a sister a wife to lead about, as also the

λοιποι απوستολοι, και οι αδελφοι του κυριου,
 others apostles, and the brothers of the Lord,

και Κηφας; ⁶ Η μονος εγω και Βαρναβας ουκ
 and Cephas? Or only I and Barnabas not

εχομεν εξουσιαν του μη εργαζεσθαι; ⁷ Τις
 have we a right of the not to work? Who

στρατευεται ιδιοις οψωνιοις ποτε; τις φυτειν
 serves in war with his own wages any time? who plants

αιτελωνα, και * [εκ] του καρπου αυτου ουκ
 a vineyard, and [from] of the fruit of it not

εσθιει; η τις ποιμαινει ποιμνην, και εκ του
 eats? or who tends a flock, and from of the

γαλακτος της ποιμνης ουκ εσθιει; ⁸ Μη
 milk of the flock not eats? Not

κατα ανθρωπον ταυτα λαλω; η ουχι και
 according to man these things I speak? or not also

δ νομος ταυτα λεγει; ⁹ Εν γαρ τῷ Μωυσεως
 the law these things says? In for the Moses

νομος γεγραπται· Ου φιμωσεις βουν αλων-
 law it has been written; Not thou shalt muzzle an ox threshing.

τα. Μη των βων μελει τῷ θεῳ; ¹⁰ η δι'
 Not for the oxen cares the God? or on account of

ημας παντως λεγει; Δι' ημας γαρ εγρα-
 us altogether he says? On account of us for it was

φη, οτι εκ' ελπιδι οφειλει δ αροτριων αρο-
 written, because in hope it is right he plowing to

τριαν· και δ αλων, εκ' ελπιδι του μετεχειν.
 plow; and he threshing, in hope of that to partake.

¹¹ Ει ημεις υμιν τα πνευματικα εσπειραμεν,
 If we to you the spiritual things sowed,

μεγα, ει ημεις υμων τα σαρκικα θερισομεν;
 a great thing, if we of you the fleshly things shall reap?

¹² Ει αλλοι της υμων εξουσιας μετεχουσιν, ου
 If others of the of you right partake, not

not you my work in the Lord?

² If to others I am not an Apostle, yet certainly I am to you; for you are the SEAL of * My APOSTLESHIP in the Lord.

³ My Defence to THOSE who CONDEMN Me is this;—

⁴ † Have we not a Right to eat and to drink?

⁵ Have we not a Right to lead about a Sister—a Wife, as the OTHER Apostles, and † the BROTHERS of the LORD, and † Cephas?

⁶ Or I and Barnabas, † have we alone no Right † to abstain from labor?

⁷ † Who serves in war at his OWN Expense at any time? Who † plants a Vineyard, and does not eat the FRUIT of it? or who tends a Flock, and does not eat of the MILK of the FLOCK?

⁸ Do I speak These things according to Man? or does not the LAW also say these things?

⁹ For in the LAW of MOSES it has been written, † "Thou shalt not muzzle the Ox threshing?" Is GOD concerned for OXEN?

¹⁰ or does he say it altogether on our account? It was written certainly, on our account; Because it is right for the † FLOW-MAN to plow in Hope, and the THRESHER to PARTICIPATE in that Hope.

¹¹ † If we have sown for you SPIRITUAL things, is it too much if we shall reap your FLESHLY things?

¹² If others are partaking of this Right over

* VATICAN MANUSCRIPT.—2. My APOSTLESHIP. from—omit.

6. to abstain from labor.

7.

† 2. 2 Cor. iii. 2; xii. 12. † 4. verve 14; 1 Thess. ii. 6; 2 Thess. iii. 2.

† 5. Matt. xii. 30; Mark vi. 3; Luke vi. 15; Gal. i. 19. † 6. 2 Thess. i. 8.

† 7. 2 Cor. x. 4; 1 Tim. i. 13; vi. 12; 2 Tim. ii. 3; iv. 7. † 8. Deut. xx. 6;

Prov. xxvii. 18; 1 Cor. iii. 6—8. † 9. Doubt. xiv. 6; 1 Tim. v. 18. † 10. 2 Tim. ii. 6.

† 11. Rom. xv. 27; Gal. vi. 6.

μαλλον ἡμεῖς; Ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξου-
rather we? But not we did use the right

σίᾳ ταύτῃ· ἀλλὰ πάντα στεγομεν, ἵνα μὴ
this; but all things we endure, so that not

ἐγκοπῇν τινα δώμεν τῷ εὐαγγελίῳ τοῦ Χρισ-
hindrance any we may give to the glad tidings of the Anointed.

του. ¹³ Οὐκ οἰδατε, ὅτι οἱ τὰ Ἱερα ἐργαζο-
Not know you, that those the holy things performing.

μενοι, ἐκ τοῦ ἱεροῦ ἐσθίουσιν; οἱ τῷ θυσιασ-
from of the temple eat? those to the altar,

τηριῷ προσεδρευοντες, τῷ θυσιαστηριῷ συμ-
attending, with the altar are

μερίζονται; ¹⁴ Οὕτω καὶ ὁ κυριος διέταξε τοῖς
partakers? Thus also the Lord has appointed for those

το εὐαγγέλιον καταγγέλλουσιν, ἐκ τοῦ εὐαγ-
the glad tidings proclaiming, from of the glad

γελίου ζῆν. ¹⁵ Ἐγὼ δὲ οὐ κεχρημαι οὐδενι
things to live. I but not have need not one

τῶντων. Οὐκ ἐγράψα δὲ ταῦτα, ἵνα οὕτω
of these things. Not I did write and these things, that thus

γένηται ἐν ἐμοὶ καλὸν γὰρ μοι μάλλον ἀπο-
it may be done to me; well for to me rather to

θᾶναι, ἢ το καυχῆμα μου ἵνα τις κενώσῃ.
die, than the boasting of me that any one should make void.

¹⁶ Ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἐστὶ μοι
If for I may announce glad tidings, not it is to me

καυχῆμα· ἀνάγκη γὰρ μοι ἐτίκεται· οὐαί
a cause of boasting; necessity for to me lies on; woe

γὰρ μοι ἐστίν, εἰ μὴ εὐαγγελίζωμαι. ¹⁷ Εἰ
for to me is, if not I should preach glad tidings. If

γὰρ ἔκωσ τοῦτο πράσω, μισθὸν ἔχω· εἰ δὲ
for willing this I do, a reward I have; if but

ἄκων, οἰκονομίαν πεπιστευμαι. ¹⁸ Τῷ
unwilling, a stewardship I have been entrusted with. What

οὐν μοι ἐστὶν ὁ μισθός; ἵνα εὐαγγελίζομενος
then to me is the reward? So that announcing glad tidings

ἀδάπανον θήσω τὸ εὐαγγέλιον * [τοῦ Χρισ-
without expense I will place the glad tidings [of the Anointed,]

του,] εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ
in order that not to fully use the authority

μου ἐν τῷ εὐαγγελίῳ. ¹⁹ Ἐλευθερός γὰρ ὢν
of me in the glad tidings. Free for being

ἐκ πάντων, πᾶσι ἑμαυτὸν ἐδουλώσα, ἵνα τοὺς
from all, to all myself I was enslaved, that the

πλείονας κερδήσω· ²⁰ καὶ ἐγενόμην τοῖς Ἰουδαι-
more I might gain; and I became to the Jews

you, ought not the rather?
‡ But we did not use this
RIGHT; but we endure all
things, † that we may not
cause any Hindrance to
the GLAD TIDINGS of the
ANOINTED.

¹³ † Do you not know
That THOSE who PER-
FORM the TEMPLE SER-
VICES, eat from the TEM-
PLE?—that THOSE AT-
TENDING to the ALTAR
are partakers with the
ALTAR?

¹⁴ Thus, also, † the
LORD has appointed to
THOSE who PUBLISH the
GLAD TIDINGS, † to live by
the GLAD TIDINGS.

¹⁵ † But I have not
used any of these things;
and I did not write these
things that thus it should
be done to me; ‡ for it
is good for me to die,
rather than that any one
should make my BOAST-
ING void.

¹⁶ For if I should
evangelize, it is no cause
of exultation to me; † be-
cause Necessity is laid on
Me; Woe, indeed, there is
for me if I should not
evangelize.

¹⁷ For if I do This
voluntarily, † I have a
Reward; but if † I have
been entrusted with a
Stewardship reluctantly,

¹⁸ what is my Reward
then? So that evangelizing,
I will establish the GLAD
TIDINGS without expense,
so as not to use my entire
AUTHORITY in the GLAD
TIDINGS.

¹⁹ For, being free from
all, I enslaved myself to
all, that I might gain the
more.

²⁰ And † to the Jews
I became as a Jew, that

* VATICAN MANUSCRIPT.—18. of the Anointed—omit.

‡ 12. Acts xx. 33; verbes 15, 19; ‡ Cor. xl. 7, 9; xli. 13; ‡ 1 Thess. ii. 6. ‡ 12. ‡ Cor.
xi. 12. ‡ 13. Lev. vi. 10, 26; vii. 6; Num. v. 9, 10; xviii. 8—20; Deut. x. 9; xviii. 1. ‡ 14.
Mat. x. 10; Luke x. 7. ‡ 14. Gal. vi. 6; 1 Tim. v. 17. ‡ 15. Acts xviii. 3; xx.
34. ‡ Cor. iv. 12; verbes 12; ‡ 1 Thess. ii. 9; ‡ 2 Thess. iii. 8. ‡ 15. ‡ Cor. xi. 10. ‡ 16.
Rom. i. 14. ‡ 17. 1 Cor. iii. 8, 14. ‡ 17. 1 Cor. iv. 1; Gal. ii. 7; Phil. i. 17; Col. i.
31. ‡ 18. 1 Cor. x. 33; ‡ Cor. iv. 5; xi. 7. ‡ 20. Acts xvi. 3; xviii. 18; xxi. 23.

οἷς ὡς Ἰουδαίους, ἵνα Ἰουδαίους κερδήσω· τοῖς
as a Jew, that Jews I might gain; to those

ὑπο νόμον ὡς ὑπο νόμον, (μὴ ὡν αὐτός ὑπο
under law as under law, (not being myself under

νόμον,) ἵνα τοὺς ὑπο νόμον κερδήσω· ²¹ τοῖς
law,) that those under law I might gain; to those

ἀνόμοις ὡς ἀνόμος, (μὴ ὡν ἀνόμος θεοῦ, ἀλλ'
without law as without law, (not being without law to God, but

ἐν νόμῳ Χριστοῦ,) ἵνα κερδήσω ἀνόμους·
within law to Anointed,) that I might gain lawless ones;

²² ἐγενόμην τοῖς ἀσθενέσιν * [ὡς] ἀσθενής, ἵνα
I became to the weak [as] weak, that

τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσι γέγονα τὰ
the weak ones I might gain; to them all I have become the

πάντα, ἵνα πάντως τινὰς σώσω. ²³ Τοῦτο δὲ
all things, that by all means some I may save. This but

ποιῶ δια τοῦ εὐαγγελίου, ἵνα συγκοινωνός
I do on account of the glad tidings, that a co-partaker

αὐτοῦ γενώμαι. ²⁴ Οὐκ οἰδάτε, ὅτι οἱ ἐν στα-
of it I may become. Not know you, that those in a race.

δίῳ τρεχόντες, πάντες μὲν τρεχουσιν, εἰς δὲ
course running, all indeed run, one but

λαμβάνει τὸ βραβεῖον; Οὕτω τρεχετε, ἵνα
receives the prize? Thus run you, that

καταλάβητε. ²⁵ Πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα
you may obtain. Every one but the contending, all things

ἐγκρατεῦται· ἐκεῖνοι μὲν οὖν, ἵνα φθαρτὸν
restrains self-control; they indeed therefore, that a perishable

στεφανὸν λαβώσιν· ἡμεῖς δὲ, ἀφθαρτὸν. ²⁶ Ἐγὼ
wreath they may receive; we but, as imperishable.

τοιοῦν οὕτω τρεχῶ, ὥς οὐκ ἀδηλῶς· οὕτω
therefore thus run, as not uncertainly, thus

πυκτεύω, ὥς οὐκ ἀέρα δερῶν· ²⁷ ἀλλ' ὑπὸ πτεῖζω
I box, as not air beating; but I throw-beat

μου τὸ σῶμα καὶ δουλαγωγῶ, μή πως ἄλλοις
of me the body and lead it captive, lest possibly to others

κηρύξας, αὐτὸς ἀδοκίμος γενώμαι.
having proclaimed, myself without proof should become.

I might gain the Jews; to THOSE UNDER Law, as under Law, (not being myself under Law,) that I might gain THOSE UNDER Law;

21 TO THOSE WITHOUT Law, as without Law, (not being * without God's Law, but under Christ's law,) that I might gain THOSE WITHOUT LAW.

22 To the WEAK, I became weak, that I might gain the WEAK; ‡ to them ALL I have become * All things, that I might by all means ‡ save † Some.

23 And I do * all things on account of † the GLAD TIDINGS, that I may become a Joint-partaker of the same.

24 Do you not know, that THOSE RUNNING in a Race-course,—all indeed run, but one receives the PRIZE? † Thus run, that you may obtain.

25 † And EVERY COMBATANT is † temperate in all things;—(i.e. indeed, that they may receive a Perishable Crown; but we, † one Imperishable.

26 ‡ I therefore so run, as not uncertainly; I so strike, as not beating the Air;

27 ‡ but I severely discipline My BODY, ‡ and make it subservient; lest possibly, having proclaimed to Others, I myself should † become one unapproved.

* VATICAN MANUSCRIPT.—21. without God's law, but under Christ's law. that I might gain THOSE WITHOUT LAW. 22. as—omit. 22. All things. 23. all things.

† 22. Some important MSS. read *παντας*, all, instead of *τινας*, some, which reading is adopted by Pearce and Wakefield as agreeing better with chap. x. 33. † 23. Clarke thinks that *to evangelion*, glad tidings, should be rendered here *prize* or *reward*, which he says is frequently its meaning. † 25. The apostle here alludes to the course of training to which each one was subjected, who contended for the prizes given at the Isthmian games, which were celebrated among the Corinthians. The training regulated their diet, their hours of exercise and rest, the restraint of the passions, the kind of exercise, &c. † 26. The crown won by the victor, in the *Olympian* games was made of the *wild olive*; in the *Pythian* games, of *laurel*, in the *Nemean* games, of *parsley*; and in the *Isthmian* games, of the *pine*;—all of which, though evergreens, soon withered.

† 22. 1 Cor. x. 33. † 23. Rom. xi. 14. † 24. Gal. ii. 2; v. 7; Phil. ii. 16; iii. 14, 2 Tim. iv. 7; Heb. xli. 1. † 25. 2 Tim. ii. 5. † 26. 2 Tim. iv. 1; James i. 12; 1 Pet. v. 4; Rev. ii. 10; iii. 11. † 27. Rom. viii. 13; Col. iii. 5. † 27. Rom. vi. 18, 19.

ΚΕΦ. ι'. 10.

1 Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ
 Not I wish for you to be ignorant, brethren, that the
 πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν,
 fathers of us all under the cloud were,
 καὶ πάντες διὰ τῆς θαλάσσης διήλθον, 2 καὶ
 and all through the sea passed, and
 πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο ἐν τῇ
 all into the Moses were dipped in the
 νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, 3 καὶ πάντες τὸ
 cloud and in the sea, and all the
 αὐτο βρῶμα πνευματικὸν ἐφάγον, 4 καὶ πάντες
 same food spiritual did eat, and all
 τὸ αὐτο πομα πνευματικὸν ἐπίον· (ἐπίον
 the same drink spiritual did drink; (they drank
 γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας· ἡ
 for from spiritual following a rock; the
 δε πέτρα ἡν ὁ Χριστός·) 5 ἀλλ' οὐκ ἐν τοῖς
 but rock was the Anointed; but not with the
 πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός· κατεστρωθη-
 greater number of them was well-pleased the God; they were laid pro-
 σαν γὰρ ἐν τῇ ἐρήμῳ. 6 Ταῦτα δὲ τυποὶ ἡμῶν
 trate for in the desert. These things but types of us
 ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητάς
 were made, in order that not to be us lusters
 κακῶν, καθὼς κακεῖνοι ἐπιθυμήσαν. 7 Μὴδὲ
 of evil things, as even they lusted. Nor
 εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν ὡς
 image-worshippers become you, as some of them; as
 γεγραπται· Ἐκαθίσεν ὁ λαὸς φαγεῖν καὶ πιεῖν,
 it has been written; Sat down the people to eat and to drink,
 καὶ ἀνέστησαν ταιεῖν. 8 Μὴδὲ πορνευόμεν,
 and stood up to sport. Nor should we fornicate,
 καθὼς τινες αὐτῶν ἐπορνέυσαν, καὶ ἐπεσον ἐν
 as some of them fornicated, and fell in
 μιᾷ ἡμέρᾳ εἰκοσitrεις χιλιάδες. 9 Μὴδὲ ἐκπει-
 one day twenty-three thousands. Nor should
 ράζωμεν τὸν Χριστὸν, καθὼς * [καὶ] τινες
 we tempt the Anointed, as [also] some
 αὐτῶν ἐπειράσαν, καὶ ὑπὸ τῶν ὀφείων ἀπω-
 of them tempted, and by the serpents were
 λοντο. 10 Μὴδὲ γογγυζετε, καθὼς * [καὶ] τινες
 destroyed. Nor murmur you, as [also] some
 αὐτῶν ἐγογγύζαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλο-
 of them murmured, and were destroyed by the des-

CHAPTER X.

1 For I wish you not to be ignorant, Brethren, That our FATHERS were all under † the cloud, and all passed through † the sea; 2 and that all were immersed into Moses in the cloud and in the sea; 3 and that all ate † the SAME † spiritual Food, 4 and all drank † the SAME spiritual Drink; for they drank [water] from a Spiritual Rock which followed them; (but the ROCK was the ANOINTED.) 5 With the MOST of them, however, GOD was not well-pleased; † for they were laid prostrate in the DESERT. 6 Now these things were made † Types for us, in order that we might not be Cravers after Evil things, † even as they craved. 7 Nor become you Image-worshippers, like some of them; as it has been written, † "The PEOPLE † "sat down to eat and † "drink, and stood up to "dance." 8 Nor should we practise fornication as some of them committed it, † and fell in One Day twenty-three thousand. 9 Nor should we tempt * the LORD, † as some of them tempted him, and were destroyed by the SERPENTS. 10 Neither murmur you, † as some of them murmured, † and were destroyed by the DESTROYER.

* VATICAN MANUSCRIPT.—0. the LORD.

0. also—omit.

10. also—omit.

† 3. Or perhaps to be used in the sense of typical. See Rev. xi. 8. † 6. A type, figure, pattern, or example. The same phrase occurs, 1 Pet. v. 3. † 7. In ancient times the Hebrews always sat at meat, Gen. xliii. 33. It was in later times only, that, in compliance with the manners of the Greeks and Romans, they lay on couches at their meals.—Macknight.

† 1. Exod. xiii. 21; xl. 34—38 &c. † 1. Exod. xiv. 22; Num. xxiii. 8 &c. † 3. Exod. xvi. 15, 26. † 4. Exod. xvii. 6. † 5. Num. xiv. 29, 32, 35; xvi. 64, 65; Psa. cvi. 26; Heb. iii. 17; Jude 5. † 6. Num. xl. 33, 34; Psa. cvi. 14. † 7. Exod. xxi. 6. † 8. Num. xxv. 1, 9; Psa. cvi. 29. † 9. Exod. xvii. 2, 7; Num. xxi. 4—6. † 10. Exod. xvi. 2; xvii. 2; Num. xiv. 2, 29; xvi. 41. † 10. Num. xiv. 27; xvi. 40.

θρευτου. ¹¹ Ταυτα δε παντα τυκοι συνεβαι-
truer. These things and all types happened

νον εκεινοις· εγραφη δε προς νουθεσιαν ημων
to them; was written and for admonition of us,

εις ους τα τελη των αιωνων κατηντησεν.
on whom the ends of the ages met.

¹² Ωστε ο δοκων ιστανει, βλεπετω μη
So that the one thinking to have stood, let him take care lest

πεση. ¹³ Πειρασμος υμας ουκ ειληφεν ει μη
he should fall. A temptation you not has taken if not

ανθρωπινος· πιστος δε ο θεος, ος ουκ εασει
belonging to man; faithful but the God, who not will permit

υμας πειρασθηναι υπερ ο δυνασθε, αλλα κοι-
you to be tempted above what you are able, but will

σει συν τη πειρασμω και την εκβασιν, του
make with the temptation also the way out, that

δυνασθαι υπενεγκειν.
you may be able to bear up under.

¹⁴ Διοπερ, αγαπητοι μου, φυγετε απο της
Wherefore, beloved ones of me, flee you from the

ειδωλολατρειας. ¹⁵ Ως φρονιμοις λεγω, κρι-
image-worship. As to wise men I speak, judge

νατε υμεις ο φημι. ¹⁶ Το ποτηριον της ευλογιας
you what I say. The cup of the blessing

ο ευλογουμεν, ουχι κοινωνια του αιματος του
which we bless, not a participation of the blood of the

Χριστου εστι; τον αρτον ον κλωμεν, ουχι κοι-
Anointed is it? the loaf which we break, not a par-

ωνια του σωματος του Χριστου εστιν;
ticipation of the body of the Anointed is it?

¹⁷ Οτι εις αρτος, εν σωμα οι πολλοι εσμεν· οι
Because one loaf, one body the many we are; these

γαρ παντες εκ του ενος αρτου μετεχομεν.
for all from of the one loaf partake.

¹⁸ Βλεπετε τον Ισραηλ κατα σαρκα· ουχι οι
See you the Israel according to flesh; not those

εσθιοντες τας θυσιας κοινωνοι του θυσιαστη-
eating the sacrifices partakers of the altar

ριου εισι; ¹⁹ Τι ουν φημι; οτι ειδωλον τι
are? Why then do I say? because an idol anything

εστιν; η οτι ειδωλοθυτον τι εστιν; ²⁰ Αλλ',
is? or because an idol sacrifice anything is? But,

οτι α θυει τα εθνη, δαιμονιοις θυει, και ου
because what sacrifice the Gentiles, to demons they sacrifice, and not

θεω· ου θελω δε υμας κοινωνους των δαιμονιων
to God; not I wish and you partners of the demons

¹¹ * But these things occurred to them typically and I were written for our Admonition, on whom the ENDS of the AGES * have come.

¹² Wherefore, † let him who is THINKING that he has stood, take care lest he fall.

¹³ No TRIAL has assailed You except what belongs to Man; and God is faith-ful; ‡ who will not permit you to be tried beyond your ability; but with the TRIAL, will also direct the ISSUING, that you may be ABLE to bear it.

¹⁴ Wherefore, my Be-loved, † flee away from IMAGE-WORSHIP.

¹⁵ I am speaking as to wise men; judge you what I say.

¹⁶ † The CUP of BLESS-ING, for which we bless God,—is it not a Partici-pation of the BLOOD of the ANOINTED one? † The LOAF which we break,—is it not a Participation of the BODY of the ANOINTED one?

¹⁷ Because there is One Loaf, † we, the MANY, are One Body; for we ALL partake of the ONE Loaf.

¹⁸ Look at ISRAEL ac-cording to the Flesh; are not THOSE † who EAT the SACRIFICES Partakers with the ALTAR?

¹⁹ Why then do I affirm this? Because * what is sacrificed to an image is anything, or Because † an Image is anything?

²⁰ No; but Because what * they sacrifice, † they sacrifice to Demons, and not to God; and I do not wish you to become Associates of the DEMONS.

* VATICAN MANUSCRIPT.—11. But these things occurred to them typically. 11. have come. 16. what is sacrificed to an image is anything, or Because an Image is anything? 20. they sacrifice, they.

† 11. Rom. xiv. 4; 1 Cor. ix. 10. † 12. Rom. xi. 20. † 13. 2 Pet. ii. 9.
‡ 14. verse 7; 2 Cor. vi. 17; 1 John v. 21. † 16. Matt. xvi. 20—22. † 16. Acts ii. 4; 1 Cor. xi. 23, 24. † 17. Rom. xii. 5; 1 Cor. xii. 27. † 18. Lev. iii. 8; vii. 12.
‡ 19. 1 Cor. viii. 4. † 20. Lev. xvii. 7; Deut. xxxii. 17; Ps. cvi. 27.

γινεσθαι. ²¹ Οὐ δυνασθε ποτηριον κυριου πινειν
to become. Not you are able a cup of Lord to drink

και ποτηριον δαιμονιων· ου δυνασθε τραπεζης
and a cup of demons; not you are able a table

κυριου μετεχειν και τραπεζης δαιμονιων. ²² Η
of Lord to partake and a table of demons. Or

παραζηλουμεν τον κυριον· μη ισχυροτεροι
do we provoke to jealousy the Lord? not stronger

αυτον εσμεν· ²³ Παντα εξεστιν, αλλ' ου παντα
of him we are? All things it is lawful, but not all things

συμφερει· παντα εξεστιν, αλλ' ου παντα οικο-
are beneficial, all things it is lawful but not all things builds

δομει. ²⁴ Μηδεις το εαυτου ζητειτω, αλλα το
no. No one that of himself let him seek, but that

του ετερου. ²⁵ Παν το εν μακελλω πωλουμε-
o the other. Every thing that in market is being sold

νον εσθiette, μηδεν ανακρινοντες, δια την
eat you, not asking questions, on account of the

συνειδησιν· ²⁶ του γαρ κυριου η γη και το πλη-
conscience; of the for Lord the earth and the fulness

ρωμα αυτης. ²⁷ Ει * [δε] τις καλει υμας των
of her. If [but] any one invites you the

απιστων, και θελετε πορευεσθαι, παν το
believing, and you wish to go, everything that

παρεπιθεμενον υμιν εσθiette, μηδεν ανακρινον-
is being presented to you eat you, not asking questions,

τες· δια την συνειδησιν. ²⁸ Εαν δε τις υμιν
on account of the conscience. If but any one to you

ε.πη· Τουτο ειδωλοθυτον εστι· μη εσθiette,
should say, This an idol-sacrifice is; not eat you,

δι· εκεινον τον μηνυσαντα, και την συνει-
or account of him the one having disclosed, and the con-

δησιν. ²⁹ Συνειδησιν δε λεγω, ουχι την εαυ-
science. Conscience now I say, not that of thy

του. αλλα την του ετερου.· Ινατι γαρ η ελευ-
self but that of the other. Why for the free-

θερια μου κρινεται υπο αλλης συνειδησεως;
dom o me is judged by another conscience?

* Ει εγω χαριτι μετεχω, τι βλασφημουμαι
If I by favor partake, why am I blamed

υπερ ου εγω ευχαριστω; ³¹ Ειτε ουν εσθiette-
on account of which I - give thanks? Whether then you

τε, ειτε πινετε, ειτε τι ποιετε, παντα εις
eat, or you drink, or anything you do, all things for

²¹ † You cannot drink the Lord's Cup, and † the Cup of Demons; you cannot partake of the Lord's Table, and the Table of Demons.

²² Do we provoke the Lord to jealousy? Are we stronger than he?

²³ † "All things are allowed."—But all things are not beneficial. "All things are allowed."—But all things do not edify.

²⁴ † Let no one seek HIS OWN, but that of ANOTHER.

²⁵ † Eat EVERYTHING which is sold in the Market, asking no questions on account of CONSCIENCE;

²⁶ for † "the EARTH is "the LORD's, and the FULLNESS of it."

²⁷ If any UNBELIEVER invite you, and you wish to go, † eat EVERYTHING which is PRESENTED to you, asking no questions on account of CONSCIENCE.

²⁸ But if any one should say to you, "This is *an IDOL SACRIFICE;" do not eat, † on account of HIM who INFORMED you, and CONSCIENCE.

²⁹ Now, I say Conscience, not THAT of thine ownself, but THAT of the OTHER. † "But why is my FREEDOM judged by the Conscience of Another?"

³⁰ If I partake with Gratitude, why am I defamed on account of that † for which I give thanks?"

³¹ † Therefore, whether you eat, or whether you drink, or do anything, do All for the Glory of God.

* VATICAN MANUSCRIPT.—22. offered in sacrifice.

† 21. 2 Cor. vi. 15, 16. † 21. Deut. xxii. 32. † 23. 1 Cor. vi. 12. † 24. Rom. xv. 1, 2; v. 23; 1 Cor. xiii. 5; Phil. ii. 4, 21. † 25. 1 Tim. iv. 4. † 26. Exod. xiv. 8; Deut. x. 14; Psa. xxiv. 1; i. 12. † 27. Luke x. 7. † 28. 1 Cor. vii. 19, 22. † 29. Rom. xiv. 16. † 30. Rom. xiv. 6; 1 Tim. iv. 3, 4. † 31. Col. iii. 17; 1 Pet. iv. 11.

δοξαν θεου ποιεите. ³² Απροσκοποι γινεσθε και
glory of God do you. Not causes of stumbling become you both
Ιουδαιοις και Έλλησι και τη εκκλησιᾳ του
to Jews and Greeks and to the congregation of the
θεου. ³³ καθως καγω παντα πασιν αρεσκω, μη
God; even as also I all things all men please, not
ζητῶν το εμαυτου συμφερον, αλλα το των πολ-
seeking that of myself being profitable, but that of the many,
λων, ινα σωθωσι.
that they may be saved.

ΚΕΦ. ια'. 11.

¹ Μιμηται μου γινεσθε, καθως καγω Χριστου.
Imitators of me become you, even as also I of Anointed.
² Επαίνω δε υμας, * [αδελφοι,] ὅτι παντα μου
I praise and you, [brethren,] because all things of me
μεινρησθε, και καθως παρεδωκα υμιν τας
you have remembered, and as I delivered to you the
³ ραδιτεις κατεχετε. ³ Θελω δε υμας ειδε-
transmissions you retain. I wish but you to have know-
ναι, ὅτι παντος ανδρος ἡ κεφαλη ὁ Χριστος
ledge, that of every man the head the Anointed
εστι κεφαλη δε γυναικος, ὁ ανηρ κεφαλη δε
is, head but of woman, the man; head but
Χριστου, ὁ θεος. ⁴ Πας ανηρ προσευχομενος η
of Anointed, the God. Every man praying or
προφητευων κατα κεφαλῃς εχων, καταισχυνει
prophesying upon head having, disgraces
την κεφαλην αυτου. ⁵ Πασα δε γυνη προσευ-
the head of himself. Every but woman praying
χομενη η προφητευουσα ανατακαλυπτῃ τη
or prophesying uncovered with the
κεφαλη, καταισχυνει την κεφαλην εαυτης· ἐν
head, disgraces the head of herself, one
γαρ εστι και το αυτο τη εξυρημενη. ⁶ Ει
for it is and the same with the having been shaven. ⁷
γαρ ου κατακαλυπτεται γυνη, και χειρασθω· εἰ
for not is covered a woman, also let her hair be cut off, if
δε αισχρον γυναικι το χειρασθαι η ξυρασθαι,
but a disgrace to a woman the hair to be cut off or to be shaven,
κατακαλυπτ·σθω. ⁷ Ανηρ μιν γαρ ουκ οφειλει
let her be covered. A man indeed for not it is sitting
κατακαλυπτεσθαι την κεφαλην, εικων και δοξα
to be covered the head, a likeness and glory
θεου υπαρχων· γυνη δε δοξα ανδρος εστιν·
of God being; a woman but glory of a man is;
⁸ ου γαρ εστιν ανηρ εκ γυναικος, αλλα γυνη ἐξ
not for is man from woman, but woman from

³³ † De you inoffensive
both to Jews and Greeks,
and † to the church of
God;

³³ even as † I also
please all men in all
things, not seeking MY
OWN Advantage, but THAT
of the MANY, so that they
may be saved.

CHAPTER XI.

1 Become † Imitators of
me, even as I also am of
Christ.

2 And, Brethren, I
praise you, † Because you
have remembered all My
[instructions] and retain
the OBSERVANCES as I
delivered them to you.

3 But I wish you to
know, † That the ANOIN-
TED IS HEAD of Every
Man; and the † Head of
Woman, the MAN; and
† the Head of the Anointed,
God.

4 Every Man praying
or prophesying, having
his head covered, dis-
graces his HEAD;

5 but Every Woman
praying or prophesying
with her HEAD uncovered,
disgraces her HEAD; for
it is just the same as if it
were SHAVEN.

6 For if a Woman be
unveiled, * let her hair
also be cut off or shaven;
but if it is † Disgraceful to
a Woman to have her
HAIR CUT OFF, or to be
shaven, let her be veiled.

7 Now a Man, indeed,
ought not to cover the
HEAD, he being God's
Glorious Likeness; but
Woman is Man's Glory;

8 † for Man is not from
Woman, but Woman from
Man;

* VATICAN MANUSCRIPT.—3. brethren—omit.
shaven.

6. let her hair also be cut off or

† 32. Rom. xiv. 13; 1 Cor. viii. 13; 2 Cor. vi. 3. 1 32. Acts xx. 28; 1 Cor. xi. 23
† 33. Rom. xv. 2; 1 Cor. ix. 10, 23. 1 1. 1 Cor. iv. 16; Eph. v. 1; Phil. iii. 17; 1 Thes.
i. 6; 2 Thes. iii. 9. 1 2. 1 Cor. iv. 17. 1 3. Eph. v. 23. 1 3. Gen. iii. 16; 1
Tim. ii. 11, 12; 1 Pet. iii. 1, 6, 6. 1 3. John xiv. 28; 1 Cor. iii. 23; xv. 27, 28; 1 Thil. ii. 7—6
a 6. Num. v. 18; Deut. xxi. 5. 1 3. Gen. ii. 21, 23.

ανθρωπος· ⁹ και γαρ ουκ εκτισθη ανηρ δια την
man; even for not was created man on account of the

γυναικα, αλλα γυνη δια τον ανδρα. ¹⁰ Δια
woman, but woman on account of the man. On account of

τουτο οφειλει η γυνη εξουσιαν εχειν επι της
this it is fitting the woman authority to have on the

κεφαλης, δια τους αγγελους. ¹¹ Πλην
head, on account of the messengers. But

ουτε γυνη χωρις ανδρος, ουτε ανηρ χωρις γυναι-
neither woman without man, nor man without woman,

κος, εν κυριω. ¹² Ωσπερ γαρ η γυνη εκ του
in Lord. As for the woman from the

ανδρος, ουτω και ο ανηρ δια της γυναικος· τα
man, so also the man through the woman, the

δε παντα εκ του θεου. ¹³ Εν υμιν αυτοις κρι-
but all things out of the God. In yourselves judge

νατε· τρεπον εστι γυναικα ακατακαλυπτον τη
you, becoming is it a woman uncovered to the

θει προσευχεσθαι; ¹⁴ Η ουδε αυτη η φυσis
God to pray? Or not even herself the nature

διδασκει υμας, οτι ανηρ μεν εαν κομψ,
teaches you, that a man indeed if he should wear long hair,

ατιμια αυτω εστι; ¹⁵ Γυνη δε εαν κομψ,
a disgrace to him it is? A woman and if she should wear long hair,

δοξα αυτη εστιν; οτι η κομη αντι περιβολαιου
a glory to her it is? because the hair instead of a covering

δεδοται αυτη. ¹⁶ Ει δε τις δοκει φιλονεικος
has been given to her. If but any one thinks contentious

ειναι, ημεις τοιαυτην συνθηβαιν ουκ εχομεν,
to be, we such like custom not have,

ουδε αι εκκλησιαι του θεου. ¹⁷ Τουτο δε
nor the congregations of the God. This but

παραγγελλων ουκ επαινω, οτι ουκ εις το κρι-
announcing not I praise, because not for the better,

τον, αλλ' εις το ηتون συνερχεσθε. ¹⁸ Πρωτον
but for the worse you come together. First

μεν γαρ, συνερχομενον υμων εν εκκλησια,
indeed for, being come together of you in an assembly,

ακουω σχισματα εν υμιν υπαρχειν και μερος
I hear divisions among you to be; and of a part

τι πιστευω· ¹⁹ Δει γαρ και αιρεσεις εν
certain I believe; it is necessary for also heresies among

9 † for Man also was not created for the woman, but Woman for the man.

10 Therefore the woman ought † to have † Authority on the head, on account of the ANGELS.

11 However, † neither is Woman without Man, nor Man without Woman in the Lord.

12 For as the woman is from the man, so also the man is by the woman; † but ALL things are from God.

13 Judge for Yourself; is it becoming for a Woman to pray to God, unveiled?

14 Does not NATURE herself teach you, That if a Man indeed should wear long Hair, it is a disgrace to him?

15 but if a Woman should wear long Hair, it is a Glory to her; Because her HAIR has been given to her instead of a Veil.

16 If, however, † any one is disposed to be contentious, † we have no Such Custom, neither have the CONGREGATIONS of God.

17 But in noticing this matter, That you come together not for the BETTER but the WORSE, I do not praise you.

18 For indeed, in the first place, I hear that, on your coming together in the ASSEMBLY, there are Divisions among you; and, as to a certain part I believe it;

19 † for it is necessary that there should be Fac-tions among you, † so that

† In. Benson, gives it as his opinion, that because the Hebrew word *radid*, (which comes from the word *radid*, to have power,) signifies a veil, the apostle uses the word *exousia*, authority, to denote a veil, because the Hebrew women veiled themselves in presence of the men, in token of their being under their power or authority. The veil used by the Eastern women was so large as to cover a great part of their body. Ruth's veil had six measures of broidery. Ruth ii. 12. A veil of this sort, called a *plaid*, was worn not long ago by the women of Scotland.—*Marknight*. Power seems to have been the name of the head-dress; so called, perhaps, because, like a diadem or turban, it was sometimes a mark of rank.—*Sharpe*.

9. Gen. ii. 18, 21, 22. 10. Gen. xxiv. 65. 11. Gal. iii. 28. 12. Rom. xi. 36.
13. 1 Tim. vi. 4. 14. 1 Cor. vii. 17; xiv. 33. 15. Matt. xviii. 4; Luke xvii. 1;
Acts xi. 30; 1 Tim. iv. 1; 2 Pet. ii. 1, 2. 16. Luke ii. 35; 1 John ii. 19.

ὑμῖν εἶναι, ἵνα οἱ δοκιμοὶ φανεροὶ γένωνται ἐν
 you to be, so that the approved ones manifest may become among
 ὑμῖν. ²⁰ Συμνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτό,
 you. Coming together therefore of you to the same,
 οὐκ ἐστὶ κυριακὸν δεῖπνον φαγεῖν· ²¹ ἕκαστος
 not it is Lord's supper to eat; each one
 γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν,
 for the own supper taken before in the to eat,
 καὶ ὅς μὲν πεινᾷ, ὅς δὲ μεθύει. ²² Μὴ γὰρ
 and one indeed is hungry, one but is filled. Not for
 οἰκίας οὐκ ἔχετε εἰς τὸ εσθιεῖν καὶ πίνειν; ἢ
 houses not have you for the to eat and to drink? or
 τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ
 the congregation of the God despise you, and
 καταισχυνετέ τοὺς μὴ ἔχοντας; Τί ὑμῖν εἰπῶ;
 shame you those not having? What to you may I say?
 εἰ τι λέσω ὑμᾶς; Ἐν τούτῳ οὐκ ἔπαινω. ²³ Ἐγὼ
 shall I praise you? In this not I praise.
 γὰρ παρελάβον ἀπο τοῦ κυρίου, ὃ καὶ παρεδῶκα
 for received from the Lord, what also I delivered
 ὑμῖν, ὅτι ὁ κύριος * [Ἰησοῦς] ἐν τῇ νυκτὶ ἣ
 to you, that the Lord [Jesus] in the night in which
 πνευματοῦ, ἐλαβεν ἄρτον, ²⁴ καὶ εὐχαριστήσας
 he was delivered up, took a loaf, and having given thanks
 ἐκλάσας, καὶ εἶπε· Τοῦτο μου ἐστὶ τὸ σῶμα τὸ
 he broke, and said; This of me is the body that
 ὑπὲρ ὑμῶν * [κλωμένον]· τοῦτο ποιεῖτε εἰς
 on behalf of you [bring broken]; this do you for
 τὴν ἐμὴν ἀναμνησιν. ²⁵ Ὡσαύτως καὶ τὸ
 the my remembrance. In like manner also the
 ποτήριον, μετὰ τὸ δεῖπνῆσαι, λέγων· Τοῦτο τὸ
 cup, after the to have supped, saying; This the
 ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ
 cup the new covenant is in the my
 αἵματι· τοῦτο ποιεῖτε, ὅσας ἀν πινῆτε, εἰς
 blood; this do you, as often as you may drink, for
 τὴν ἐμὴν ἀναμνησιν. ²⁶ Ὅσας γὰρ ἀν εσθίη-
 the my remembrance. As often as for you may eat,
 τε τὸν ἄρτον τούτον, καὶ τὸ ποτήριον * [τούτο]
 the loaf this, and the cup [this]
 πινῆτε, τὸν θάνατον τοῦ κυρίου καταγγέλλε-
 you may drink, the death of the Lord you announce
 τε ἀχρις οὗ ἐλθῇ. ²⁷ Ὅτε δὲ ἀν εσθίῃ τὸν
 till of whom may come. So that who may eat the
 ἄρτον, ἢ πινῇ τὸ ποτήριον τοῦ κυρίου ἀναξίως,
 loaf, or may drink the cup of the Lord unworthily,
 ἐνοχὸς ἐστὶ τὸ σῶμα καὶ τὸ αἷμα
 an offender against will be the body and the blood
 τοῦ κυρίου. ²⁸ Δοκιμάζτω δὲ ἄνθρωπος ἑα-
 of the Lord. Let examine but a man him-
 τον, καὶ οὕτως ἐκ τοῦ ἄρτον εσθιέτω, καὶ ἐκ
 self, and thus from of the loaf let him eat, and from

the APPROVED may be ap-
 parent among you.

²⁰ Then, again, your
 coming together to the
 SAME place, is not to
 eat the Lord's Supper;

²¹ For each one takes
 first his own Supper at
 the MEAL; and one, in-
 deed, is hungry, and ano-
 ther is satisfied.

²² Have you not Houses
 in which to EAT and
 drink? or do you despise
 the CONGREGATION of
 God, and put to shame
 those who are poor?
 What shall I say to you?
 Shall I praise you? In
 this I praise you not.

²³ For I received from
 the Lord, what I also de-
 livered to you,—That the
 LORD, on the NIGHT in
 which he was delivered
 up, took a Loaf,

²⁴ and having given
 thanks, broke it, and said,
 "This is THAT BODY of
 mine, which is broken on
 your behalf; this do you
 for MY Remembrance."

²⁵ In like manner, also,
 the CUP, after the sup-
 per, saying, "This CUP
 is the NEW Covenant in
 MY Blood; this do you,
 as often as you may drink,
 for MY Remembrance."

²⁶ For as often as you
 may eat this BREAD, and
 drink this CUP, you de-
 clare the DEATH of the
 LORD, † till he come.

²⁷ † So that whoever
 may eat the BREAD, or
 drink the CUP of the
 LORD, unworthily, will be
 an offender against the
 BODY and BLOOD of the
 LORD.

²⁸ † But let a Man
 examine himself, and thus
 let him eat of the BREAD,

* VATICAN MANUSCRIPT.—23. Jesus—omit.
 —omit.

24. being broken—omit.

30. this

† 21. Or, is filled to the full; for the word *methueia* does not necessarily mean drunken.
 see Note on John ii. 10.

† 23. James ii. 6. † 23. 1 Cor. xv. 8; Gal. i. 1, 11, 12. † 23. Matt. xxvi. 26;
 Mark xiv. 22; Luke xxii. 19. † 26. John xiv. 26; xxi. 52; Acts i. 11; 1 Cor. iv. 5; xv.
 23; 1 Thess. iv. 10; 2 Thess. i. 10; Rev. i. 7. † 27. John vi. 61, 62, 64; xiii. 27; 1 Cor.
 x. 21. † 28. 2 Cor. xiii. 5; Gal. vi. 4.

τὸν ποτηρίου πινετω· ²⁹ ὁ γὰρ ἐσθίων καὶ πινὼν
of the cup let him drink; the for one eating and drinking

*[ἀνεξίως.] κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ
[unworthily.] judgment to himself eats and drinks, not

διακρίνων τὸ σῶμα * [τοῦ κυρίου.] ³⁰ Διὰ
discriminating the body [of the Lord.] Through

τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἀρρώστοι,
this among you many weak ones and sickly ones,

καὶ κοιμῶνται ἱκανοί. ³¹ Εἰ γὰρ ἑαυτοὺς διε-
and are asleep some. If for ourselves we

κρίνομεν, οὐκ ἂν ἐκρινόμεθα· ³² κρίνομενοι δὲ
examined, not we should be judged; being judged but

ἵνα κυρίου, παιδευομένη, ἵνα μὴ συν τῷ κόσμῳ
by Lord, we are corrected, so that not with the world

κατακριθώμεν. ³³ Ὅστε, ἀδελφοί μου, συνερ-
we should be condemned. Therefore, brethren of me, being

χόμενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδεχέσθε.
come together for the to eat, each other you receive from.

³⁴ Εἰ τις πεινᾷ, ἐν οἴκῳ ἐσθιετω· ἵνα μὴ
If any one should be hungry, in a house let him eat; that not

εἰς κρίμα συνηχῇσθε. Τα δὲ λοιπὰ, ὡς ἂν
for judgment you may come together. The but other things, when

ἔλθω, διατάξομαι.
I may come, I will arrange.

ΚΕΦ. ΙΒ'. 12.

¹ Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω
Concerning and the spiritual, brethren, not I wish

ὑμᾶς ἀγνοεῖν. ² Οἴδατε, ὅτι ἐθνη ἦτε, πρὸς τὰ
you to be ignorant. You know, that Gentiles you were, to the

εἰδύλα τα ἀρῶνα, ὡς ἂν ἡγήσθε, ἀπαγομένοι·
have those speeches, even as you might be led, being hurried away;

³ διὸ γυνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν πνεύματι
wherefore I declare to you, that no one by spirit

θεοῦ λπλῶν, λέγει ἀναθεμα Ἰησοῦν· καὶ οὐδεὶς
of God speaking, says a curse Jesus; and no one

δύναται εἰπεῖν κυρίῳ Ἰησοῦν, εἰ μὴ ἐν πνεύματι
is able to say Lord Jesus, if not by spirit

ἀνίμ. ⁴ Διαίρεσεις δὲ χαρισμάτων εἰσι, τὸ δὲ
living. Varieties and of gracious gifts are, the but

αὐτὸ πνεῦμα· ⁵ καὶ διαίρεσεις διακονιῶν εἰσι,
same spirit; and varieties of services are,

and let him drink of the
CUP;

²⁹ for HE EATS and
drinks Judgment to Him-
self, who eats and drinks
not discriminating the
BODY.

³⁰ Through this, Many
are weak and sickly
among you, and Some
sleep.

³¹ * If, however, † we
examined Ourselves, we
should not be judged;

³² but being judged by
the Lord, † we are cor-
rected, so that we may
not be condemned with
the WORLD.

³³ Therefore, my Breth-
ren on coming together
to EAT, cordially receive
each other.

³⁴ If any one is hun-
gry, let him eat; at Home;
that you may not come to-
gether for Judgment. And
the OTHER matters I will
arrange † when I come.

CHAPTER XII.

1 And concerning † SPI-
RITUAL persons, Brethren,
I wish you not to be igno-
rant.

2 (You know That you
were Gentiles, being hur-
ried away after † those
SPEECHLESS IMAGES, even
as you happened to be
led.)

3 Therefore, I assure
you, † That no one speak-
ing by God's Spirit says—
"A Curse on Jesus!"—
and † that no one is able to
say—"Lord Jesus!" ex-
cept by the holy Spirit.

4 Now † there are Vari-
eties of Gracious gifts,
but the SAME Spirit;

5 † and there are Vari-
eties of Services, and the
SAME Lord.

* Vatican Manuscript.—29. unworthily—omit.
Basil.

29. of the Lord—omit.

31.

† 31. Psal. xxi. 5; 1 John i. 2.
† 34. 1 Cor. xiv. 10.
† 3. Matt. xvi. 17.
† 5. Rom. xii. 6-8; Eph. iv. 11.

† 31. Psal. xclv. 12, 13; Heb. xii. 5-11.
† 1. 1 Cor. xiv. 87.

† 2. Psal. cxv. 5.
† 4. Rom. xii. 4; Heb. ii. 4; 1
Pet. iv. 10.

καὶ ὁ αὐτὸς κυριὸς· ⁶ καὶ διαίρεσεις ἐνεργημάτων
and the same Lord; and varieties of workings
τῶν εἰσιν, ὁ δὲ αὐτὸς θεὸς, ὁ ἐνεργῶν τὰ πάντα
are, the but same God, who is working the all things
ἐν παντί. ⁷ Ἐκάστῳ δὲ δίδεται ἡ φανερῶσις
in all. To each one but is given the manifestation
τοῦ πνεύματος πρὸς τὸ συμφερόν· ⁸ ὧς μὲν γὰρ
of the spirit for the benefit; to one indeed for
διὰ τοῦ πνεύματος δίδεται λόγος σοφίας,
through the spirit is given a word of wisdom,
ἀλλῶν δὲ λόγος γνῶσεως, κατὰ τὸ αὐτὸ πνεύ-
to another and a word of knowledge, according to the same spirit;
μα· ⁹ ἑτέρῳ δὲ πίστις, ἐν τῷ αὐτῷ πνεύματι·
to another and faith, by the same spirit;
ἀλλῶν δὲ χαρίσματα ἰαμάτων, ἐν τῷ αὐτῷ πνεύ-
to another and gracious gifts of cures, by the same spirit;
ματι· ¹⁰ ἀλλῶν δὲ ἐνεργήματα δυνάμεων, ἀλλῶν
to another and in workings of powers, to another
ἐξ προφητείας, ἀλλῶν δὲ διακρίσεις πνευμάτων,
and prophecy, to another and discernings of spirits,
ἑτέρῳ δὲ γυνή γλωσσῶν, * [ἀλλῶν δὲ ἑρμηνεία
to another and kinds of tongues, [to another and an interpretation
γλωσσῶν.] ¹¹ Πάντα δὲ ταῦτα ἐνεργεῖ
all of tongues.] All but these things works
τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἕκασ-
that one and the same spirit, distributing particularly to each
τῷ καθὼς βούλεται. ¹² Καθὰπερ γὰρ τὸ σῶμα
one as it will. Just as for the body
ἐν ἐστὶ, καὶ μέλη ἔχει πολλὰ, πάντα δὲ τὰ
one is, and members has many, all but the
μέλη τοῦ σώματος * [τοῦ ἑνός,] πολλὰ ὄντα,
members of the body [of the one,] many being.
ἐν ἐστὶ σῶμα· οὕτω καὶ ὁ Χριστός. ¹³ Καὶ
one is body; thus also the Anointed. Even
γὰρ ἐν ἑνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα
for in one spirit we all into one body
ἐβαπτίσθημεν· εἴτε Ἰουδαῖοι, εἴτε Ἕλληνες,
were dipped; whether Jews, or Greeks,
εἴτε δούλοι, εἴτε ἐλευθεροί· καὶ πάντες * [εἰς]
whether slaves, or freemen; and all [into]
ἓν πνεῦμα ἐποτίσθημεν. ¹⁴ Καὶ γὰρ τὸ σῶμα
one spirit were made to drink. Also for the body
οὐκ ἐστὶν ἓν μέλος, ἀλλὰ πολλὰ. ¹⁵ Ἐὰν εἴπῃ
not is one member, but many. If should say

6 and there are Varieties of Workings; and
* the SAME God is HE who WORKS ALL things among all.

7 † And to each is given the MANIFESTATION of the SPIRIT for the BENEFIT of all.

8 For to one is given, through the SPIRIT, † a Word of Wisdom; and to another, † a Word of Knowledge, according to the SAME Spirit;

9 and to another, † Faith by the SAME Spirit; and to another, † Gifts of Cures by the * SAME Spirit.

10 And to another, † Operations of Mighty works; and to another, † Prophecy; and to another, † Discriminations of Spirits; and to another, † Different Languages; and to another, Interpretation of Languages.

11 But ALL these things performs the ONE and the SAME Spirit, distributing to each in particular as it will.

12 † For just as the BODY is one, and has many Members, but ALL the MEMBERS of the BODY, being many, are ONE BODY; so also the ANOINTED.

13 For, indeed, by ONE Spirit † we were all immersed into ONE Body—whether † Jews or Greeks, whether Slaves or Freemen; and † we were all made to drink ONE Spirit.

14 For the BODY also is not ONE Member, but many.

15 If the FOOT should

* VATICAN MANUSCRIPT.—d. and the SAME God is HE. and to another, Interpretation of Languages—omit. into—omit.

9. the ONE Spirit. 12. of the one—omit.

10. 13.

† 6. Eph. i. 23. † 7. Rom. xii. 6—8; 1 Cor. xiv. 26; Eph. iv. 7; 1 Pet. iv. 10, 11.
† 8. 1 Cor. ii. 6, 7. † 8. 1 Cor. i. 5; xiii. 2; 3 Cor. vii. 7. † 9. 3 Cor. xiii. 2.
† 9. Mark xvi. 18. † 10. verse 28; Gal. iii. 6. † 10. Rom. xii. 6. † 10. 1 Cor. xiv. 29.
† 10. Acts ii. 4; x. 46; xix. 6. † 12. Rom. xii. 4, 5; Eph. iv. 4, 16. † 13. Rom. vi. 4, 5.
† 13. Gal. iii. 28; Eph. ii. 13, 14, 16; Col. iii. 11. † 13. John vi. 63; vii. 37—39.

ὁ ποὺς· Ὅτι οὐκ εἰμι χεὶρ, οὐκ εἰμι ἐκ τοῦ
the foot; Because not I am a hand, not I am from of the

σώματος· οὐ παρὰ τοῦτο οὐκ ἐστὶν ἐκ τοῦ σώ-
body; not from this not is it from of the body?

ματος; ¹⁶ Καὶ εἰπὴ τοὺς· Ὅτι οὐκ εἰμι
And if should say the ear; Because not I am

ὀφθαλμος, οὐκ εἰμι ἐκ τοῦ σώματος· οὐ παρὰ
an eye, not I am from of the body; not from

τοῦτο οὐκ ἐστὶν ἐκ τοῦ σώματος; ¹⁷ Εἰ
this not is it from of the body? If

ὅλον το σῶμα ὀφθαλμος, ποὺ ἡ ἀκοή; εἰ ὅλον
whole the body an eye, where the hearing? if whole

ἀκοή, ποὺ ἡ ὀσφρησις; ¹⁸ Νυνὶ δὲ ὁ θεὸς ἐθετο
hearing, where the smell? Now but the God placed

τὰ μέλη, ἐν ἑκάστῳ αὐτῶν ἐν τῷ σώματι,
the members, one each of them in the body,

καθὼς ᾔθελεν. ¹⁹ Εἰ δὲ ἦν τὰ πάντα ἐν μέ-
as he would. If but was the all one mem-

λος, ποὺ τὸ σῶμα; ²⁰ Νυνὶ δὲ πολλὰ μὲν μέλη,
ber, where the body? Now but many indeed members,

ἐν δὲ σῶμα. ²¹ Οὐ δύναται ὁ ὀφθαλμος εἰπεῖν
one but body. Not is able the eye to say

τῇ χειρὶ· Χρεῖαν σου οὐκ ἔχω· ἢ πάλιν ἡ
to the hand; Need of thee not I have; or again the

κεφαλὴ τοῖς ποσὶ· Χρεῖαν ὁμῶν οὐκ ἔχω.
head to the feet; Need of you not I have.

²² Ἀλλὰ πολλὰ μὲν ἄλλα τὰ δοκούντα μέλη τοῦ
But much more the seeming members of the

σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖα ἐστὶ·
body more feeble to be, necessary it is;

²³ καὶ ἃ δοκούμεν ἀτιμότερα εἶναι τοῦ σώματος,
and these we think less honorable to be of the body,

τούτοις τιμὴν περισσώτεραν περιτίθενται· καὶ τὰ
to these honor more abundant we place around; and the

ἐσχημονα ἡμῶν εὐσχημοσύνην περισσώτεραν
more comely parts of us comeliness more abundant

ἔχουσιν· ²⁴ τὰ δὲ εὐσχημονα ἡμῶν, οὐ χρεῖαν ἔχει.
have; but the comely parts of us, no need has.

Ἀλλ' ὁ θεὸς συνέκρυσσε τὸ σῶμα, τῷ ὑπέρτερον·
But the God combined the body, to the part being in-

τι περισσώτεραν δοῦν τιμὴν, ²⁵ ἵνα μὴ ἡ
for more abundant having given honor, so that not may be

συσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ
divisions in the body, but the same on behalf

ἀλλήλων μεριμνῶσι τὰ μέλη. ²⁶ Καὶ εἴτε
of each other may be concerned the members. And whether

any—"Because I am not a hand, I am no part of the BODY,"—is it for this not of the BODY?

¹⁶ And if the EAR should say, "Because I am not an EYE, I am not of the BODY,"—is it for this not of the BODY?

¹⁷ If the WHOLE BODY were an EYE, where is the the HEARING? If the WHOLE were HEARING, where is the SMELL?

¹⁸ But now, God has placed the MEMBERS, each One of them in the BODY, as he would.

¹⁹ And if the WHOLE were One Member, where is the BODY?

²⁰ But now, indeed, there are Many Members, but One Body.

²¹ The EYE is not able to say to the HAND, "I have no Need of thee;" or again, the HEAD to the FEET, "I have no need of you."

²² But much more necessary are those MEMBERS of the BODY which are THOUGHT to be more feeble;

²³ and those parts of the BODY which we esteem to be less honorable, around them we throw more abundant Honor, and our UNCOMELY parts have more abundant Comeliness;

²⁴ but our COMELY parts have no Need. God, however, put together the BODY, having given somewhat more abundantly to THAT part which WAS LACKING,

²⁵ so that there may be no Division in the BODY, but that the MEMBERS may be concerned EQUALLY for each other;

²⁶ and whether One

* VATICAN MANUSCRIPT.—24. somewhat more abundantly to THAT which was LACKING.

; 13. verse 23.

; 13. Rom. xii. 5; 1 Cor. xii. 5; verse 11.

ἡσυχαι ἐν μέλος, συμπασχει πάντα τα μέλη·
suffers one member, suffers with all the members;

εἴτε δοξάζεται ἐν μέλος, συγχαίρει πάντα τα
or is glorified one member, rejoices with all the

μέλη. ²⁷ Ὑμεῖς δὲ ἐστε σῶμα Χριστοῦ, καὶ
members. You but are a body of Anointed, and

μέλη ἐκ μερῶν. ²⁸ Καὶ οὗς μὲν ἐθετο ὁ θεὸς
members from parts. And these indeed placed the God

ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δευτέρων
in the congregation first apostles, second

προφητάς, τρίτον διδασκαλοὺς, ἔπειτα δυνα-
prophets, third teachers, after that pow-

μεις, εἰτα χάρισματα ἰαμάτων, ἀντιληψείς,
ers, then gracious gifts of cures, helpers,

κυβερνήσεις, γερὴ γλώσσων. ²⁹ Μὴ πάντες,
directors, kinds of tongues. Not all,

ἀποστολοὶ· μὴ πάντες, προφῆται· μὴ πάντες,
apostles? not all, prophets? not all,

διδασκαλοὶ· Μὴ πάντες, δυναμεις· ³⁰ Μὴ πάν-
teachers? Not all, powers? Not all,

τες, χάρισματα ἔχουσιν ἰαμάτων· μὴ πάντες,
gracious gifts have of cures? not all,

γλώσσαις λαλοῦσι· μὴ πάντες διερμηνεύουσι·
with tongues speak? not all interpret?

³¹ Ζηλοῦτε δὲ τα χάρισματα τα κρείττονα.
You earnestly desire but the gracious gifts those better.

Καὶ ἐτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.
And yet a more excellent way to you I point out.

ΚΕΦ. ιγ'. 13. ¹ Ἐὰν ταῖς γλώσσαις τῶν
If with the tongues of the

ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγαπῇ δὲ
men I speak and of the messengers, love but

μὴ ἔχω, γεγὼνα χαλκὸς ἤχων ἢ κυμβαλὸν
not I have, I have become brass sounding or a cymbal

ἀλαλᾶζον. ² Καὶ εἰ ἔχω προφητεῖαν, καὶ
noisy. And if I have prophecy, and

εἶδω τα μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν,
I know the secrets all and all the knowledge,

καὶ εἰ ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη
and if I have all the faith, so that mountains

μεθίστανειν, ἀγαπῇ δὲ μὴ ἔχω, οὐδὲν εἰμι.
to remove, love but not have, nothing I am,

³ Καὶ εἰ ψωμίσω πάντα τα ὑπαρχόντα μου,
And if I bestow all the possessions of me,

καὶ εἰ παραδῶ τὸ σῶμα μου ἵνα κατθῶσωμαι,
and if I should give the body of me so that it should be burned,

ἀγαπῇ δὲ μὴ ἔχω, οὐδὲν ὠφελουμαι. ⁴ Ἡ
love but not have, nothing I am profited. The

ἀγαπῇ μακροθυμεῖ, χρηστευεται· ἡ ἀγαπῇ οὐ
love suffers long, is gentle; the love not

ζηλοῖ· * [ἡ ἀγαπῇ] οὐ περπερευεται, οὐ φυσί-
cavies; [the love] not is boastful, not is puffed

Member suffer, All the MEMBERS sympathize; or, whether * One Member is glorified, All the MEMBERS rejoice with it.

²⁷ Now I you are a Body of Christ, and Members in part.

²⁸ And those whom God placed in the CONGREGATION, are first

† Apostles; second, † Prophets; third, Teachers; next, † Powers; then,

† Gifts of Cures; † Assistants; † Directors; different Languages.

²⁹ All are not Apostles; all are not Prophets; all are not Teachers; all are not Powers;

³⁰ all have not Gifts of Cures; all do not speak in different Languages; all do not interpret.

³¹ But you earnestly desire the MORE EXCELLENT GIFTS; and yet a much more Excellent Way I point out to you.

CHAPTER XIII.

¹ If I should speak in the LANGUAGES of MEN and of ANGELS, but have not Love, I have become sounding Brass or a noisy Cymbal.

² And if I have † Prophecy, and know all SECRETS, and All KNOWLEDGE, and if I have All Faith, so as to remove Mountains, but have not Love, I am nothing.

³ † If I distribute all my POSSESSIONS in feeding the poor, and if I deliver up my BODY to be burned, but have not Love, I am profited nothing.

⁴ † LOVE suffers long and is kind. LOVE does not envy. LOVE is not boastful; is not puffed up;

* VAT. MANUSCRIPT.—28. a Member be. 31. MORE EXCELLENT GIFTS. 4. LOVE—enuf.
† 27. Eph. xii. 5; Eph. i. 23; iv. 12; v. 23, 30; Col. i. 24. † 27. Eph. v. 20. † 28.
Eph. iv. 11. † 28. Eph. ii. 30; iii. 5. † 28. Acts xiii. 1; Rom. xii. 6. † 28.
verse 10. † 28. verse 9. † 28. Num. xii. 17. † 28. Rom. xii. 8; 1 Tim. v. 17;
Heb. xiii. 17, 24. † 31. 1 Cor. xiv. 1, 20. † 3. 1 Cor. xii. 8—10, 23; xiv. 1, &c. See
Matt. vii. 23. † 3. Matt. vi. 1, 2. † 4. Prov. x. 12; 1 Pet. iv. 8.

οὐται, ⁵ οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ
up. not acts unbecomingly, not seeks the things of herself, not

παροξυνεται, οὐ λογιζεται το κακόν, ⁶ οὐ χαίρει
is provoked to anger not imputes the evil, not rejoices

ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, ⁷ παν-
in the iniquity, rejoices with but the truth, all things

τὰ στέγει, πάντα πιστεύει, πάντα ἐλπίζει,
covers, all things believes, all things hopes,

πάντα ὑπομένει· ⁸ ἡ ἀγάπη οὐδεποτε ἐκπίπτει·
all things endures; the love not at any time falls off;

εἴτε δὲ προφητεῖαι, καταργηθῶσιν· εἴτε
whether but prophecies, they will be done away; whether

γλῶσσαι, κενθῶσιν· εἴτε γνώσις, καταργη-
tongues, they will cease; whether knowledge, it will be done

σεται. ⁹ Ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ
part. From parts for we know, and from

μέρους προφητεύομεν· ¹⁰ ὅταν δὲ ἐλθῇ τὸ
parts we prophesy; when but may come the

τέλειον, ¹¹ [τότε] τὸ ἐκ μέρους καταργηθήσεται.
perfect, (then) that from parts will be done away.

¹¹ Ὅτε ἦμην νηπίος, ὡς νηπίος ἐλάλουν, ὡς
When I was a babe, as a babe I spoke, as

νηπίος ἐφρονουν, ὡς νηπίος ἐλογίζομην· ὅτε
a babe I thought, as a babe reasoned; since

¹² [δὲ] γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου.
[but] I have become a man, I have put away the things of the babe.

¹² Βλέπομεν γὰρ ἀρτί δι' ὑσώτρου ἐν αἰνίγματι,
We see for now through a glass in an enigma,

τότε δὲ προσώπων πρὸς προσώπων ἀρτί γινώ-
then but faces to faces, now I know

σκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ
from parts, then but I shall know fully even as also

ἐπεγνώσθην. ¹³ Νυνὶ δὲ μένει πίστις, ἐλπίς,
I am fully known. Now but abides faith hope,

ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ
love, the three these; greater but of these the

ἀγάπη. ΚΕΦ. ΙΔ'. ¹⁴ ¹ Διωκετε τὴν ἀγα-
love. Pursue you the love;

πην· ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ
earnestly desire but the spirituals, rather but

ἵνα προφητεύητε. ² Ὁ γὰρ λαλῶν γλῶσση,
that you may prophecy. The for one speaking with a tongue,

5 acts not unbecom-
ingly; † seeks not * THAT
which is not HER OWN; is
not provoked to anger;
does not impute EVIL;

* 6 † rejoices not with
INIQVITY, † but rejoices
with the TRUTH;

7 covers all things;
believes all things; hopes
for all things; endures all
things.

8 LOVE fails not at any
time; but if there be
"Prophecies," they will
be done away; or if,
"Languages," they will
cease; or if, "Knowledge,"
it will be made useless.

9 For Partitively we
know, and Partitively we
prophecy;

10 But when the PER-
FECT thing comes, THAT
which is PARTITIVE will be
done away.

11 When I was a Child,
as a Child I talked; as a
Child I thought; as a
Child I reasoned; but
when I became a Man, I
put away the MANNERs of
the CHILD.

12 For † now we see
through a † [dim] Glass
obscurely; but then we
shall see Face to Face.
Now, I know Partitively,
but then I shall know
fully, even as also I have
been fully known.

13 But now these
THREE remain.—Faith,
Hope, Love;—but of these
the greatest is LOVE.

CHAPTER XIV.

1 Ardently pursue LOVE,
and † be emulous of the
SPIRITUAL gifts; † but
rather that you may pro-
phesy.

2 For HE who is SPEAK-
ING in a foreign Language,

* VATICAN MANUSCRIPT.—δ. THAT which is not HER OWN.
11. then—omit.

10. then—omit.

† 12. The *αἰσώτρου* is to be understood of some of those transparent substances, which the ancients, in the then imperfect state of the arts, used in their windows; such as, thin plates of horn, transparent stone, ill-prepared glass, and such like; through which they saw, indeed, the objects without, but obscurely.—Bloomfield.

† 6. 1 Cor. x. 24; Phil. ii. 4.

† 6. Psa. x. 3; Rom. i. 32.

† 6. 2 John 4.

† 12. 2 Cor. iiii. 18; v. 7; Phil. iiii. 12.

† 1. 1 Cor. xii. 31.

† 1. Num. xi. 25, 29.

οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ θεῷ· οὐδεὶς γὰρ
not to men speak, but to the God; no one for

ἀκροῖ, πνεύματι δὲ λαλεῖ μυστηρία· ³ ὁ δὲ
hears, in spirit but he speaks mysteries; the but

προφητεύων, ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ
one prophesying, to men speaks edification and

παράκλησιν καὶ παραμυθίαν. ⁴ Ὁ λαλῶν
exhortation and consolation. The one speaking

γλῶσσαν, ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων,
with a tongue, himself builds up; the but one prophesying,

ἐκκλησίαν οἰκοδομεῖ. ⁵ Θέλω δὲ πάντας ὑμᾶς
a congregation builds up. I wish and all you

λαλεῖν γλῶσσαις, μᾶλλον δὲ ἵνα προφη-
to speak with tongues, rather but that you may

τεύπητε· μείζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν
prattle, greater for the one prophesying than the one speaking,

γλῶσσαις, ἕκτος εἰ μὴ διερμηνεύρ, ἵνα ἡ ἐκκλη-
with tongues, unless if not he should interpret, so that the congrega-

σία οἰκοδομὴν λαβῇ. ⁶ Νυνὶ δὲ, ἀδελφοί, εἰ
tion edification may receive. Now but, brethren, if

ἔλθω πρὸς ὑμᾶς γλῶσσαις λαλῶν, τί ὑμᾶς
I should come to you with tongues speaking, what you

ὠφελησῶ, εἰ μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλυ-
shall I profit, if not to you I shall speak either in a revelation,

ψεῖ, ἢ ἐν γνῶσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδασκῇ;
or in knowledge, or in a prophecy, or in teaching?

⁷ Ὅμως τὰ ἀψύχα φωνῇ δίδοντα, εἴτε αὐ-
in like manner the things without life a sound giving, whether a

λὺς, εἴτε κithαρὰ, εἰ ἀδιαστολήν τοις φθογγοῖς μὴ
flute, or a harp, if a difference to the notes not

δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ
they should give, how shall be known that being played on flute or

τὸ κithαρίζομενον; ⁸ Καὶ γὰρ εἰ ἀνέγνω φωνῇ
that being played on harp? Also for if an uncertain sound

σαλπικῇ δῶ, τίς παρασκευάζεται εἰς πολέ-
a trumpet should give, who will prepare himself for battle?

μον; ⁹ Οὐτὼ καὶ ὑμεῖς διὰ τῆς γλῶσσης εἰ
So also you through the tongue if

μὴ εὐσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ
not a well-marked word you give, how shall be known that

λαλούμενον; ἐσεσθε γὰρ εἰς αἶρα λαλόντες.
having been spoken? you will be for into air speaking.

¹⁰ Τόσαυτα, εἰ τύχοι, γερὰ φωνῶν ἐστὶν ἐν κόσ-
So many, if it may be, kinds of voices is in world,

μὴ, καὶ οὐδὲν * [αὐτῶν] ἀφώνον. ¹¹ Εἰ οὖν
and no one [of them] unmeaning. If then

is not speaking to Men, but to God; for no one listens; but, by the Spirit, he is speaking Mysterious things.

³ HE who is PROPHESEYING, however, speaks to Men for Edification, and Exhortation, and Consolation.

⁴ THE SPEAKER in a foreign Language edifies Himself; but HE who PROPHESES edifies the Congregation.

⁵ I am willing, indeed, for you all to speak in different Languages, but rather that you should prophesy; for greater is HE who PROPHESES, than HE who SPEAKS in different Languages; unless, indeed, he should interpret, so that the CONGREGATION may receive Edification.

⁶ And now, Brethren, if I should come to you speaking in various Languages, what shall I profit You, unless I shall speak to You intelligibly, either by a "Revelation," or by a [word of] "Knowledge," or by a "Prophecy," or by a "Doctrine?"

⁷ In like manner, INANIMATE THINGS giving a Sound, whether Flute or Harp, if they give no Difference of Sound, how will the TUNE on the FLUTE or HARP be known?

⁸ For also, if a Trumpet should give an Uncertain Sound, who will prepare himself for Battle?

⁹ So even you by the TONGUE, if you do not give intelligible Speech, how shall it be known WHAT is spoken? For you will be speaking to the Air.

¹⁰ It may be there are So many Kinds of Languages in the World, and no one is unmeaning;

* VATICAN MANUSCRIPT.—2. God.
1 & ver. 20.

7. Difference of Sound.

10 of them—omit.

μη ειδω την δυναμιν της φωνης, εσομαι τω
not I know the power of the voice, I shall be to the

λαλουντι βαρβαρος· και ο λαλων, εν εμοι βαρ-
one speaking a barbarian; and the one speaking, to me a bar-

βαρος. ¹² Ουτω και υμεις, επει ζηλωται εστε
barian. So also you, since zealous you are

πνευματων, προς την οικαζομενην της εκκλησιας
for spirits, for the building up of the congregation

ζητειτε ινα περισσευητε. ¹³ Διοτι ο λαλων
seek you that you may abound. Wherefore the one speaking

γλωτση, προσευχεσθω ινα διερμηνευη. ¹⁴ Εαν
in a tongue, let him pray that he may interpret. If

γαρ προσευχωμαι γλωσση, το πνευμα μου
for I pray in a tongue, the spirit of me

προσευχεται, ο δε νους μου ακαρπος εστι. ¹⁵ Τι
prays, the but mind of me unfruitful is. What

ουν εστι? Προσευξομαι τω πνευματι, προσευ-
there is it? I will pray with the spirit, I will

ξομαι δε και τω νοι· ψαλω τω
pray but also with the understanding; I will sing praise with the

πνευματι ψαλω * [δε] και τω νοι.
spirit I will sing praise [but] also with the understanding.

¹⁶ Επει, εαν ευλογησης τη πνευματι, ο αναπλη-
Otherwise, if thou shouldst bless with the spirit, the one filling

ρων των τοπον του ιδιωτου πως ερει το αμην
the place of the private person how shall say the so be it

επι τη ση ευχαριστη· επειδη τι λεγεις ουκ
on the thy thanksgiving? since what thou sayest not

οιδε. ¹⁷ Συ μεν γαρ καλως ευχαριστηεις· αλλ'
he knows. Thou indeed for well givest thanks; but

ο ετερος ουκ οικοδομεται.
the other not is built up.

¹⁸ Ευχαριστω τω θεω, παντων υμων μαλλον
I give thanks to the God, all of you more

γλωσσαις, λαλων· ¹⁹ αλλ' εν εκκλησια θελω
with tongues, speaking; but in a congregation I wish

πεντε λογους δια του νοου μου λαλησαι, ινα
five words through the understanding of me to have spoken, that

και αλλους κατηχησω, η μυριους λογους εν
also others I may instruct, than a myriad words in

γλωσση. ²⁰ Αδελφοι, μη παιδια γινεσθε ταις
a tongue. Brethren, not children become you in the

φρεσιν· αλλα τη κακια νηπιαζετε, ταις δε
minds; but in the evil be you childlike, in the and

11 if, then I do not know the MEANING of the LANGUAGE, I shall be to the SPEAKER a Barbarian, and the SPEAKER will be a Barbarian to Me.

12 So also you, since you are Zealots for Spiritual gifts, seek them, that you may abound for the EDIFICATION of the CONGREGATION.

13 Wherefore, let the SPEAKER in a foreign Language pray that he may interpret.

14 For if I pray in a foreign Language, my SPIRIT prays, but my UNDERSTANDING is without fruit.

15 How then is it? I will pray in the SPIRIT, but I will pray also with the UNDERSTANDING; † I will sing praise in the SPIRIT, but I will sing praise also with † the UNDERSTANDING;

16 otherwise, if thou shouldst bless in the SPIRIT, how shall HE who FILLS the PLACE of the PRIVATE person say the "AMEN" to THY † Thanks-giving; since he knows not what thou art saying.

17 For thou, indeed, givest thanks well, but the OTHER is not edified.

18 I give thanks to GOD, speaking in different Languages more than all of you;

19 yet, in a Congregation, I would rather speak Five Words through my UNDERSTANDING, so that I might also instruct Others, than Ten Thousand Words in a foreign Language.

20 Brethren, † become not Little Children in THOUGHT; (in EVIL, however, be infantile; but in THOUGHT become fully mature.

* VATICAN MANUSCRIPT.—15. but—omit.

† 15. Eph. v. 19; Col. iii. 16. † 15. Ps. xlvii. 7. † 16. 1 Cor. xi. 24. † 20. Ps. cxxxix. 3; Matt. xi. 25; xlviii. 3; xix. 14; Rom. xvi. 10; 1 Cor. iii. 1; Eph. iv. 14; Heb. v. 12, 13; 1 Pet. ii. 2.

φρῖτι τελειοὶ γίνεσθε. ²¹ Ἐν τῇ νόμῳ γέγ-
words perfect ones become you. in the law it has

ραπταὶ· Ὅτι ἐν ἑτερογλώσσοις καὶ ἐν χειλεσὶν
been written; That by other tongues and by lips

ἑτέροις λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως
others I will speak to the people this, and not even so

εἰσακουσονται μου, λέγει κύριος. ²² Ὡστε αἱ
will they listen to me, says Lord. So that the

γλώσσαις εἰς σημεῖον εἰσιν, οὐ τοῖς πιστευού-
languages for a sign are, not to those believing,

σιν, ἀλλὰ τοῖς ἀπιστοῖς· ἡ δὲ προφητεία οὐ
but to the unbelievers; the but prophesying not

τοῖς ἀπιστοῖς, ἀλλὰ τοῖς πιστευούσιν. ²³ Ἐὰν
to the unbelieving, but to those believing. If

οὖν * [σὺν] ἐλθῇ ἡ ἐκκλησία ὅλη ἐπὶ τὸ
therefore should come [together] the congregation whole to the

αὐτό, καὶ πάντες γλώσσαις λαλήσωσιν, εἰσελθῶσι
same; and all with tongues should speak, should come in

δὲ ἰδιώται, * [ἢ ἀπιστοί,] οὐκ ἐροῦσιν, ὅτι
and unlearned ones, [or unbelievers,] not will they say, that

μαινέσθε; ²⁴ Ἐὰν δὲ πάντες προφητεύωσιν,
you are mad? If but all should prophesy,

εἰσελθὼν δὲ τις ἀπίστος, ἢ ἰδιώτης, ἐλεγχέται
should come in and any one unbelieving, or unlearned, he is convinced

ὑπο πάντων, ἀνακρίνεται ὑπο πάντων, ²⁵ τὰ
by all, he is examined by all, the

κρυπτά τῆς καρδίας αὐτοῦ φανερὰ γίνονται· καὶ
secrets of the heart of him manifest become; and

οὕτω πεσὼν ἐπὶ προσώπων προσκυνήσει τῷ
so falling on a face he will worship the

θεῷ, ἀπαγγέλλων, ὅτι ὁ θεὸς ὄντως ἐν ὑμῖν
God, announcing, that the God really among you

ἐστὶ. ²⁶ Τί οὖν ἐστίν, ἀδελφοί; Ὅταν συνερ-
is. Why then is it, brethren? When you may

χῇσθε, ἕκαστος * [ὑμῶν] ψαλμὸν ἔχει, διδά-
come together, each one [of you] a psalm has, teach-

χὴν ἔχει, γλῶσσαν ἔχει, ἀποκαλύψιν ἔχει,
ing has, a tongue has, a revelation has,

ἐρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν γίνεσ-
an interpretation has; all things for building up let be

θω. ²⁷ Εἴτα γλῶσση τις λαλεῖ, κατὰ δύο, ἢ
done. If with a tongue any one speaks, by two, or

το πλείστον τρεῖς, καὶ ἀνα μερὸς· καὶ εἰς διερ-
the most three, and in succession; and one let

μηνεύτω. ²⁸ Ἐὰν δὲ μὴ ᾖ διερμηνεύτης,
interpret. If but not may be an interpreter,

σίγατω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλεῖτω καὶ
let him be silent in congregation; to himself but let him speak and

²¹ In the LAW it has been written, † "With Other Languages, and "with the Lips of others, "I will speak to this PEOPLE; and neither "so will they listen to me, "says the Lord."

²² So that the LANGUAGES are for a Sign, not to the BELIEVERS, but to the UNBELIEVERS; the PROPHECYING, however, is not for the UNBELIEVERS, but for the BELIEVERS.

²³ If, therefore, the whole CONGREGATION should come into ONE PLACE, and all should speak in foreign Languages, and there should come in illiterate persons or unbelievers, will they not say, † That you are insane!

²⁴ But if all should prophesy, and any unbelieving or illiterate person should enter, he is convinced by all, he is examined by all;

²⁵ the SECRETS of his HEART become manifest; and so falling on his Face, he will worship God, announcing † That God is really among you.

²⁶ Why then is it, Brethren, when you assemble, each one has a Psalm—† has a Discourse * has a Revelation—has a Language—has an Interpretation? † Let all things be done for Edification.

²⁷ And if any one speak in a foreign Language, let it be by two, or at most three [sentences,] and in succession, and let one interpret;

²⁸ but if there is no Interpreter, let him be silent in the Congregation; and let him speak to Himself and to God.

* VATICAN MANUSCRIPT.—23. together—omit. 28. or Unbelievers—omit. 28. of you—omit. 28. has a Revelation, has a Language, has an Interpretation.

† 21. 1 Jo. xiv. 11, 12. † 22. Acts ii. 12. † 23. 1 Jo. xiv. 14, Zech. viii. 23. † 24. 1 Cor. xii. 8—10; verse 6. † 25. 1 Cor. xii. 17; † 26. 1 Cor. xii. 10; Eph. iv. 12.

τῷ θεῷ. ²⁹ Προφῆται δὲ δύο ἢ τρεῖς λαλεῖ-
to the God. Prophets but two or three let
τωσαν, καὶ οἱ ἄλλοι διακριτέωσαν· ³⁰ εἰ δὲ
speak, and the others discern; if but
ἄλλῃ ἀποκαλυφθῇ καθήμενῳ, ὁ πρῶτος σιγα-
to another may be revealed sitting by, the first let be
τῷ. ³¹ Δυνασθε γὰρ καθ' ἓνα πάντες προφητεύ-
nient. You are able for one by one all to prophesy,
ειν, ἵνα πάντες μάθωνσι, καὶ πάντες παρακα-
that all may learn, and all may be
λυσταί· ³² καὶ πνεύματα προφητῶν προφηταῖς
comforted; and spirits of prophets to prophets
ὑποτασσεται· ³³ οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ
are subject; not for is of confusion the
θεός, ἀλλ' εἰρήνης. Ὡς ἐν πάσαις ταῖς ἐκκλη-
God, but of peace. As in all the congregations
σiais τῶν ἁγίων, ³⁴ αἱ γυναῖκες * [ὑμῶν] ἐν
gatherings of the saints, the women [of you] in
ταῖς ἐκκλησίαις σιγατώσαν· οὐ γὰρ ἐπιτετραπ-
the congregations let be silent; not for it has been
ται αὐταῖς λαλεῖν, ἀλλ' ὑποτασσεσθαι, καθὼς
permitted to them to speak, but to be submissive, as
καὶ ὁ νόμος λέγει. ³⁵ Εἰ δὲ τι μαθεῖν θελου-
even the law says. If and anything to learn they
σιν, ἐν οἴκῳ τοῦ ἰδίου ἀνδρὸς ἐπερωτάτωσαν·
wish, in a house the own husbands let them ask;
αἰσχρὸν γὰρ ἐστὶ γυναῖξιν ἐν ἐκκλησίᾳ λα-
an indecent thing for it is women in a congregation to
λεῖν. ³⁶ Ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξηλθεν;
speak. Or from you the word of the God went out?
ἢ εἰς ὑμᾶς μόνους κατήντησεν; ³⁷ Εἰ τις δοκεῖ
or to you alone did it come? If any one thinks
προφήτης εἶναι ἢ πνευματικός, ἐπιγινώσκειτω
a prophet to be or spiritual, let him acknowledge
ἃ γράφω ὑμῖν, ὅτι κυρίου ἐστὶν ἐντο-
the things I write to you, because of Lord they are command-
λαί· ³⁸ εἰ δὲ τις ἀγνοεῖ, ἀγνοεῖτω. ³⁹ Ὡστε,
ments; if but any one is ignorant, let him be ignorant. So that,
ἀδελφοί, ζήλουτε τὸ προφητεῖν, καὶ τὸ
brethren, be you zealous that to prophesy, and that
λαλεῖν γλώσσαις μὴ κωλύετε· ⁴⁰ πάντα δὲ
to speak with tongues not hinder you; all things but
εὐσημονῶς καὶ κατὰ τάξιν γινέσθω.
in a becoming manner and according to order let be done.

29 And let two or three Prophets speak, and † let the OTHERS judge;

30 but if to another sitting by, there should be a Revelation, let the FIRST be silent.

31 For you can all prophesy one by one, so that all may learn, and all may be comforted.

32 And the Spiritual gifts of Prophets are subject to Prophets;

33 for GOD is not a God of Confusion, but of Peace. As in ALL the CONGREGATIONS of the SAINTS,

34 † let your WIVES be silent in the ASSEMBLIES; for it has not been permitted to them to speak, † but * let them be submissive; † even as the LAW also says;

35 and if they wish to learn anything, let them ask their own Husbands at Home; for it is an indecent thing for * a Woman to speak in the Assembly.

36 Did the word of God go out from you, or did it only extend to you?

37 † If any one assume to be a Prophet, or a Spiritual person, let him acknowledge the things which I write to you, * That they are Commandments of the Lord;

38 but if any be ignorant, let him be ignorant.

39 Wherefore, Brethren, earnestly desire to PROPHESY; and forbid not to * SPEAK in foreign Languages;

40 † but let all things be done in a becoming manner, and according to Order.

* VATICAN MANUSCRIPT.—34. your—omit. 35. a Woman to speak.

37. That it is a Commandment of the Lord.

39. speak.

† 29. 1 Cor. xii. 10. † 34. 1 Tim. ii. 11, 12. † 36. 1 Cor. xi. 3; Eph. v. 22; Col. iii. 18; Titus ii. 5; 1 Pet. iii. 1. † 37. 2 Cor. x. 7; 1 John iv. 6. † 39. 1 Cor. xii. 31; 1 Thess. v. 20. † 40. verse 33.

† 34. 1 Cor. xi. 3; Eph. v. 22; Col. iii. 18; Titus ii. 5; 1 Pet. iii. 1. † 37. 2 Cor. x. 7; 1 John iv. 6.

ΚΕΦ. ε'. 15.

Ἰγνώριζω δε ὑμῖν, ἀδελφοί, το εὐαγγέλιον
I declare but to you, brethren, the glad tidings
ὅ εὐηγγελισαμην ὑμῖν, ὁ και παραλαβετε,
which I announced as glad tidings to you, which also you received;
ἐν ᾧ και ἐστήκατε, ² δι' οὗ και σωζεσθε-
in which also you have stood, through which also you are being saved,
(τινι λόγῳ εὐηγγελισαμεν ὑμῖν εἰ κατεχετε·)
(by a certain word I announced as glad tidings to you if you retain;)
ἐκτος εἰ μὴ εἰκη ἐπιστευσάτε. ³ Παρέδωκα
except if not inconsiderately you believed. I delivered
γὰρ ὑμῖν ἐν πρώτοις ὁ και παραλαβόν· ὅτι
for to you among first things what also I received; that
Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν,
Anointed died on behalf of the sins of us,
κατὰ τὰς γραφάς· ⁴ και ὅτι ἐταφῆ, και ὅτι
according to the writings; and that he was buried, and that
ἐγὴγέρται τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς γραφάς·
he was raised the third day, according to the writings;
⁵ και ὅτι ὠφθῆ Κηφᾶ, εἰτα τοῖς δώδεκα. ⁶ Ἐπει-
and that he was seen by Cephas, then by the twelve. After that
τα ὠφθῆ ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ,
he was seen above by five hundred brethren at once,
ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, τινες δε
out of whom the greater number remain till now, some but
και ἐκοιμηθήσαν. ⁷ Ἐπειτα ὠφθῆ Ἰακώβ· εἰτα
also have fallen asleep. After that he was seen by James; then
τοῖς ἀποστόλοις πᾶσιν. ⁸ Ἐσχάτον δε πάντων,
by the apostles all. Last and of all,
ὥσπερι τῷ ἐκτρώματι, ὠφθῆ καμοί. ⁹ (Ἐγὼ
just as if by the abortion, he was seen also by me.
γὰρ εἰμι ὁ ἐλαχίστος τῶν ἀποστόλων· ὅς ουκ
for am the least of the apostles, who not
εἰμι ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα
am fit to be called an apostle, because I persecuted
τὴν ἐκκλησίαν τοῦ θεοῦ. ¹⁰ Χαρὶτι δε θεοῦ εἰμι
the congregation of the God. By favor but of God I am
ὁ εἰμι· και ἡ χάρις αὐτοῦ ἡ εἰς ἐμε, ου κενή
what I am; and the favor of him that to me, not vain
ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων
was made, but more abundantly of them all
ἐκοπίασα· ουκ ἐγὼ δε, ἀλλ' ἡ χάρις τοῦ θεοῦ
I labored; not I but, but the favor of the God

CHAPTER XV.

1 Now I make known to you, Brethren, the GLAD TIDINGS; which I evangelized to you, and which you received; in which also you have stood, and through which you are being saved, if you retain a certain Word I evangelized to you; I un- less, indeed, you believed inconsiderately.
3 For I delivered to you among the chief things, what also I received, That Christ died on behalf of our sins; according to the SCRIPTURES;
4 and That he was buried; and That he was raised the THIRD Day; according to the SCRIP- TURES;
5 and That he was seen by Cephas; then by the TWELVE;
6 afterwards, he was seen by more than five hundred Brethren at once; of whom the greater number remain till now, but some have fallen asleep.
7 After that, he was seen by James; then, by all the APOSTLES;
8 and, last of all, he was seen by me also, as if by the ONE PREMATURELY BORN;
9 for I am the LEAST of the APOSTLES, who am not worthy to be called an Apostle, because I persecuted the CHURCH of GOD.
10 But what I am I am by the FAVOR of God; and THAT FAVOR of his towards me was not fruitless; for I labored more abundantly than all of them; yet not I, but the FAVOR of GOD with me.

* VATICAN MANUSCRIPT.—10. but the FAVOR of GOD.

1. Gal. i. 11. 2. Rom. i. 16; 1 Cor. i. 21. 3. Gal. i. 12. 4. Psal. xlii. 15; Isa. liii. 5, 6; Dan. ix. 26; Zech. xiii. 7; Luke xlv. 20, 40; Acts iii. 18; xvi. 23; 1 Pet. i. 11; ii. 24. 5. Psal. ii. 7; xvi. 10; Isa. liii. 10; Luke xxiv. 20, 40; Acts ii. 23-25; xiii. 23-25; xvi. 22, 23; 1 Pet. i. 11. 6. Luke xiv. 24. 7. Matt. xxviii. 17; Mark xvi. 14; Luke xiv. 20; John x. 19, 20; Acts x. 41. 8. Luke xxiv. 20; Acts i. 2, 4. 9. Acts viii. 3; ix. 1; Gal. i. 13; Phil. iii. 6; 1 Tim. i. 13. 10. Eph. ii. 7, 8. 11. 2 Cor. xi. 23; xii. 11. 12. Matt. x. 20; Rom. xv. 18, 19; 2 Cor. iii. 5; Gal. ii. 8; Eph. ii. 7; Phil. ii. 13.

ἢ σὺν ἐμοί.) 11 Εἴτε οὖν ἐγώ, εἴτε ἐκεῖνοι,
that with me.) Whether therefore I, or they,

οὕτως κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε.
thus we proclaim, and thus you believed.

12 Εἰ δὲ Χρῆστος κηρύσσεται, ὅτι ἐκ νεκρῶν
If but Anointed is proclaimed, that out of dead ones

ἐγγερταί, πῶς λεγούσι τινες ἐν ὑμῖν, ὅτι
has been raised, how say some among you, that

ἀναστασις νεκρῶν οὐκ ἐστίν; 13 Εἰ δὲ ἀναστα-
a resurrection of dead ones not is? If but a resurrec-

σις νεκρῶν οὐκ ἐστίν, οὐδὲ Χρῆστος ἐγγερταί.
tion of dead ones not is, not even Anointed has been raised;

14 εἰ δὲ Χρῆστος οὐκ ἐγγερταί, κενὸν ἀρὰ το
If but Anointed not has been raised, void then the

κηρύγμα ἡμῶν, κενὴ * [δε] καὶ ἡ πίστις ὑμῶν.
preaching of us, void [and] also the faith of you.

15 Εὐρισκομεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ.
We are found and even false witnesses of the God,

ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ, ὅτι ἡγεῖρε
because we testified concerning the God, that he raised up

τὸν Χρῆστον, ὃν οὐκ ἡγεῖρεν, εἴτερ ἀρὰ νεκροί
12: Anointed, whom not he raised up, if indeed dead ones

οὐκ ἐγείρονται. 16 Εἰ γὰρ νεκροὶ οὐκ ἐγείρον-
not are raised up. If for dead ones not are raised

ται, οὐδὲ Χρῆστος ἐγγερταί. 17 εἰ δὲ Χρῆστος
up, not even Anointed has been raised; If but Anointed

οὐκ ἐγγερταί, ματαία ἡ πίστις ὑμῶν* ἐτι ἐστε
not has been raised, deceptive the faith of you; still you are

ἐν ταῖς ἁμαρτίαις ὑμῶν. 18 ἀρὰ καὶ οἱ κοιμηθέν-
in the sins of you; them also those havin fallen

τες ἐν Χριστῷ, ἀπώλοντο. 19 Εἰ ἐν τῇ ζωῇ
sleep in Anointed, perished. If in the life

ταυτῇ ἠλπίκατες ἐσμεν ἐν Χριστῷ μόνον, ἐλε-
this having been hoping we are in Anointed alone, more

εινότεροί πάντων ἀνθρώπων ἐσμεν. 20 Νῦν δὲ
pitiable of all men we are. Now but

Χρῆστος ἐγγερταί ἐκ νεκρῶν, ἀπαρχὴ τῶν
Anointed has been raised up out of dead ones, a first-fruit of those

κεκοιμημένων.
having fallen asleep.

21 Ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ
Since for through a man the death, also

δι' ἀνθρώπου ἀναστασις νεκρῶν. 22 Ὡς περ
through a man a resurrection of dead ones. As

γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω
for in the Adam all die, so

καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται.
also in the Anointed all will be made alive.

11 Whether I, then, or they, thus we preach, and thus you believed.

12 But if it is proclaimed That Christ has been raised from the Dead, how say some among you That there is not a Resurrection of the Dead?

13 But if there is not a Resurrection of the Dead, neither has Christ been raised;

14 and if Christ has not been raised, void certainly is our PROCLAMATION, and void is your FAITH.

15 And we are found even False witnesses concerning GOD; † Because we testified in regard to GOD, That he raised up the ANOINTED one; whom he did not raise up, if indeed Dead persons are not raised.

16 For if Dead persons are not raised up, neither has Christ been raised;

17 and if Christ has not been raised, your FAITH * is deceptive; † you are still in your sins;

18 then, also, THOSE HAVING FALLEN ASLEEP in Christ, have perished.

19 † If in this LIFE only we have hope in Christ, we are more pitiable than All Men.

20 But now † Christ has been raised from the Dead, † a First-fruit of THOSE HAVING FALLEN ASLEEP.

21 For † since through a Man, there is † Death, † through a Man, also, there is a Resurrection of the Dead;

22 for as by ADAM All die, so by the ANOINTED also, will All be restored to life.

* VATICAN MANUSCRIPT.—14. and—omit.

17. is deceptive.

21. Death.

† 12. 1 Thess. iv. 14.

† 15. Acts ii. 24, 32; iv. 10, 33; xiii. 30.

† 17. Rom. iv. 25

† 19. 2 Tim. iii. 12.

† 20. 1 Pet i. 3.

† 20. Acts xvi. 23; verse 23; Col. i. 18;

Rev. i. 5.

† 21. Rom. v. 12, 17.

† 21. John xi. 25; Rom. vi. 23.

23 Ἐκαστος δε εν τῷ ιδιῷ ταγματι· ἀπαρχῇ
 Each one and in the own band; a first-fruit
 Χριστος, επειτα οἱ του Χριστου, εν τῇ παρου-
 Assoiated, after that those of the Assoiated, in the presence
 σια αὐτου· 24 εἴτα το τέλος, ὅταν παρα-
 of him; then the end, when he should have de-
 δῃ την βασιλειαν τῷ θεῷ και πατρι, ὅταν
 lived up the kingdom to the God and father, when
 καταργησῇ· πᾶσαν ἀρχην και πᾶσαν ἐξου-
 he should have abrogated all government and all autho-
 σιαν και δυναμιν. 25 Δει γαρ αὐτον βασιλευ-
 rity and power. It behoves for him to reign,
 εἰν, ἀχρις οὐ αν θῇ πᾶντας τοὺς ἐχθρους
 till he may have placed all the enemies
 ὑπο τοὺς ποδας αὐτου. 26 Ἐσχάτος ἐχθρος
 under the feet of him. Last enemy
 καταργεῖται ὁ θάνατος· 27 πάντα γαρ ὑπετα-
 is rendered powerless the death; all things for he subjected
 ξεν ὑπο τοὺς ποδας αὐτου. Ὅταν δε εἴπῃ,
 under the feet of him. When but it may be said,
 ὅτι πάντα ὑποτακται, δηλον, ὅτι εκτος του
 that all things have been subjected, it is evident, that is excepted the
 ὑποταξαντος αὐτῷ τα πάντα. 28 Ὅταν δε ὑπο-
 one having subjected to him the all things. When but may be
 ταρῇ αὐτῷ τα πάντα, τότε * [και] αὐτος ὁ υἱος
 subjected to him the all things, then [also] himself the son
 ὑποταγησεται τῷ ὑποταξαντι αὐτῷ τα πάντα,
 will be subject to the one having subjected to him the all things,
 ἵνα ἡ ὁ θεος * [τα] πάντα εν πασιν. 29 Ἐπει
 so that may be the God [the] all things in all. Otherwise
 τι ποιησουσιν οἱ βαπτιζομενοι ὑπερ των νεκ-
 what shall they do those being dipped on behalf of the dead
 ρων, εἰ ὅλως νεκροὶ οὐκ εγείρονται; τι και
 ones, if at all dead ones not are raised up? why and
 βαπτίζονται ὑπερ αὐτων; 30 Τι και ἡμεῖς κιν-
 are they dipped on behalf of them? Why and we are in
 δυνευομεν πᾶσαν ὥραν; 31 Καθ' ἡμεραν αποθ-
 danger every hour? Every day I
 νησκῶ, νη την ὑμετεραν καυχῆσιν, ἣν εχω εν
 die, by the your boasting, which I have in
 Χριστῷ Ἰησῷ τῷ κυρίῳ ἡμῶν. 32 Εἰ κατα
 Assoiated Jesus the Lord of us. If according to

23 But each one in his own rank; Christ & his own fruit; afterwards, those who are CHRIST'S at his APPEARING.

24 (Then, the END, when he shall give up the KINGDOM to the God and Father; when he shall have abrogated All Government and All Authority and Power.

25 For he must reign & till he has placed ALL ENEMIES under his FEET.

26 Even DEATH, the Last Enemy, I will be rendered powerless;

27 for & he has subjected All things under his FEET. But when he says that All things are subjected, it is manifest that HE is excepted, who HAS SUBJECTED ALL things to him.

28 & And when he shall have subdued ALL things to him; & then the SON himself will be subject to HIM who SUBDED ALL things to him, that GOD may be all in All.)

29 † Otherwise, what will THOSE do who are BRING IMMERSED on behalf of the DEAD? If the Dead are not raised at all, why then are they immersed on their behalf?

30 and & why are we in danger Every Hour?

31 I solemnly declare, & by * the BOASTING concerning you, Brethren, which I have in Christ Jesus our LORD, † & that I am dying daily.

* VATICAN MANUSCRIPT.—28. also—omit. Brethren, which.

28. the—omit.

31. your busi-...

† 29. Clarke, after saying that this is the most difficult passage in the New Testament, and quoting Matt. xx. 22, 23; Mark x. 33; and Luke xii. 50, where sufferings and martyrdom are represented by immersion, he sums up the apostle's meaning as follows:—"If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no reward, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of death, in voluntarily going under water; so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense."

† 31. Or, that Every Day I am exposed to death.

† 23. verse 20; 1 Thess. iv. 15—17. † 24. Psa. cx. 1; Acts ii. 34, 35; Eph. i. 22; Heb. i. 13; x. 13. † 25. 2 Tim. i. 10; Rev. xx. 14. † 27. Psa. viii. 6; Heb. ii. 8. † 28. Phil. iii. 21. † 28. 1 Cor. iii. 23; xi. 3. † 30. 2 Cor. xi. 30; Gal. v. 11. † 31. 1 Thess. ii. 10. † 31. Rom. viii. 30; 1 Cor. iv. 9; 2 Cor. iv. 10, 11; xi. 23.

ἄνθρωπον ἐθρηριομαχήσα ἐν Ἐφεσῷ, τι μοι το
man I fought with a wild beast in Ephesus, what to me the

οφέλες; εἰ νεκροὶ οὐκ ἐγείρονται, φαγώμεν καὶ
profit? if dead ones not are raised up, we may eat and

πίωμεν· αὐρίον γὰρ ἀποθνήσκομεν. ³³ Μὴ πλά-
we may drink; to-morrow for we die. Not be you

νασθε. Φθειροῦσιν ἦθ' ἡ χρηστὰ ὁμιλίας κακαί.
led astray. Corrupt habits virtuous companionships evil.

³⁴ Ἐκνήψατε δικαίως, καὶ μὴ ἁμαρτανετέ· ἀγνώ-
Awake you as it is fit, and not sin you; igno-

σιν γὰρ θεοῦ τινες ἔχουσι· πρὸς ἐντροπὴν
races for of God some have; for shame

ὑμῖν λέγω. ³⁵ Ἄλλ' εἰρεῖ τις· Πῶς ἐγείρονται
to you I speak. But will say some one; How are raised up

οἱ νεκροί· ποίῳ δὲ σωματί ἔρχονται; ³⁶ Ἀφ-
the dead ones? in what and body do they come? O fool-

ρον· σὺ δὲ σπείρεις, οὐ ζῶσσοιεται, εἰ μὴ
thou one; thou what sowest, not is made alive, if not

ἀποθάνῃ. ³⁷ καὶ δὲ σπείρεις, οὐ τὸ σῶμα τὸ γέν-
it should die; and what thou sowest, not that body that going

σομενον σπείρεις, ἀλλὰ γυμνόν· κοκκόν, εἰ
to be born thou sowest, but a naked grain, if

τύχοι, σίτου, ἢ τίνος τῶν λοιπῶν· ³⁸ ὁ δὲ θεὸς
it may happen, of wheat, or some of the others; the but God

αὐτῷ δίδωσι σῶμα καθὼς ᾔθελησεν, καὶ ἑκάστῳ
to it gives a body as he willed, and to each

τῶν σπερμάτων * [το] ἰδίον σῶμα. ³⁹ Οὐ πᾶσα
of the seeds [the] own body. Not all

σὰρξ, ἢ αὐτὴ σὰρξ· ἀλλὰ ἀλλῇ μὲν ἀνθρώπων,
flesh, the same flesh; but one indeed of men,

ἀλλῇ δὲ παρ' ἐκτῶν, ἀλλῇ δὲ ἰχθυῶν, ἀλλῇ
another and flesh of cattle, another and of fishes, another

δὲ πτηνῶν. ⁴⁰ Καὶ σῶματα ἐπουρανια, καὶ
and of birds. And bodies heavenly, and

σῶματα ἐπιγεια· ἀλλ' ἕτερα μὲν ἢ τῶν ἐπουρα-
bodies earthly; but one indeed that of the heaven-

νίων δόξα, ἕτερα δὲ ἢ τῶν ἐπιγείων. ⁴¹ Ἀλλῇ
the glory, another and that of the earthly. One

δόξα ἡλίου, καὶ ἀλλῇ δόξα σελήνης, καὶ ἀλλῇ
glory of sun, and another glory of moon, and another

δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν
glory of stars; a star for from a star differs in

δόξῃ. ⁴² Οὕτως καὶ ἡ ἀναστασις τῶν νεκρῶν.
glory. Thus and the resurrection of the dead ones.

Σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·
It is sown in corruption, it is raised in incorruption,

⁴³ σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπεί-
it is sown in dishonor, it is raised in glory, it is

ρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·
sown in weakness, it is raised in power;

³² If, as men do, I fought a wild beast at Ephesus, of what BENEFIT is it to me? If the Dead are not raised up, † Let us eat and drink, for to-morrow we die.

³³ Be not led astray; † vicious intercourse corrupts virtuous Habits.

³⁴ † Awake to sobriety, as it is fit, and sin not; † for some are ignorant of God; † for Shame to you I say it.

³⁵ But some one will say, "How are the Dead raised up? and in What Body do they come?"

³⁶ O senseless man! † what thou sowest is not made alive unless it die;

³⁷ and as to what thou sowest, thou sowest not THAT BODY which will be produced, but a Bare Grain, it may be of Wheat, or of some of the OTHER kinds;

³⁸ but God gives to it a Body, as he designed, and to Each of the SEEDS its Own Body.

³⁹ All Flesh is not the SAME Flesh; but there is One, indeed of Men; and Another Flesh of Cattle; and Another * of Birds, and Another of Fishes.

⁴⁰ and there are heavenly Bodies, and earthly Bodies; but the GLORY of the HEAVENLY, indeed, is One; and of the EARTHLY, Another.

⁴¹ There is One Glory of the Sun, and Another Glory of the Moon, and Another Glory of the Stars; for Star differs from Star in Glory.

⁴² † And thus is the RESURRECTION of the DEAD. It is sown in Corruption, it is raised in Incorruption;

⁴³ † it is sown in Dishonor, it is raised in Glory; it is sown in Weakness, it is raised in Power;

* VATICAN MANUSCRIPT.—33. the—omit.

39. of Birds, and another of Fishes.

† 32. 1 Cor. i. 8.

† 32. Isa. xxii. 13; lvi. 12; Eccl. ii. 24; Luke xii. 19.

† 1 Cor. v. 6.

† 34. Rom. xiii. 11; Eph. v. 14.

† 34. 1 Thess. iv. 5.

† 1 Cor. vi. 8.

† 30. John xii. 24.

† 42. Dan. xii. 2; Matt. xiii. 43.

† 43. Phil. iii. 21.

44 σπειρεται σωμα ψυχικον, εγειρεται σωμα
it is sown a body soulical, it is raised a body
πνευματικον. Εστι σωμα ψυχικον, και εστι
spiritual. Is a body soulical, and is
*[σωμα] πνευματικον. 45 Ουτω και γεγραπται.
[a body] spiritual. So and it has been written;
Εγενετο ο πρωτος *[ανθρωπος] Αδαμ εις ψυχην
Was made the first [man] Adam into a soul
ζωσαν· ο εσχατος Αδαμ εις πνευμα ζωποιοουν.
living; the last Adam into a spirit life-giving.
46 ΑΛΛ' ου πρωτον το πνευματικον, αλλα το
But not first the spiritual, but the
ψυχικον· επειτα το πνευματικον. 47 Ο πρωτος
soulical; afterwards the spiritual. The first
ανθρωπος, εκ γης χοικος· ο δευτερος ανθρωπος,
man, from earth earthy; the second man,
*[ο κυριος] εξ ουρανου. 48 Οιος ο χοικος, τοι-
[the Lord] from heaven. Of what kind the earthy, such
ουτοι και οι χοικοι· και οιος ο επουρανιος,
like also the earthy ones; and of what kind the heavenly,
τοιουτοι και οι επουρανιοι. 49 και καθως εφορεσ-
such like also the heavenly ones; and even as we bore
αμεν την εικονα του χοικου, φορεσομεν και την
the image of the earthy, we shall bear also the
εικονα του επουρανιου. 50 Τουτο δε φημι,
image of the heavenly. This and I say,
αδελφοι, οτι σαρχ και αιμα βασιλειαν θεου
brethren, that flesh and blood a kingdom of God
κληρονομησαι ου δυναται, ουδε η φθορα την
to inherit not as able, nor the corruption the
αφθαρσιαν κληρονομει. 51 Ιδου, μυστηριον
incorruption shall inherit. Lo, a mystery
υμιν λεγω· Παντες μεν ου κοιμηθησομεθα·
to you I speak; All indeed not we shall be asleep;
παντες δε αλλαγησομεθα, 52 εν ατομω, εν ρι-
all but we shall be changed, in a moment, in a twink-
πη οφθαλμου, εν τη εσχατη σαλπιγγι. (Ζαλ-
ling of an eye, in the last trumpet. (It shall
πισει γαρ, και οι νεκροι εγερθησονται αφθαρ-
sound for, and the dead ones shall be raised incor-
τοι, και ημεις αλλαγησομεθα.) 53 Δει γαρ
reputable, and we shall be changed.) It is necessary for
το φθαρτον τουτο ενδυσασθαι αφθαρσιαν, και
the corruptible this to be clothed with incorruption, and
το θνητον τουτο ενδυσασθαι αθανασιαν.
the mortal this to be clothed with immortality.
54 Όταν δε το φθαρτον τουτο ενδυσηται αφθαρ-
When but the corruptible this shall be clothed with incor-
σιαν, και το θνητον τουτο ενδυσηται αθανασιαν,
ruption, and the mortal this shall be clothed with immortality,

44 it is sown an animal Body, it is raised a spiritual Body. * If there is an animal Body, there is also a spiritual Body.

45 And so it has been written, The FIRST Adam † "became a living Soul;" ‡ the LAST Adam, † a life-giving Spirit.

46 The SPIRITUAL, however, was not the first, but the ANIMAL; afterwards, the SPIRITUAL.

47 † The FIRST Man was from the Ground. ‡ earthy; the SECOND Man is † from Heaven.

48 Of what kind the EARTHY one, such also the EARTHY ones; † and of what kind the HEAVENLY one, such also the HEAVENLY ones;

49 and † even as we bore the LIKENESS of the EARTHY one, † we shall also bear the LIKENESS of the HEAVENLY one.

50 And I say this, Brethren, Because † Flesh and Blood cannot inherit the Kingdom of GOD; nor shall CORRUPTION inherit INCORRUPTION.

51 Behold! a Secret I disclose to you; † We shall not all sleep, but we shall all be changed—

52 in a Moment, in the Twinkling of an Eye, at the LAST Trumpet; † for it will sound, and the DEAD will be raised incorruptible, and we shall be changed.

53 For this CORRUPTIBLE must be clothed with Incorruptibility, and † this MORTAL must be clothed with Immortality.

54 And when this CORRUPTIBLE shall be clothed with Incorruptibility, and this MORTAL, shall be

* VATICAN MANUSCRIPT.—44. If there is an animal Body, there is also a Spiritual Body. 44. Body—omit. 45. Man—omit. 47. the LORD—omit.

† 45. Gen. ii. 7. † 45. Rom. v. 14. † 45. John v. 21; vi. 23, 26, 40, 54, 57; Phil. iii. 21; Col. iii. 4. — † 47. John iii. 31. † 47. Gen. ii. 7; iii. 10. † 47. John iii. 13, 31. † 48. Phil. iii. 20, 31. — † 49. Gen. v. 2. — † 50. Phil. iii. 21; 1 John iii. 2. † 50. John iii. 3, 5 † 51. 1 Thess. iv. 16—17. — † 52. Matt. xxiv. 31; John v. 21; 1 Thess. iv. 16 † 53. 2 Cor. v. 4

τοτε γυνησεται ὁ λογος ὁ γεγραμμενος· Κατε-
then will happen the word that having been written; ⁵⁵ Που σου, θανα-
swallowed up the death into victory. ⁵⁶ Που σου, θανα-
Where of thee, O death,
τε, το κεντρον; που σου, ἄδη, το νικος;
the sting? where of thee, O death, the victory?
⁵⁷ Το δε κεντρον του θανατου, ἡ ἁμαρτια· ἡ δε
The but sting of the death, the sin; the and
δυναμις της ἁμαρτίας, ὁ νομος. ⁵⁸ Τῷ δε θεῷ
power of the sin, the law. ⁵⁹ Τῷ δε θεῷ
To the but God
χαρις, τῷ διδοντι ἡμιν, το νικος δια του
thanks, to the one having given to us, the victory through the
κυριου ἡμων Ιησου Χριστου. ⁶⁰ Ὡστε, ἀδελ-
Lord of us Jesus Anointed. ⁶¹ Ὡστε, ἀδελ-
Wherefore, brethren,
φοι μου αγαπητοι, εδραιοι γινεσθε, αμετακινή-
you of me beloved, steadfast be ye, unmoveable,
το., περισσευοντες εν τῷ ἐργῳ του κυριου
abounding in the work of the Lord
παντοτε, ειδότες, ὅτι ὁ κοπος ὑμων ουκ ἐστι
at all times, knowing, that the labor of you not is
κενος εν κυρίῳ.
vain in Lord.

ΚΕΦ. 15'. 16.

¹ Περὶ δε της λογίας τῆς εἰς τοὺς ἁγίους,
Concerning and the collection that for the saints,
ὥσπερ διατάξαται ἐκκλησίαις της Γαλατίας,
as I appointed to the congregations of the Galatia,
οὕτω και ὑμεῖς ποιησατε. ² Κατα μιαν σαββα-
so also you do. ³ Κατα μιαν σαββα-
Every first of week
των ἑκάστος ὑμῶν παρ' ἑαυτῷ τιθετω, θησαν-
each one of you by himself let him place, treasure-
ριζων, ὅτι αν ευοδωται· ἵνα μη όταν
lay up, what thing he may be prospered; so that not when
ελθω, τότε λογίαι γίνωνται. ⁴ Ὅταν δε
I may come, then collections may be made. ⁵ Ὅταν δε
When and
παραγενωμαι, οὓς εαν δοκιμασητε, δι' επισ-
I may arrive, whom if you may approve, by let-
τολων τούτους πεμψω ἀνεργειν την χαριν
these I will send to carry the gift
ὑμῶν εἰς Ἱερουσαλημ· ⁶ εαν δε ἡ αξιον του
of you to Jerusalem; if but it may be worthy of the
κτμε πορευεσθαι, συν εμοι πορευονται.
even me to go, with me they shall go.
ἔλευσονται δε πρὸς ὑμᾶς, όταν Μακεδονίαν
I will come but to you, when Macedonia
διελθῶ· ⁷ (Μακεδονίαν γὰρ διερχομαι·)
I may have passed through; Macedonia for I pass through;)
ἔπρὸς ὑμᾶς δε τυχὸν παραμείνω, ἢ και παρα-
with you and it may happen I will remain, or even I shall

clothed with Immortality, then will THAT WORD be accomplished which HAS BEEN WRITTEN, † "DEATH was swallowed up in Victory!"

⁵⁵ Where, O Death! is Thy STING? Where, O Hades! is Thy Victory?

⁵⁶ The STING of DEATH is SIN, and the † POWER of SIN is the LAW;

⁵⁷ † But Thanks to THAT God, who GIVES us † the VICTORY, through our LORD, Jesus Christ.

⁵⁸ † Wherefore, my beloved Brethren, be you settled, unmoved, abounding in the WORK of the LORD at all times, knowing That your LABOR is not in vain in the Lord.

CHAPTER XVI.

¹ And concerning † the COLLECTION which is for the SAINTS;—as I directed the CONGREGATIONS of GALATIA, so also do you.

² † Every † First day of the Week, let each of you lay something by itself, depositing as he may be prospered, so that when I come Collections may not then be made.

³ And when I arrive, † the persons whom you may authorize by Letters, I will send to convey your GIFT to Jerusalem;

⁴ † and if it be proper that even I should GO, they shall go with me.

⁵ And I will come to you, † when I have passed through Macedonia; for I am coming by Macedonia;

⁶ and, perhaps, I shall remain with You, or even

† 2. As *kata politin* signifies every city; and *kata mēna*, every month; and Acts xiv. 23, *kata ekklesian*, in every church; so *kata mian sabbaton* signifies the first day of every week.—*Weeknight*.

† 54. Isa. xiv. 8; Heb. ii. 14, 15; Rev. xx. 14. † 55. Rom. iv. 15; v. 15; vii. 5, 12.
 † 56. Rom. vii. 5. † 57. 1 John v. 4, 5. † 58. 2 Pet. iii. 14. † 1. Acts xi.
 29; Rom. xv. 26; 2 Cor. viii. 4; ix. 1, 12; Gal. ii. 10. † 2. Acts xx. 7.
 † 3. 2 Cor. viii. 19. † 4. 2 Cor. viii. 4, 10. † 5. Acts xix. 21; 2 Cor. x. 16.

χειμασῶ, ἵνα ὑμεῖς με προπεμψήτεεὐ εἰς πορ-
winter, so that you me may send before where if I may

εὐνομαί. ⁷ Οὐ θελω γὰρ ὑμᾶς ἀρτί ἐν παρο-
go. Not I wish for you now in passing

δῶ ἰδεῖν· ἐλπίζω γὰρ χρόνον τινα ἐπιμεῖναι
by to see; I hope for time some to remain

πρὸς ὑμᾶς, εἰ δὲ κύριος ἐπιτρέπῃ. ⁸ Ἐπιμενῶ
with you, if the Lord should permit. I shall remain

δὲ ἐν Ἐφεσῷ ἕως τῆς πεντηκοστῆς· ⁹ θύρα γὰρ
but in Ephesus till the pentecost; a door for

μοὶ ἀνεῳγέ μεγαλὴ καὶ ἐνεργῆς, καὶ ἀντικειμε-
to me has been opened great and effective, and opposes

νοὶ πολλοί. ¹⁰ Ἐὰν δὲ ἐλθῇ Τιμοθεὸς, βλέ-
many. If and should have come Timothy, see

πέτε, ἵνα ἀφοβῶς γενήται πρὸς ὑμᾶς· τὸ γὰρ
you, that without fear he may be to you; the for

ἔργον κυρίου ἐργάζεται ὡς * [καὶ] ἐγώ· ¹¹ μὴ
work of Lord he works as [even] I; not

τις οὖν αὐτὸν ἐξουθενήσῃ. Προπεμψάτε δὲ
any one therefore him may despise. Send on before and

αὐτὸν ἐν εἰρήνῃ, ἵνα ἐλθῇ πρὸς με· ἐκδεχομαί
him in peace, so that he may come to me; I expect

γὰρ αὐτὸν * [μετὰ τῶν ἀδελφῶν.] ¹² Περὶ δὲ
for him [with the brethren] Concerning and

Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα
Apollon the brother, much I entreated

αὐτὸν, ἵνα ἐλθῇ πρὸς ὑμᾶς μετὰ τῶν
him, that he would go to you with the

ἀδελφῶν· καὶ πάντως οὐκ ἦν θελήμα, ἵνα νῦν
brethren and at all not was will, that now

ἐλθῇ· ἐλευσεται δὲ, ὅταν εὐκαιρήσῃ. ¹³ Γρη-
he should go; he will go but when he may find opportunity. Watch

γρεῖτε, ἵστηκετε ἐν τῇ πίστει, ἀνδρίζεσθε,
you, stand you firm in the faith, be you manly,

κραταίουςθε· ¹⁴ πάντα ὑμῶν ἐν ἀγαπῇ γίνεσθω.
be you strong; all things of you in love let be done.

¹⁵ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἰδατε τὴν
I entreat and you, brethren; you know the

οἰκίαν Στεφάνου, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαιᾶς,
household of Stephanas, that it is a first-fruit of the Achaia,

καὶ εἰς διακονίαν τοῖς ἁγίοις ἐτάξαν ἑαυτοὺς·
and for service to the saints they devoted themselves;

¹⁶ ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιοῦτοις,
that also you should be submissive to the suchlike persons,

pass the winter, that you may send Me forward wherever I may go.

⁷ For I do not wish to see You now in passing, since I hope to remain some Time with you, & if the Lord permit.

⁸ But I will remain at Ephesus till the Pentecost;

⁹ for & a great and effective Door has been opened to Me; yet there are many Opposers.

¹⁰ Now, & if Timothy should have come, take care that he may be among you without fear; for & he performs the work of the Lord, even as also I do.

¹¹ & Let no one, therefore, despise him; but send him forward & in Peace, that he may come to me; for I am expecting him with the BROTHERS.

¹² But concerning & Apollos, the BROTHER, I entreated him repeatedly that he would come to you with the BROTHERS; but his Inclination was not at all to come at present; he will come, however, when he may find an opportunity.

¹³ & Watch you! & Stand firm in the FAITH! Be manly! & Be strong!

¹⁴ & Let all your deeds be done in Love.

¹⁵ And I entreat you, Brethren, as you know the FAMILY of Stephanas, that it is & a First-fruit of ACHAEA, and that they have devoted themselves to & Service for the SAINTS.

¹⁶ & that you also be submissive to SUCH, and to Every one who CO-OPERATES and labors.

* VATICAN MANUSCRIPT.—10. even—omit.

11. with the BROTHERS—omit.

† 7. Acts xviii. 21; 1 Cor. iv. 19; James iv. 13.

† 9. Acts xiv. 27; 2 Cor. xi. 12; C. 1.

† 2. Rev. iii. 8.

† 9. Acts xix. 21; 1 Cor. iv. 17.

† 10. Acts xvi. 21; Phil. ii. 20, 22; 1 Thessa. iii. 2.

† 11. 1 Tim. iv. 12.

† 11. Acts v. 23.

† 12. 1 Cor. i. 13; iii. 5.

† 13. Matt. xxiv. 42; xxv. 13; 1 Thessa. v. 6; 1 Pet. v. 8.

† 13. 1 Cor. xv. 1; Phil. i. 27; iv. 1; 1 Thessa. iii. 2; 1 Pet. v. 8.

† 14. 1 Cor. xiv. 1; 1 Pet. iv. 8.

† 15. 1 Cor. i. 16.

† 16. 2 Cor. viii. 4; ix. 5.

† 16. Heb. xiii. 17.

καὶ παντὶ τῷ συνεργούντι καὶ κοπιῶντι. ¹⁷ Χαί-
and to every one to the one working with and laboring with. I rejoice
ρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφάνου καὶ Φορτουνά-
but on the presence of Stephanus and Fortunatus
του καὶ Ἀχαικου, ὅτι τοῦ ὑμῶν ὑστερημα οὗτοι
and Achaicus, because the of you want these
ἀντελήρῳσαν· ¹⁸ ἀνεπαύσαν γὰρ τὸ ἐμὸν πνεύ-
supplied; they refreshed for the my spirit
μα καὶ τὸ ὑμῶν. Ἐγινώσκετε οὖν τοὺς τοί-
and that of you. Acknowledge therefore the each
οὗτους. ¹⁹ Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς
his persons. Salute you the congregations of the
Ἀσίας. Ἀσπάζονται ὑμᾶς ἐν κυρίῳ πολλὰ
Asia. Salute you in Lord much
Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον
Aquila and Priscilla, with the in house
αὐτῶν ἐκκλησίᾳ. ²⁰ Ἀσπάζονται ὑμᾶς οἱ ἀδελ-
of them congregation. Salute you the broth-
φοι πάντες. Ἀσπάζασθε ἀλλήλους ἐν φιλη-
we all. Salute you each other with a kiss
μίτι ἀγίῳ. ²¹ Ὁ ἀσπασμός τῃ ἐμῇ χειρὶ Παυ-
body. The salutation with the my hand of Paul.
λου. ²² Εἰ τις οὐ φιλεῖ τὸν κύριον * [Ἰησοῦν
If any one not has affection for the Lord [Jesus
Χριστόν,] ἢ τὴν ἀνάθεμα· μαρὰν ἀθά. ²³ Ἡ
Anointed,] let him be accursed; the Lord comes. The
χάρις τοῦ κυρίου Ἰησοῦ * [Χριστοῦ] μεθ' ὑμῶν.
favor of the Lord Jesus [Anointed] with you.
²⁴ Ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ
The love of me with all of you in Anointed
Ἰησοῦ. * [Ἀμήν.]
Jesus. [So be it.]

17 And I rejoice at the presence of Stephanus and Fortunatus and Achaicus; Because these by thirn supplied the Want of you;

18 † for they have re-freshed my Spirit and yours. † Acknowledge, therefore, such brethren.

19 The CONGREGATIONS of ASIA salute you. Aquila and * Priscilla, † together with the CONGREGATION at their House, salute you much in the Lord.

20 All the BROTHERN salute you. † Salute each other with a holy Kiss.

21 † This is the SALU-TATION of Paul, with MY OWN Hand.

22 If any one † love not the LORD, † let him be ac-cursed. † The Lord comes.

23 † The FAVOR of the LORD Jesus be with you.

24 My love be with you all in the Anointed Jesus.

* FIRST TO THE CORINTHIANS, WRITTEN FROM EPHESUS.

* VATICAN MANUSCRIPT.—19. Priscia. 22. Jesus Anointed—omit. 23. Anointed—omit. 24. So be it—omit. Subscription—FIRST TO THE CORINTHIANS, WRITTEN FROM EPHESUS.

† 12. Col. iv. 8. † 13. 1 Thess. v. 12; Phil. ii. 29. † 19. Rom. xvi. 5, 15; Phil'e. 2. † 20. Rom. xvi. 16. † 21. Col. iv. 12; 2 Thess. iii. 17. † 22. Eph. vi. 16. † 23. Gal. i. 8, 9. † 24. Jude 14, 15. † 25. Rom. xvi. 20.

*[ΠΑΤΑΡΧΕ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ ΔΕΥΤΕΡΑ.
[OF PAUL AN EPISTLE] TO CORINTHIANS SECOND.
SECOND TO THE CORINTHIANS.

ΚΕΦ. α'. 1.

CHAPTER I.

¹ Παυλος, αποστολος Ιησου Χριστου δια
Paul, an apostle of Jesus Anointed through
Θεληματος Θεου, και Τιμοθεος δ αδελφος, τη
will of God, and Timothy the brother, to the
εκκλησια του Θεου τη ουση εν Κορινθω, συν
congregation of the God to that being in Corinth, with
τοις αγιοις πασι τοις ουσιν εν ολη τη Αχαια·
the saints to all those being in whole the Achaia;
² χαρις υμιν και ειρηνη απο Θεου πατρος ημων,
favor to you and peace from God a father of you,
και κυριου Ιησου Χριστου. ³ Ευλογητος ο Θεος
and Lord Jesus Anointed. Worthy of praise the God
και πατηρ του κυριου ημων Ιησου Χριστου, ο
and father of the Lord of us Jesus Anointed, the
πατηρ των οικτιρμων, και Θεος πασης παρα-
father of the mercies, and God of all com-
κλησεως, ⁴ ο παρακαλων ημας επι παση τη
fort, the one comforting us in all the
θλιψει ημων, εις το δυνασθαι ημας παρακαλειν
affliction of us, in order that to be able us to comfort
τους εν παση θλιψει, δια της παρακλησεως, ης
those in every affliction, by means of the comfort, of which
παρακαλουμεθα αυτοι υπο του Θεου· ⁵ οτι καθως
we are comforted ourselves by the God; because as
περισσευει τα παθηματα του Χριστου εις ημας,
abounds the sufferings of the Anointed in us,
ουτω δια του Χριστου περισσευει και η παρα-
so by means of the Anointed abounds also the com-
κλησις ημων. ⁶ Ειτε δε θλιβομεθα, υπερ
for of us. Whether but we are afflicted, on behalf
της υμων παρακλησεως, * [και σωτηριας·] ειτε
of the of you comfort, [and salvation;] whether
παρακαλουμεθα, υπερ της υμων παρακλησεως,
we are comforted, on behalf of the of you comfort,
της ενεργουμενης εν υπομονη των αυτων
of that operating in patient endurance of the same
παθηματων, ων και ημεις πασχομεν (και η
sufferings, which also we suffer; (and the
ελπις ημων βεβαια υπερ υμων·) ⁷ ειδοτες, οτι
hope of us steadfast on behalf of you;) knowing, that
ωσπερ κοινωνοι εστε των παθηματων, οτω και
as partakers you are of the sufferings, so also
της παρακλησεως. ⁸ Ου γαρ θελομεν υμας αγ-
of the comfort. Not for we wish you to
νοειν, αδελφοι, υπερ της θλιψεως ημων της
be ignorant, brethren, concerning the affliction of us of that

¹ Paul, † an Aposto
of the *Anointed Jesus,
by the Will of God, and
Timothy the brother, to
THAT CONGREGATION of
God which is in Corinth,
† together with all THOSE
SAINTS who ARE in the
Whole of ACHAEA;

² † Favor to you, and
Peace, from God our Fa-
ther and the Lord Jesus
Christ.

³ † Blessed be the GOD
and Father of our LORD
Jesus Christ, THAT FA-
THER OF MERCIES, and
God of All Comfort,

⁴ who COMFORTS us in
All our AFFLICTION, in
order that we may be
ABLE to comfort THOSE
in Every Affliction, through
the COMFORT by which we
ourselves are comforted by
GOD;

⁵ because † as the suf-
FERINGS for the ANOINTE
abound in us, so through
the ANOINTE, abound
also our COMFORT.

⁶ And whether we be
afflicted, † it is * on behalf
of THAT COMFORT of YOU,
which OPERATES by a Pa-
tient endurance of the
SAME Sufferings which we
also suffer; and our HOPE
on your account is firm;

⁷ or, whether we be
comforted, it is for your
Comfort and Salvation,
knowing, † That as you
are Partakers of the suf-
FERINGS, so also of the
COMFORT.

⁸ For we do not wish
you, Brethren, to be ig-
norant concerning THAT

* VATICAN MANUSCRIPT.—Title—SECOND TO THE CORINTHIANS.
Jesus. 6. and salvation—omit. 6. on behalf of THAT COMFORT of you which OPERATES
by a Patient endurance of the SAME Sufferings which we also suffer; and our HOPE on your
account is firm; or, whether we be comforted, it is for your Comfort and Salvation, know-
ing, That.

† 1. 1 Cor. i. 1; Eph. i. 1; Col. i. 1; 1 Tim. i. 1; 2 Tim. i. 1.
‡ 1. Rom. i. 7; 1 Cor. i. 3; Gal. i. 3; Phil. i. 3; Col. i. 3; 1 Thess. i. 1; 2 Thess. i. 3; Phil. 3.
§ 1. Eph. i. 3; 1 Pet. i. 3. ¶ 5. Acts ix. 4; 2 Cor. iv. 10; Col. i. 24. § 6. 2 Cor. iv. 25.
‡ 7. Rom. viii. 17; 2 Tim. ii. 12.

1. Anointed
1. Phil. i. 1; Col. i. 2.
2. 1. Phil. i. 3; Col. i. 3; 1 Thess. i. 1; 2 Thess. i. 3; Phil. 3.
3. 1. Phil. i. 3; 1 Pet. i. 3. 4. 2 Cor. iv. 10; Col. i. 24. 5. 2 Cor. iv. 25.

γενομένης * [ἡμῖν] ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερ-
happening [to us] in the Asia, that according to excess
βολῇ ἐβαρβήθημεν ὑπὲρ δύναμιν, ὥστε ἐξα-
we were pressed above strength, so that to be
πορηθῆναι ἡμᾶς καὶ τοῦ ζῆν' ὅλα αὐτοὶ ἐν
in despair us even of the life, but ourselves in
ἐαυτοῖς το ἀποκριμα τοῦ θανάτου ἐσχηκαμεν,
ourselves the sentence of the death we have,
ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἐαυτοῖς, ἀλλ' ἐπὶ
so that not having trusted we should in ourselves, but in
τῷ θεῷ τῷ ἐγειρόντι τοὺς νεκροὺς. 10 ὃς ἐκ
the God that one raising up the dead ones; who from
τῆλικούτου θανάτου ἐρύσατο ἡμᾶς, καὶ ῥυτῆται·
so great a death rescued us, and doers; and
εἰς ὃν ἠελπίκαμεν, ὅτι καὶ ἐτι ῥυτῆται, 11 συν-
in whom we have hoped, that even still he will rescue, co-
πυροῦντων καὶ ὡμῶν ὑπὲρ ἡμῶν τῇ δεήσει,
operating also you on behalf of us in the prayer,
ἵνα ἐκ πολλῶν προσώπων τὰ εἰς ἡμᾶς χάρισμα
that from many faces the for us gift
δια πολλῶν εὐχαριστήσῃ ὑπὲρ ἡμῶν. 12 Ἡ
through many might be given thanks on behalf of us. The
γὰρ καυχῆσις ἡμῶν αὕτη ἐστὶ, τὸ ματυρίον τῆς
for boasting of us this is, the testimony of the
συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλοτητῇ καὶ εὐαγγελίᾳ
conscience of us, that in simplicity and sincerity
νεῖθ θεοῦ, (οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάρι-
of God, (not in wisdom fleshly, but in favor
τι θεοῦ) ἀνεστραφῆμεν ἐν τῷ κόσμῳ, περισσο-
of God,) we conducted in the world, more abun-
τέρως δὲ πρὸς ὑμᾶς. 13 Οὐ γὰρ ἀλλὰ γραφομεν
dantly but to you. Not for other things we write
ὑμῖν, ἀλλ' ἡ ἀναγινώσκετε, * [ἡ ἀναγινώσ-
to you, but what you read, (or what you acknow-
κίτε·] ἐλπίζω δὲ, ὅτι * [καὶ] ἕως τελοῦς ἐπιγ-
I hope and, that [even] till end you
γνώσθε, 14 καθὼς καὶ ἐπεγνώστε ἡμᾶς ἀπο
will acknowledge, as also you acknowledged us from
μαρτύρου· ὅτι καυχῆμα ὡμῶν ἐσμεν, καθάπερ καὶ
p rts: because a boasting of you we are, even as also
ὡμῶν ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ.
of us, in the day of the Lord Jesus.
15 Καὶ ταυτὴ τῇ πεποιθήσει ἐβουλόμην πρὸς
And in this the confidence I wished to
ὡμᾶς ελθεῖν πρότερον, ἵνα δευτέραν χάριν
you to come before, so that a second favor
ἐχῆτε. 16 καὶ δι' ὡμῶν διελθεῖν εἰς Μακεδο-
you may have, and through you to pass through into Macedo-
νια, καὶ παλιν ἀπὸ Μακεδονίας ελθεῖν πρὸς
na, and again from Macedonia to come to

† AFFLICTION of ours which HAPPENED in ASIA. That * excessively above Strength we were pressed, so that we despaired even of LIFE;

9 but we had the SENTE- NCE of DEATH in OUR- selves, so that we might † not trust in ourselves, but in THAT GOD who RAISES up the DEAD;

10 † who rescued us from so Great a Death, and * is rescuing; in whom we have hope that he will also yet rescue;

11 you, also, † co-operat- ing by PRAYER on our behalf, so that from Many † Mouths thanks may be given by Many on our behalf, † for Our GIFT.

12 For our BOASTING is this, the TESTIMONY of our CONSCIENCE, That with * the greatest Simpli- city and † Sincerity, † not with fleshly Wisdom, but by the Favor of God, we conducted ourselves in the WORLD; but more especially towards you.

13 For we write no Other things to you, than what you read, or what you acknowledge; and I hope that even to the End you will acknowledge;

14 as also you partially acknowledged us, † That we are your Boast, † as you also will be ours in the DAY of * the LORD Jesus.

15 And in this CONFIDENCE † I was purposing to come to you at first; so that you might have † a * Second Favor;

16 and, by You, to pass through into Macedonia; and from Macedonia † to come again to you, and by

* VATICAN MANUSCRIPT. — & to us—omit. 10. will rescue. 12. Pureness and godly Sincerity.

acknowledge—omit. 13. even—omit. 14. our Lord Jesus. 15. or what you

† 11. Proserpina, like the Latin persona, is a mask with a open mouth rather than a per- son. The same Greek word occurs in ii. 10, where though we may use the word "person" it means "character."—Sharp.

† 8. Acts xix. 23; 1 Cor. xv. 22; xvi. 9. † 9. Jer. xvii. 5, 7; † 10. 2 Pet. ii. 9.
† 11. Rom. xv. 30; Phil. i. 19; Philemon 22. † 11. 2 Cor. iv. 15. † 12. 2 Cor. ii. 17;
iv. 2. † 12. 2 Cor. ii. 4, 13. † 14. 2 Cor. v. 12. † 14. Phil. ii. 16; iv. 1; 1 Thess.
ii. 19, 20. † 15. 1 Cor. iv. 0. † 15. Rom. i. 11. † 16. 1 Cor. xv. 5, 6.

ὑμας, και ὅφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. ¹⁷Τοῦτο οὖν βουλευομενος, μητι ἀρα

δοῶ. ^{This therefore wishing, not certainly}
τῇ ελαφρίᾳ ἐχρησάμην; ἢ ἃ βουλευομαι,
^{in the lightness and I use? or the things I purpose,}
κατὰ σάρκα βουλευομαι, ἵνα ἡ παρ' ἐμοὶ
^{according to flesh do I purpose, that may bewitch me the}
ναὶ ναὶ, καὶ τὸ οὐ οὐ; ¹⁸Πιστὸς δὲ ὁ θεός,

ἐτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγενετο
^{that the word ours that to you not was}
ναὶ καὶ οὐ. ¹⁹Ὁ γὰρ τοῦ θεοῦ υἱὸς Ἰησοῦς

Χριστός, ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς,
^{Anointed, that among you by means of us having been preached,}
(δι' ἐμοῦ καὶ Σιλβανου καὶ Τιμοθεοῦ,) οὐκ
^{(by means of me and Silvanus and Timothy,) not}

ἐγενετο ναὶ καὶ οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν,

²⁰(ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ ναὶ,
^{(as many for promises of God, in him the yes,}
καὶ ἐν αὐτῷ τὸ ἀμὴν,) τῷ θεῷ πρὸς δόξαν δι'

ὑμῶν. ²¹Ὁ δὲ βεβαιῶν ἡμᾶς συν ὑμῖν εἰς

Χριστόν, καὶ χριστὰς ἡμᾶς, θεός· ²²ὁ καὶ σφρα-

γισαμενος ἡμᾶς, καὶ δούς τὸν ἀρραβῶνα τοῦ

πνεύματος ἐν ταῖς καρδίαις ἡμῶν. ²³Εγὼ δὲ

μαρτυρᾶ τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν

ψυχὴν, ὅτι φειδομενος ὑμῶν οὐκετι ἦλθον εἰς

Κορίνθον· ²⁴οὐχ ὅτι κυριενομεν ὑμῶν τῆς πί-
^{Corinth; not because we lord it over you of the faith,}

τεως, ἀλλὰ συνεργοὶ ἐσμεν τῆς χάρας ὑμῶν· τῇ

γὰρ πίστει ἑστήκατε. ΚΕΦ. Β'. 2. ¹Ἐκρίνα

δὲ ἐμαυτῷ τούτο, τὸ μὴ πάλιν ἐν λύπῃ πρὸς

ὑμᾶς ελθεῖν. ²Εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς

*[ἐστίν] δευφραίνων με, εἰ μὴ ὁ λυπουμένος ἐξ

([is] the one gladdening me, if not the one being grieved from

You to be sent forward into JUDAEA.

¹⁷This therefore, being my intention, did I certainly regard it LIGHTLY? or are my purposes formed according to the flesh, that there should be with me both the YES, yes, and the NO, no?

¹⁸† But God is witness, That THAT WORD of ours which was toward you * is not yes and no;

¹⁹For that son of God, Jesus Christ, who was PROCLAIMED to You by Us,—by me, and Silvanus, and Timothy,—was not yes and no, but was yes in him.

²⁰‡ For whatever be the Promises of God, they are in him YES, * and in him † AMEN, to the Glory of God through us.

²¹Now HE ESTABLISHING us with you in Christ, and ‡ having anointed us, is THAT God.

²²who also † has SEALED us, and ‡ given the PLEDGE of the SPIRIT in our HEARTS.

²³But ‡ I invoke God as a Witness to MY Soul, † That, sparing you, I have not yet come to Corinth;

²⁴not ‡ Because we domineer over You through the FAITH, but because we are Associates of your Joy; for † in the FAITH you have stood firm.

CHAPTER II.

¹ But I decided this with myself, ‡ not to come again to you, in Grief.

² For if ‡ I grieve you, who indeed could MAKE me GLAD, but the ONE who is GRIEVED by me.

* VATICAN MANUSCRIPT.—18. is not yes and no. 2. is—omit.

20. wherefore also by him AMEN.

† 18. The original phrase, πιστός ὁ θεός, is the same form of an oath with *The Eternal liveth!* that is, "As certainly as the Eternal God liveth." ‡ 20. Nai, yes, was the word used by the Greeks for affirming anything; Amen was the word used by the Hebrews for the same purpose.—*Marknight.*

† 17. 2 Cor. x. 2. ‡ 20. Rom. xv. 8, 9. ‡ 21. 1 John ii. 20, 27. ‡ 22. Eph. i. 13; iv. 30; 2 Tim. ii. 19; Rev. ii. 17. ‡ 23. 2 Cor. v. 5; Eph. i. 14. ‡ 24. Rom. i. 9; 2 Cor. xi. 31; Gal. i. 20; Phil. i. 8. ‡ 25. 1 Cor. iv. 21; 2 Cor. ii. 8; xii. 20; xiii. 2, 10. ‡ 26. 1 Cor. iii. 5; 1 Pet. v. 3. ‡ 27. 1 Cor. xv. 1. ‡ 28. 1 Cor. i. 23; xii. 20, 21; xiii. 2, 10.

εμον; ³ Καὶ ἐγράψα * [ὡς] τούτου αὐτοῦ, ἵνα
me? And I wrote [to you] this same thing, so that
μη ελθὼν λυπῇ ἐξ ὧν εἶδει με
not having come grief I have from of whom it behoves me
χαίρειν· πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ
to rejoice; having confided in all you, that the my
χαρὰ πάντων ὑμῶν ἐστίν. ⁴ Ἐκ γὰρ πολλῆς
joy of all of you it is. Out of for much
θλίψεως καὶ συνοχῆς καρδίας ἐγράψα ὑμῖν δια
affliction and anguish of heart I wrote to you through
πολλῶν δακρυῶν, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τῇ
many tears, not that you might be grieved, but the
ἀγάπῃ ἵνα γνῶτε, ἣν ἐχὼ περισσotepως
love that you might know, which I have more abundantly
εἰς ὑμᾶς. ⁵ Εἰ δὲ τις λελυπηκεν, οὐκ ἐμε λελυ-
towards you. If but anyone has been grieved, not me he has
πηκεν, ἀλλ' ἀπο μερὸς, ἵνα μὴ ἐπιβαρῶ,
grieved, but from parts, that not I may bear hard upon,
πάντας ὑμᾶς. ⁶ Ἰκανὸν τῷ τοιοῦτῳ ἡ ἐπιτιμία
all you. Sufficient to the such one the censure
αὐτῇ ἡ ὑπο τοῦ πλείονος· ὥστε τοῦναντίον
as which by the majority; so that on the other hand
* [μᾶλλον] ὑμᾶς χαρίσασθαι καὶ παρακαλεῖσαι,
[rather] you to freely forgive and to comfort,
μᾶλλον τῇ περισσotepα λυγῇ καταποθῇ ὁ τοι-
lest by the more abundant grief should be swallowed the such
ουτος. ⁸ Διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς
one. Wherefore I entreat you to publicly confirm to
αὐτὸν ἀγάπην. ⁹ Εἰς τούτου γὰρ καὶ ἐγράψα,
him love. In order to this for also I wrote,
ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα
so that I might know the proof of you, if to all things
ὀβηκοὶ ἐστε. ¹⁰ Ὅτι δὲ τι χαρίζεσθε, καὶ
obedient you are. To whom but anything you freely forgive, also
ἐγὼ· καὶ γὰρ ἐγὼ ὁ κεχαρισμαι, εἰ τι κεχα-
I, even for I what have freely forgiven, if anything I have
ρισμαι, δι' ὑμᾶς, ἐν προσώπῳ Χριστοῦ·
freely forgiven, on account of you, in presence of Anointed;
¹¹ ἵνα μὴ πλεονεκτῆθωμεν ὑπο τοῦ στανά· οὐ
that not we should be overreached by the adversary; not
γὰρ αὐτοῦ το νοήματα ἀγνοοῦμεν.
for of him the devices we are ignorant.
¹² Ἐλθὼν δὲ εἰς τὴν Τρωαδα εἰς το εὐαγγέλιον
Having come but to the Troas for the glad tidings
τοῦ Χριστοῦ, καὶ θύρας μοι ἀνεφγμενης ἐν
of the Anointed, and a door to me having been opened by
κυρίῳ, οὐκ ἐσχῆκα ἀνεῖν τῷ πνεύματι μου, τῷ
Lord, not I had rest in the spirit of me, by the

3 I wrote also this very thing, that coming; I might not have sorrow from those by whom I ought to rejoice; I having confidence in you all, That my Joy is the joy of you all.

4 For out of Much Affliction and Distress of Heart I wrote to you through many Tears; I not that you should be grieved, but that you might know the Love which I have more abundantly towards you.

5 But if any one has caused grief, he has not grieved Me, except from a part; that I may not overcharge you all.

6 Sufficient for such a person is this PUNISHMENT, which was inflicted by the MAJORITY.

7 So that, ON THE OTHER HAND, you ought to forgive and comfort him, lest such an one should be overwhelmed by EXCESSIVE Sorrow.

8 Wherefore, I entreat you publicly to confirm your Love towards him.

9 Besides, I wrote for this purpose also, that I might know the PROOF of you, whether you are I obedient in all things.

10 But to whom you freely forgive any thing, I do also; for indeed, what I have forgiven, if I have forgiven any thing, is on your account, in the presence of Christ;

11 that we may not be overreached by the ADVERSARY; for we are not ignorant of His DEVICES.

12 But I having come to TROAS in order to preach the GLAD TIDINGS of the ANOINTED, and a Door having been opened to me by the Lord; I had no Rest in my SPIRIT, because I

* VATICAN MANUSCRIPT.—8. to you—omit.

7. rather—omit.

† 2. 2 Cor. xii. 21.

† 2. 2 Cor. vii. 16; viii. 22; Gal. v. 10.

† 5. 1 Cor. v. 1.

† 5. Gal. iv. 12.

† 4. 2 Cor. vii. 8, 9, 12.

† 1. 1. 1 Cor. v. 1.

† 9. 2 Cor. vii. 15; x. 4.

† 10. 1 Cor. v. 4, 5; 1 Tim. v. 20.

† 7. Gal.

† 12. 2 Cor. vii. 8, 9.

† 12. Acta xvi. 8; xx. 6.

† 12. 1 Cor. xvi. 9.

μη ευρισκω με ΤΙΤΟΝ ΤΟΝ ΑΔΕΛΦΟΝ ΜΟΥ. ¹³ ΑΛΛΑ
not I find me TITUS the brother of me; but

ΑΠΟΤΑΞΑΜΕΝΟΙΣ ΑΥΤΟΙΣ, ΕΞΗΛΘΟΝ ΕΙΣ ΜΑΚΕΔΟΝΙΑΝ.
having bade farewell to them, I went forth into Macedonia.

¹⁴ Τῇ ΔΕ ΘΕῷ ΧΑΡΙΣ Τῇ ΠΑΝΤΟΤΕ ΘΡΙΑΜΒΕΥΟΝΤΙ
To the but God thanks to that always leading to triumph

ἡΜΑΣ ΕΝ Τῇ ΧΡΙΣΤῇ, ΚΑΙ ΤΗΝ ΟΣΜΗΝ ΤΗΣ ΓΝΩΣΕΩΣ
us in the Anointed, and the odor of the knowledge

αὐτοῦ ΦΑΝΕΡΟΥΝΤΙ ΔΙ' ἡΜΩΝ ΕΝ ΠΑΝΤΙ ΤΟΠῳ.
of himself is manifesting through us in every place.

¹⁵ ὍΤΙ ΧΡΙΣΤΟΥ ΕΥΩΔΙΑ ΕΣΜΕΝ Τῇ ΘΕῷ ΕΝ ΤΟΙΣ
That of Anointed a sweet odor we are to the God in those

σωζομένοις ΚΑΙ ΕΝ ΤΟΙΣ ΑΠΟΛΛΥΜΕΝΟΙΣ. ¹⁶ Οἷς
being saved and in those perishing; to these

ΜΕΝ, ΟΣΜΗ ΘΑΝΑΤΟΥ ΕΙΣ ΘΑΝΑΤΟΝ. Οἷς ΔΕ, ΟΣΜΗ
indeed, an odor of death into death; to those but, an odor

ζωῆς ΕΙΣ ΖΩΗΝ. ΚΑΙ ΠΡΟΣ ΤΑΥΤΑ ΤΙΣ ΙΚΑΝΟΣ;
of life into life. And for these things who sufficient?

¹⁷ Οὐ ΓΑΡ ΕΣΜΕΝ ὡς οἱ ΠΟΛΛΟΙ, ΚΑΠΗΛΕΥΟΝΤΕΣ
Not for we are like the many, adulterating

ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ. ΑΛΛ' ὡς εἰλικρινείας, ΑΛΛ'
the word of the God; but as from sincerity, but

ὡς ΕΚ ΘΕΟΥ, ΚΑΤΕΝΩΠΙΟΝ * [ΤΟΥ] ΘΕΟΥ, ΕΝ ΧΡΙΣ-
as from God, in presence [of the] God, in Anointed

Τῷ ΛΑΛΟΥΜΕΝ. ΚΕΦ. γ'. 3. ¹ ΑΡΧΟΜΕΘΑ ΠΑΛΙΝ
we speak. Do we begin again

ἑΑΥΤΟΥΣ ΣΥΝΙΣΤΑΝΕΙΝ; ἢ ΜΗ ΧΡΗΣΟΜΕΝ, ὡς ΤΙΝΕΣ,
ourselves to commend? or not we need, as some,

ΣΥΣΤΑΤΙΚΩΝ ΕΠΙΣΤΟΛΩΝ ΠΡΟΣ ὑΜΑΣ, ἢ ΕΞ ὑΜΩΝ
of recommendation letters to you, or from you.

* [ΣΥΣΤΑΤΙΚΩΝ.] ² Ἡ ΕΠΙΣΤΟΛΗ ἡΜΩΝ ὑΜΕΙΣ
[of recommendation?] The letter of us you

ΕΣΤΕ, ΕΓΓΕΓΡΑΜΜΕΝΗ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ἡΜΩΝ,
are, having been written in the hearts of you,

ΓΙΝΩΣΚΟΜΕΝΗ ΚΑΙ ΑΝΑΓΙΝΩΣΚΟΜΕΝΗ ὑΠΟ ΠΑΝΤΩΝ
being known and being read by all

ΑΝΘΡΩΠΩΝ. ³ ΦΑΝΕΡΟΥΜΕΝΟΙ, ὅΤΙ ΕΣΤΕ ΕΠΙΣΤΟΛΗ
men; being manifest, that you are a letter

ΧΡΙΣΤΟΥ ΔΙΑΚΟΝΗΘΕΙΣΑ ὑΦ' ἡΜΩΝ, ΕΓΓΕΓΡΑΜΜΕΝΗ
of Anointed having been ministered by us, having been written

Οὐ ΜΕΛΑΝΙ, ΑΛΛΑ ΠΝΕΥΜΑΤΙ ΘΕΟΥ ΖΩΝΤΟΣ, ΟὐΚ ΕΝ
not with ink, but by spirit of God living, not on

FOUND NOT TITUS MY BRO-
THIER;

¹³ BUT HAVING BID THEM
FAREWELL, I WENT FORTH INTO
MACEDONIA.

¹⁴ NOW, THANKS BE TO
THAT GOD, WHO ALWAYS
PLEADS US FORTH TO TRI-
UMPH WITH THE ANOINTED
ONE, AND WHO DIFFUSES BY
US THE FRAGRANCE OF THE
KNOWLEDGE OF HIM, IN
EVERY PLACE.

¹⁵ BECAUSE WE ARE A
SWEET ODOR OF CHRIST TO
GOD; AMONG THOSE WHO
ARE BEING SAVED, AND
AMONG THOSE WHO ARE
PERISHING;

¹⁶ & TO THESE, INDEED, AN
ODOR OF DEATH TO DEATH,
AND TO THOSE, AN ODOR OF
LIFE TO LIFE; AND & FOR
THESE THINGS WHO IS QUALI-
FIED?

¹⁷ FOR WE ARE NOT LIKE
THE MANY, & TRAFFICKING
THE WORD OF GOD; BUT
REALLY & FROM SINCERITY,
AND AS FROM GOD, IN THE
PRESENCE OF GOD, WE SPEAK
CONCERNING CHRIST.

CHAPTER III.

¹ & ARE WE BEGINNING
AGAIN TO RECOMMEND OUR-
SELVES? OR DO WE REQUIRE,
AS SOME, & RECOMMENDA-
TORY LETTERS TO YOU, OR FROM
YOU?

² & YOU ARE OUR LETTER,
(WRITTEN ON OUR HEARTS,) KNOWN
AND BEING READ BY ALL MEN;

³ IT BEING PLAINLY DE-
CLARED THAT YOU ARE A LET-
TER OF CHRIST & DELIVERED BY
US, & WRITTEN NOT WITH
INK, BUT WITH THE SPIRIT OF
THE LIVING GOD, & NOT ON
STONE-TABLETS, BUT & ON

* VATICAN MANUSCRIPT.—17. of this—omit.
and written.

1. of recommendation—omit.

3.

+ 14. An allusion to the custom of the victorious generals, who, in their triumphal processions, carried some of their relations with them in their chariot. The streets through which the processions passed were strewn with flowers, and as Plutarch tells us, the streets were full of incense. + 17. or sophisticating this word of God; referring to the practice of vintners, who adulterate their wines. Dr. Bentley paraphrases it thus,—"which adulterate and negotiate the word of God for their own lucre and advantage."

§ 15. 1 Cor. i. 18. § 15. 2 Cor. iv. 2. § 16. Luke ii. 33; John ix. 30; 1 Pet. ii. 7. 8. § 17. 1 Cor. xv. 10; 2 Cor. iii. 5, 6. § 17. 2 Cor. iv. 2; xl. 13; 2 Pet. ii. 3. § 17. 2 Cor. i. 13; iv. 2. § 1. 2 Cor. v. 13; x. 8, 12; xii. 11. § 1. Acts xviii. 27. § 2. 1 Cor. ix. 2. § 3. 1 Cor. iii. 6. § 3. Exod. xxiv. 13; xxxiv. 1. § 3. Psa. xl. 8; Jer. xxxi. 33; Ezek. xl. 10; xxxvi. 26; Heb. viii. 10.

πλαξι λιθιναις, αλλα εν πλαξι καρδιας σαρκιναις.
tablets of stones, but on tablets of hearts fleshly.

⁴ Πειποιθησιν δε τοιαυτην εχομεν δια του Χρισ-
Confidence but such we have through the Anointed

του προς τον θεον· ⁵ ουχι οτι ικανοι εσμεν αφ'
towards the God; not because sufficient we are from

εαυτων, λογισασθαι τι, ως εξ εαυτων, αλλ'
ourselves, to reason anything, as from ourselves, but

η ικανοτης ημων εκ του θεου· ⁶ ος και ικανωσεν
the sufficiency of us from of the God; who also qualified

ημας διακονους καινης διαθηκης, ου γραμματος,
us servants of a new covenant, not of letter,

αλλα πνευματος· το γαρ γραμμα αποκτεινει,
but of spirit; the for letter kills,

το δε πνευμα ζωοποιει. ⁷ Ει δε η διακονια του
the but spirit gives life. If but the service of the

θανατου εν γραμμασιν, εντετυπωμενη * [εν]
death in letters, having been engraved [in]

λιθους, εγενηθη εν δοξη, ωστε μη δυνασθαι
stones, was made in glory, so that not to be able

ατενισαι τους υιους Ισραηλ εις το προσωπα
to look steadily the sons of Israel into the face

Μωυσεως, δια την δοξαν του προσωπου αυτου,
of Moses, on account of the glory of the face of him,

την καταργουμενην· ⁸ πως ουχι μαλλον η δια-
that passing away; how not rather the ser-

κονια του πνευματος εσται εν δοξη; ⁹ Ει γαρ η
vices of the spirit shall be in glory? If for the

διακονια της κατακρισεως, δοξα· πολλω μαλλον
service of the condemnation, glory; much more

επιστινεται η διακονια της δικαιοσυνης εν δοξη.
abounds the service of the righteousness in glory.

¹⁰ Και γαρ ου δεδοξασται το δεδοξασμενον εν
Even for not has been glorified that having been glorified in

τουτω τω μερει, ενεκεν της υπερβαλλουσης
this the respect, on account of the surpassing

δοξης. ¹¹ Ει γαρ το καταργουμενον, δια
glory. If for that is being annulled, through

δοξης· πολλω μαλλον το μενον, εν δοξη.
glory; by much more that remaining, in glory.

¹² Εχοντες ουν τοιαυτην ελπιδα, πολλη παρ-
Having therefore such a hope, much free-

θησια χρωμεθα· ¹³ και ου, καθαπερ Μωυσεως
dum we use; and not, as Moses

ετιθει καλυμμα επι το προσωπον εαυτου, προς
placed a veil on the face of himself, for

το μη ατενισαι τους υιους Ισραηλ εις το τελος
the not to gaze intently the sons of Israel to the end

του καταργουμενου. ¹⁴ (Αλλ' επωρωθη τα
of that passing away. (But were blinded the

fleshly Tablets of the Heart.

⁴ And such Confidence towards God we have through the ANOINTED;

⁵ [not] That we are qualified of ourselves to reason any thing as from our

selves, but our QUALIFICATION is from God;

⁶ who also qualified us to be [servants of a] New Covenant; not [of] the

Letter, but of the Spirit; for [the] LETTER kills, [but] the SPIRIT makes

alive.

⁷ Now, if [the] DISPENSATION of DEATH, [en]-graved in Letters on

Stones, was attended with Glory, [so] that the sons of Israel were unable to

look steadily into the FACE of Moses, because of

THE BRIGHTNESS of his COUNTERNANCE;—which [dispensation] is PASSING

AWAY;—

⁸ How, rather, shall not the [DISPENSATION] of the SPIRIT be attended

with Glory?

⁹ For if the MINISTRY of CONDEMNATION be Glory, much more does the

MINISTRY [of] RIGHTEOUSNESS abound in Glory.

¹⁰ For even that having been glorified has not been glorified in this respect, on account of the SURPASSING

Glory.

¹¹ For if THAT is BEING ANNULLED through Glory, far superior is this

MAINTAINING in Glory.

¹² Having therefore such a Persuasion, [we] exercise much Confidence;

¹³ and are not like Moses, [who] put a Veil over his

FACE, for the sons of Israel not to GAZE INTENTLY to [the] END of

THAT BEING ABOLISHED.

* VATICAN MANUSCRIPT.—7. IN—omit.

1 5. John xv. 5; 3 Cor. II. 16. 1 5. 1 Cor. xv. 10; Phil. II. 10. 6. 2 Cor. v. 14; Eph. III. 7; Col. I. 25, 29; 1 Tim. I. 11, 13; 2 Tim. I. 11. 1 6. Jer. xxxi. 31; Matt. xxvi. 28; Heb. viii. 6, 8. 1 6. Rom. II. 27, 29; vii. 6. 1 6. Rom. xii. 20; iv. 15; vii. 9—11; Gal. III. 10. 1 6. John vi. 63; Rom. viii. 2. 1 7. Exod. xxxiv. 1, 28; Deut. x. 1. 1 7. Exod. xxxiv. 29, 30, 35. 1 7. Rom. vii. 12. 1 8. Gal. xxi. 23, 26. 1 9. Rom. I. 17; III. 21. 1 12. 3 Cor. vii. 4; Eph. vi. 16. 1 13. Exod. xxxiv. 23. 1 13. Rom. x. 4; Gal. III. 23.

νοήματα αὐτῶν· ἀχρι γὰρ τῆς σήμερον τὸ αὐτὸ
misde of them; till for the to-day the same
 καλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιας διαθη-
veil on the reading of the old covenant,
 κης, μένει, μὴ ἀνακαλυπτομενον, ὅτι ἐν Χριστῷ
remains, not being discovered, because by Anointed
 καταργεῖται· ¹⁵ ἀλλ' ἕως σήμερον, ἡνίκα ἀνα-
it is taken away; but till to-day, when is
 γινώσκειται Μωϋσῆς, καλυμμα ἐπὶ τὴν καρδίαν
read Moses, a veil on the heart
 αὐτῶν κεῖται. ¹⁵ Ἡνίκα δ' ἀν ἐπιστρέψῃ πρὸς
of them lies. When but it may turn to
 κυρίον, περιαιρεῖται τὸ καλυμμα. ¹⁷ Ὁ δὲ κυρίος
Lord, is taken from around the veil. The but Lord
 τὸ πνεῦμα ἐστίν· οὐ δὲ τὸ πνεῦμα κυρίου
the spirit is; where and the spirit of Lord
 * [ἐκεῖ] ἐλευθερία.) ¹⁸ Ἡμεῖς δὲ πάντες ἀνα-
[there] freedom.) We but all having
 κεκαλυμμένῃ προσώπῳ τὴν δόξαν κυρίου κατο-
been unveiled in a face the glory of Lord behold-
 οῦμεν, τὴν αὐτὴν εἰκὼνα μεταμορφουμεθα
ing as in a mirror, the same image we are transformed
 ἀπο δόξης εἰς δόξαν, καθάπερ ἀπο κυρίου πνευ-
from glory to glory, even as from Lord of
 ματος ΚΕΦ. Δ'. 4. ¹ Διὰ τοῦτο ἐχόντες τὴν
spirit. On account of this having the
 διακονίαν ταυτην, καθὼς ἐλεηθήμεν, οὐκ ἐκκα-
service this, even as we received mercy, not we
 κρυμμέν· ² ἀλλ' ἀπεικάμεθα τὰ κρυπτά τῆς αἰσ-
fant; but we refused the secrets of the shame,
 χυνης, μὴ περιπατοῦντες ἐν ψαυουργίᾳ, μηδὲ
not walking in craftiness, nor
 δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ φανε-
lifying the word of the God, but by the manifes-
 ρώσει τῆς ἀληθείας συνιστῶντες ἑαυτοὺς πρὸς
tation of the truth recommending ourselves to
 πᾶσαν συνείδησιν ἀνθρώπων, ἐνώπιον τοῦ θεοῦ.
every conscience of men, in presence of the God.
³ Εἰ δὲ καὶ ἐστὶ κεκαλυμμενον τὸ εὐαγγέλιον
If but even it is having been veiled the glad tidings
 ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμε-
of us, among those being destroyed it is having been
 νον· ⁴ ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτυφ-
veiled; in whom the God of the age this blinded
 λωσε τὰ νοήματα τῶν ἀπιστῶν, εἰς τὸ μὴ
the minds of the unbelieving ones, in order that not
 αἰγασαὶ τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς
to see distinctly the effulgence of the glad tidings of the
 δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ.
glory of the Anointed one, who is an image of the God.

14 (But †their MINDS were obtuse; for to THIS DAY, the SAME Veil remains over the READING of the OLD COVENANT; and discovering That it is taken away by Christ;

15 but, even to THIS day, when MOSES is read, a Veil lies on their HEART.

16 But †when it shall turn to the Lord, †the VEIL will be taken from around it.

17 And †the LORD is the SPIRIT; and where the SPIRIT of the Lord is, there is Freedom.)

18 But we all beholding †the GLORY of the Lord in a Face Unveiled, †are transformed into the SAME Likeness, from GLORY to GLORY, as from the Lord, the Spirit.

CHAPTER IV.

1 Therefore, having †this MINISTRY, even as we received Mercy, we faint not;

2 but have repudiated the SECRET things of SHAME; not walking in Craftiness, †nor falsifying the word of GOD; but, by the EXHIBITION of the TRUTH, †approving ourselves to Every Human Conscience in the sight of GOD.

3 (But if, indeed, our GLAD TIDINGS be veiled, †they have been veiled to FOLK who are PERISHING;

4 to those UNBELIEVERS, whose MINDS the GOD of this AGE blinded, in order that they might not see clearly the EFFULGENCE of the GLAD TIDINGS of the GLORY of the ANOINTED one, †who is the Likeness of GOD.)

* VATICAN MANUSCRIPT.—17. there—omit.

† 14. Isa. vi. 10; Matt. xiii. 11, 14; John xii. 40; Acts xxviii. 20; Rom. xi. 7, 8, 23; 2 Cor. iv. 4. † 16. Exod. xxxiv. 34; Rom. xi. 23, 26. † 16. Isa. xiv. 7. † 17. ver. 6; 1 Cor. xv. 43. † 18. 2 Cor. iv. 4, 6; 1 Tim. i. 11. † 18. Rom. viii. 29; 1 Cor. xv. 43; Col. iii. 10. † 1. 2 Cor. iii. 6. † 2. 2 Cor. ii. 17; 1 Thess. ii. 3, 5. † 3. 2 Cor. v. 11; vi. 4. † 3. 1 Cor. i. 18; 2 Cor. ii. 15; 2 Thess. ii. 10. † 4. John i. 18; xii. 45; xiv. 9; Phil. ii. 6; Col. i. 15; Heb. i. 3.

Ἐν γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν
 Not for ourselves we proclaim, but Anointed
 Ἰησοῦν κυρίον· ἑαυτοὺς δὲ, δούλους ὑμῶν διὰ
 Jesus a Lord; ourselves and, slaves of you through
 Ἰησοῦν. Ὅτι ὁ θεὸς ὁ εἰπὼν ἐκ σκοτῶν
 Jesus. Because the God that commanding out of darkness
 φῶς λαμβάνει, ὃς ἐλάμψεν ἐν ταῖς καρδίαις ἡμῶν,
 Light to shine, who shines in the hearts of us,
 πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ
 for illumination of the knowledge of the glory of the God
 ἐν πρόσωπῳ * [Ἰησοῦ] Χριστοῦ. Ἐχομεν δὲ
 in face [of Jesus] Anointed. We have but
 τὸν θησαυρὸν τούτων ἐν ὀσφράκινῳ σκευῶν,
 the treasure this in earthen vessels,
 ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ θεοῦ,
 so that the superabounding of the power may be of the God,
 καὶ μὴ ἐξ ἡμῶν. Ἐν παντὶ θλιβομενοί, ἀλλ' οὐ
 and not out of us; in everything being afflicted, but not
 στενοχωρουμενοί· ἀπορούμενοι, ἀλλ' οὐκ ἐξα-
 being estraitened; being perplexed, but not being
 πορούμενοι. Ὁ δὲ διακομενοί, ἀλλ' οὐκ εγκαταλεί-
 in despair, being persecuted, but not being forsaken;
 πομενοί· καταβαλλομενοί, ἀλλ' οὐκ ἀπολλυμέ-
 being cast down, but not being de-
 νοί. Ὅτι πάντοτε τὴν νεκρώσιν τοῦ Ἰησοῦ ἐν τῷ
 troied; always the putting to death of the Jesus in the
 σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ
 body bearing about, that also the life of the Jesus
 ἐν τῷ σώματι ἡμῶν φανερωθῇ. Ἄει γὰρ
 in the body of you may be manifested. Always for
 ἡμεῖς οἱ ζῶντες, εἰς θάνατον παραδιδόμεθα διὰ
 we the living, to death are delivered because of
 Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν
 Jesus, that also the life of the Jesus may be manifested in
 τῇ θνητῇ σαρκὶ ἡμῶν. Ὅτι ὁ θάνατος ἐν
 the mortal flesh of us. So that the death in
 ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. Ἐχόντες
 we works, the but life in you. Having
 δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ
 but the same spirit of the faith, according to that
 γεγραμμένον· Ἐπίστευσά, διὸ ἐλάλησα· καὶ
 having been written: I believed, therefore I spoke; also
 ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν. Ἐἰδο-
 we believe, therefore and we speak; know-
 ρες, ὅτι ὁ ἐγεῖρας τὸν * [κύριον] Ἰησοῦν, καὶ
 ing, that the one raising up the [Lord] Jesus, also
 ὑμᾶς διὰ Ἰησοῦ ἐγείρει, καὶ παραστήσει σὺν
 us through Jesus will raise up, and will present with
 ὑμῖν. Ὅτι τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις
 you. The for all things on account of you, that the favor

6 † For we do not pro-
 claim Ourselves, but the
 Anointed Jesus, as Lord;
 and ourselves † your bond-
 servants on account of
 Jesus.

6 Because THAT GOD
 † who COMMANDED the
 LIGHT to shine out of
 darkness, † shone into our
 HEARTS for illuminating
 with the KNOWLEDGE of
 the GLORY of GOD in the
 face of Jesus Christ.

7 But we have this
 TREASURE in † Earthen
 Vessels, in order † that
 the EXCELLENCE of the
 POWER may be of GOD,
 and not from us;

8 † being afflicted in
 every thing, but not dis-
 tressed; being perplexed,
 but not in despair;

9 being persecuted, but
 not deserted; being thrown
 down, but not destroyed;

10 † always carrying
 about in the BODY, the
 dying state of JESUS,
 † that the LIFE of JESUS
 may also be manifested
 in our BODY.

11 For we who are LIV-
 ING are always delivered
 up to Death for account
 of Jesus; in order that the
 LIFE of JESUS also may be
 manifested in our MORTAL
 Flesh;

12 so that DEATH is
 working in us, but LIFE in
 you.

13 But having † the
 SAME Spirit of FAITH, ac-
 cording to that HAVING
 BEEN WRITTEN; † "I be-
 lieved, therefore I spoke;"
 we also believe, and there-
 fore we speak;

14 knowing That † he
 who RAISED UP JESUS,
 will also raise Us up * with
 Jesus, and will present us
 with you.

15 For † ALL these things
 are on your account, † that

* VATICAN MANUSCRIPT.—6. Jesus—omit.

14. LORD—omit.

14. with.

† 5. 1 Cor. i. 12, 23; x. 33.

† 5. 1 Cor. ix. 10; 2 Cor. i. 24.

† 6. Gen. i. 2.

† 6. 2 Pet. i. 19.

† 7. 2 Cor. v. 1.

† 7. 1 Cor. ii. 6; 2 Cor. xii. 9.

† 8. 2 Cor.

vii. 5. † 10. 1 Cor. xv. 31; 2 Cor. i. 5—9.

Gal. vi. 17; Phil. iii. 10.

† 10. Rom. viii.

17; 2 Tim. ii. 11, 13; 1 Pet. iv. 14.

† 11. Rom. viii. 34.

† 12. Rom. i. 12; 2 Pet. i. 1

† 11. 1 Pet. xvi. 10.

† 14. Rom. viii. 11; 1 Cor. vi. 14.

† 15. Col. i. 24; 2 Tim. ii. 2

† 12. 1 Cor. i. 11; viii. 19; ix. 11, 13.

πλεονασασα δια των πλειονων, την ευχαριστιαν
 having abounded through the many, the thanksgiving
 περισσευση εις την δοξαν του Θεου. ¹⁶ Διο
 might superabound to the glory of the God. Wherefore
 ουκ εκκακουμεν· αλλ' ει και δ εξω ημων ανθρω-
 not we faint; but if even the outward of us man
 πως διαφθειρεται, αλλ' δ εσωθεν ανακαινιζονται
 is wasted, yet the inward is renewed.
 ημερα και ημερα. ¹⁷ Το γαρ παραυτικα ελαφ-
 by day and by day. The for momentary light-
 ρον της θλιψεως * [ημων.] καθ' υπερβολην εις
 ness of the affliction [of us] according to an exceeding on
 υπερβολην αιωνιον βαρος δοξης καταργαζεται
 an exceeding age-lasting weight of glory works out
 ημιν. ¹⁸ μη σκοπουντων ημων τα βλεπομενα,
 for us; not looking of us the things being seen,
 αλλα τα μη βλεπομενα· τα γαρ βλεπομενα,
 but the things not being seen, the things for being seen,
 προσκαιρα· τα δε μη βλεπομενα, αιωνια.
 transient things; the things but not being seen, age-lasting things.
 ΚΕΦ. ε'. δ. ¹ Οϊζαμεν γαρ, οτι, εαν η επι-
 We know for, that, if the earthly
 γειος ημων οικια του σκητους καταλυθη, οικο-
 of us house of the tent should be taken down, a build-
 δομην εκ θεου εχομεν, οικιαν αχειροποιητον,
 ing from God we have, a house not made by hands,
 αιωνιον, εν τοις ουρανοις. ² Και γαρ εν τούτῳ
 age-lasting, in the heavens. Even for in this
 στεναζομεν, το οικητηριον ημων το εξ ουρανου
 we groan, the abode of us that from heaven
 επενδυσασθαι επιποδουντες. ³ Ειγε και ενδυ-
 to be invested earnestly desiring. If at least and having
 σαμενοι, ου γυμνοι εϋρεθησομεθα. ⁴ Και γαρ
 been invested, not naked once we shall be found. Indeed for
 οντες εν τῷ σκηνει στεναζομεν βαρουμενοι
 those being in the tent groan being oppressed;
 ὅτι ὃν οὐ θελομεν εκδυσασθαι, ἀλλ' επενδυ-
 in which not we wish to be unclothed, but to be in-
 σασθαι, ἵνα καταποθῇ το θνητον ὑπο της
 vested, that may be swallowed up the mortal by the
 ζωῆς. ⁵ Ὁ δε καταργασαμενος ἡμας εἰς αὐτο
 life. The and one having worked out us for same
 τωτο, θεος· ὁ * [καὶ] δους ἡμῖν τὸν ἀρραβωνα
 this, God; that [also] having given to us the pledge
 τοῦ πνεύματος. ⁶ Θαρρουντες οὖν παντοτε, καὶ
 of the spirit. Being confident therefore always, and
 ειδυτες, οτι ενδημουντες εν τῷ σωματι, εκδη-
 knowing, that being at home in the body, we are

the abounding FAVOR may overflow, through the THANKSGIVING of MANY, to the GLORY of GOD.

¹⁶ Wherefore, we faint not; but even if our OUTWARD Man is wasted, yet * our INNER man is renewed Day by Day.

¹⁷ Besides, the MOMENTARY LIGHTNESS of the AFFLICTION, works out for us an excessively exceeding eternal Weight of Glory;

¹⁸ If we aiming not at the THINGS which are SEEN, but at the THINGS which are not SEEN; for the THINGS which are SEEN are temporary, but the THINGS which are not SEEN are eternal.

CHAPTER V.

¹ For we know, That if the TENT of our; EARTHLY Dwelling be taken down, we have a Building from God, a House not made by hands, eternal, in the HEAVENS.

² For indeed, in this if we are groaning, earnestly desiring to be invested with THAT HABITATION of ours which is from Heaven;

³ and surely, having been invested, we shall not be found destitute.

⁴ For, indeed, THOSE BEING in the TENT are groaning, being oppressed; in which we desire not to be divested, but; invested, that the MORTAL may be absorbed by LIFE.

⁵ Now HE who has REDEEMED us for this same thing is THAT God who; has GIVEN to us the PLEDGE of the SPIRIT.

⁶ Therefore, being always confident, and know- ing That being at home in the BODY, we are from

* VATICAN MANUSCRIPT.—16. our INNER.

17. of us—ομή.

5. also—ομή.

† 16. Rom. vii. 22; Eph. iii. 16; Col. iii. 10; 1 Pet. iii. 4.

† 17. Matt. v. 12; Rom.

viii. 18; 1 Pet. i. 2, 6; v. 10. † 18. Rom. viii. 24; 2 Cor. v. 7; Heb. xi. 1.

iv. 13; 2 Cor. iv. 7; 2 Pet. i. 13, 14. † 2. Rom. viii. 23.

5. & Rom. viii. 23; 2 Cor. i. 22; Eph. i. 14; iv. 30.

† 1. J. b

† 4. 1 Cor. xv. 52, 54

μουσιν απο του κυριου· ⁷(δια πιστεως γαρ
from home from the Lord; (by means of faith for
περιπατομεν, ου δια ειδους·) ⁸ θαρρουμεν
we are walking, not by means of sight;) we are confident

δε, και ευδοκουμεν μαλλον εκδημησαι εκ του
but, also we are well-pleased rather to be from home out of the
σωματος, και ενδημησαι προς τον κυριον· ⁹διο
body, and to be at home with the Lord, wherefore

και φιλοτιμουμεθα, ειτε ενδημουντες, ειτε
also we are very ambitious, whether being at home, or

εκδημουντες, ευαρεστοι αυτω ειναι. ¹⁰Τους
being from home, well-pleasing to him to be. The

γαρ παντας ημας φανερωθηναι δει εμπροσ-
for all us to appear it is necessary before

θεν του βηματος του Χριστου, ινα κομισηται
of the tribunal of the Anointed, that may receive

εκαστη τα δια του σωματος, προς αετι-
each one the things through the body, according to what was

ραξεν, ειτε αγαθον, ειτε κακον.
performed, whether good, or bad.

¹¹Ειδότες ουν του φοβου του κυριου, ανθρω-
Knowing therefore the fear of the Lord, men

πους πειδομεν, θεω δε πεφανερωμεθα· ελπιζο-
we persuade, to God but we have been manifested; I hope

δε και εν ταις συνειδητεσιν υμων πεφανερωσθαι.
and also in the consciences of you to have been manifested.

¹²Ου * [γαρ] παλιν εαυτους συνιστανομεν υμιν,
Not [for] again ourselves do we recommend to you,

αλλα αφορμην διδοντες υμιν καυχηματος υπερ
but opportunity giving to you of boasting on

ημων· ινα εχητε προς τους εν προσωπη καυχω-
of us; that you may have for those in face boasting,

μενους, και ου καρδια. ¹³Ειτε γαρ εξεστημεν,
and no in heart. Even; for we are besides ourselves,

υπερ· ειτε σωφρονουμεν, υμιν. ¹⁴Η γαρ αγα-
to God; and if we are of sound mind, to you. The for love

πη του Χριστου συνεχει ημας, ¹⁵κριναντας
of the Anointed constrains us, having judged

τουτο, οτι ει εις υπερ παντων απεθανεν ara-
this, that if one on behalf of all died, then

οι παντες απεθανον· και υπερ παντων απεθα-
they all died; and on behalf of all he died,

νεν, ινα οι ζωντες μηκει εαυτοις ζωσιν, αλλα
that the living no longer to themselves should live, but

τω υπερ αυτων αποθανοντι και εγερθεντι.
to him on behalf of them having died and having been raised up.

home, away from the LORD;

⁷ (for we are walking by Faith, not by Sight;)

⁸ but we are confident, and we well-pleased rather to be separated from the body, and to be at home with the LORD.

⁹ And therefore we are very ambitious, whether being at home, or being from home, to be acceptable to him

¹⁰ † For we must ALL appear before the TRIBUNAL of the ANOINTED; † so that each one may receive the THINGS through the BODY, according to what was performed, whether good or bad.

¹¹ Knowing therefore the † TERROR of the LORD, we are persuading Men; † but we have been manifested to God; and I hope we have been made manifest also in your CONSCIENCES.

¹² We are not † recommending Ourselves again to you, but are giving you an Opportunity of boasting on our behalf; that you may have something for THOSE who are BOASTING in Appearance, but not in Heart.

¹³ For even if we were besides ourselves, it was for God; and if we are of sound mind, it is for you.

¹⁴ For the LOVE of the ANOINTED one constrains us,

¹⁵ judging this, That † if one died on behalf of all, then they ALL died; and † that he died on behalf of all, in order that the LIVING might no longer live for Themselves, but for HIM who DIED and rose again on their behalf.

* VATICAN MANUSCRIPT.—12. For—omit.

† 7. Rom. viii. 24, 25; 3 Cor. iv. 18. † 8. Phil. i. 23. † 10. Rom. xiv. 10.
; 13. Rom. ii. 6; Gal. vi. 7; Eph. vi. 8; Col. iii. 24, 25; Rev. xxii. 13. † 11. Job xxxi.
2; Heb. x. 31; Jud. 23. † 11. 3 Cor. iv. 2. † 12. 3 Cor. iii. 1. † 13. Rom.
v. 14. † 14. Rom. vi. 11, 13; xiv. 7, 8; 1 Cor. vi. 19; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2.

15 Ὅστε ἡμεῖς ἀπο τοῦ νῦν οὐδεὶς οἶδαμεν κατὰ
So that we from the now no one know according to
σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα
flesh; if and even we knew according to flesh
Χριστοῦ, ἀλλὰ νῦν οὐκεὶ γινώσκομεν. 17 Ὅσο
Anointed, but now no longer we know. So

τε εἰ τις ἐν Χριστῷ, καὶ νῦν κτίσις· τὰ ἀρχαία
that if any one in Anointed, new creation; the things old
παρηλθεν, ἰδοὺ, γέγονε καινὰ * [τὰ πάντα.]
passed away, lo, has become new [the all things.]

18 Τα δὲ πάντα ἐκ τοῦ θεοῦ, τοῦ καταλλάξαντος
The but all things out of the God, that one having reconciled
ἡμᾶς ἑαυτῷ διὰ * [Ἰησοῦ] Χριστοῦ, καὶ δόντος
us to himself through [Jesus] Anointed, and having given
ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς. 19 Ὅς
to us the service of the reconciliation. Namely

ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσει
that God was in Anointed a world reconciling
ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα
to himself, not reckoning to them the faults

αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς
of them, and having placed in us the word of the
καταλλαγῆς. 20 Ὑπὲρ Χριστοῦ οὖν πρεσβεύ
reconciliation. On behalf of Anointed therefore we are ambas
μεν, ὥς τοῦ θεοῦ παρακαλουντος δι' ἡμῶν
sadors, as if the God beseeching through us;

δεομεθα ὑπὲρ Χριστοῦ, καταλλαγήτε τῷ θεῷ.
we pray on behalf of Anointed, be you reconciled to the God.

21 Τὸν * [γὰρ] μὴ γνόντα ἁμαρτιαν, ὑπὲρ ἡμῶν
Him [for] not having known sin, on behalf of us
ἁμαρτιαν ἐποίησεν, ἵνα ἡμεῖς γινώμεθα δικαιο
sin was made, that we might become righteous

σύνη θεοῦ ἐν αὐτῷ. ΚΕΦ. 5'. 6. 1 Συμπε
ness of God in him. Working

ργουντες δὲ καὶ παρακαλοῦμεν, μὴ εἰς κενόν
together but also we exhort, not in vain

τῇ χάριτι τοῦ θεοῦ δεξασθαι ὑμᾶς. 2 (λέγει
the favor of the God to receive you; (he says

γὰρ· Καίρῳ δεκτῷ ἐπήκουσα σου καὶ ἐν ἡμέρῃ
for; In a season acceptable I listened to thee and in a day

σωτηρίας ἐβοήθησα σοί. Ἴδου, νῦν καιρὸς ευ
of salvation I helped thee. Lo, now a season well

16 So that far, from this time, respect: † No one on account of † Flesh; and even if we esteemed Christ on account of Flesh, yet now we no longer thus regard him.

17 For, if any one by † Christ, he is † a New Creation; † the OLD things have passed away; behold! they have become new.

18 But ALL things are from THAT God † who has RECONCILED us to himself through Jesus Christ, and has given to us the MINISTRY of the RECONCILIATION;

19 namely, That † GOD was by Christ reconciling the World to himself, not counting to them their OFFENCES; and has deposited with us the WORD of the RECONCILIATION.

20 On behalf of Christ, therefore, we are † ambassadors; as if GOD were inviting through us, we entreat, on behalf of Christ, —he you reconciled to GOD!

21 For † HIM who KNEW no Sin, he made † a Sin-offering on our behalf, † that for might become God's Righteousness in him.

CHAPTER VI.

1 And being also † laborers, we exhort † you not to receive the FAVOR of God in vain;

2 (for he says, † "In a Season acceptable, I listened to thee, and in a Day of Salvation I assisted thee." Behold now is a

* VATICAN MANUSCRIPT.—17. all things—omit.

18. Jesus—omit.

21. For—

† 16. or fleshly descent. See Rom. xi. 14, where Paul styles his countrymen his *flesh*. Since Christ had died on behalf of all, the salvation of both Jew and Gentile were alike precious.

† 21. There are many passages in the Old Testament; where *amartia, sin*, signifies a *sin-offering*. Hosea iv. 8, "They (the priests) eat up the sin (sin-offerings) of my people." In the New Testament, likewise, the word *sin* has the same signification. Heb. ix. 26, 28; xiii. 11.—*Macknight*.

† 16. Gal. v. 6. † 17. Gal. vi. 15. † 17. Eph. ii. 15; Rev. xxi. 5. † 18. Rom. v. 10; Eph. ii. 16; Col. i. 20. † 19. Rom. iii. 24, 25. † 20. Eph. vi. 20. † 21. Isa. lili. 6, 9, 17; Gal. iii. 13; 1 Pet. ii. 23, 24; 1 John iii. 5. † 21. Rom. i. 17; v. 10; x. 2. † 2. Isa. xlii. 8.

15 ὥστε ἡμεῖς ἀπο τοῦ νῦν οὐδεὶς οἶδαμεν κατὰ
So that we from the now no one know according to

σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα
flesh; if and even we knew according to flesh

Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν. 17 Ὁ
Anointed, but now no longer we know.

τε εἰ τις ἐν Χριστῷ, καὶ νῦν κτίσις· τὰ ἅπαντα
that if any one is Anointed, new creation; the things

παρῆλθεν, ἰδοὺ, γέγονε καινὰ * τὰ πάντα ἐ
passed away, lo, has become new things, all things

18 Τα δὲ πάντα ἐκ τοῦ θεοῦ, τοῦ ἑαυτοῦ ἀγαπᾶ
The but all things out of the God, the of himself loves

ἑαυτῷ διὰ * [Ἰησοῦ] Χριστοῦ. 19 Διὸ ἐξελ
us to himself through [Jesus] Christ. 19 Therefore come

εἰς μὴν τὴν διακονίαν τῆς ἀγάπης, λέγει
us in the service of the love, says

ὅτι θεὸς ἦν ἐν Χριστῷ, καὶ ἐκ τῆς κτῆσεως
that God was in Christ, and of the creature, says

ἑαυτῷ, μὴ λογιζομαι ἑαυτὸν πατέρα, καὶ
to himself, not reckon himself for a father, and

αὐτῶν, καὶ ἡμεῖς οὐκ ἐσμὲν υἱοὶ, λέγει
of them, and we are not sons, says

καταλλαγῇ. 20 Ὁ ἰσχυρὸς θεὸς, ὁ
reconciliation. 20 The mighty God, the

μεν, ὡς πατέρες, ἀγαπητοί, καθα
sadors, as fathers, beloved ones, let us

δεομεθα τοῦ καθαρισμοῦ τοῦ ὕδατος
we pray of the purification of the water

21 Τοῦ ἁγίου πνεύματος, ὅπως ἡμεῖς
of the Holy Spirit, that we may be

ἁμαρτίας, οὐδεὶς ἡμῶν ἠδίκη
iniquities, no one of us we in-

σιν, οὐδεὶς ἡμῶν ἐκλεονεκτή
injured, no one of us we defrauded.

22 Ὁ ἰσχυρὸς θεὸς, ὁ ἰσχυρὸς θεὸς, ὁ
mighty God, the mighty God, the

γὰρ ἐπεὶ λέγω, προεἶρηκα
for since I speak, before I said

23 ὡς ἡμῶν ἐστέ εἰς τὸ
as of us you are in order that

24 Πολλὴ μοι παρρη
Much with me boldness

25 καυχῶμαι ὑπὲρ ὑμῶν
I am boasting on behalf of you,

26 εἰς, ὑπερπερισσεύομαι
I am overflowing

27 ὡς ἡμῶν. 28 Καὶ γὰρ
as of us. Indeed for

29 ὡς ἡμῶν. 30 Καὶ γὰρ
as of us. Indeed for

31 ὡς ἡμῶν. 32 Καὶ γὰρ
as of us. Indeed for

33 ὡς ἡμῶν. 34 Καὶ γὰρ
as of us. Indeed for

35 ὡς ἡμῶν. 36 Καὶ γὰρ
as of us. Indeed for

37 ὡς ἡμῶν. 38 Καὶ γὰρ
as of us. Indeed for

39 ὡς ἡμῶν. 40 Καὶ γὰρ
as of us. Indeed for

16 ὡς ἡμῶν Light with
us, as of us

17 ὡς ἡμῶν Accord
us, as of us

18 ὡς ἡμῶν Unbe
us, as of us

19 ὡς ἡμῶν And What Conne
us, as of us

20 ὡς ἡμῶν God's Temple
us, as of us

21 ὡς ἡμῶν I am
us, as of us

22 ὡς ἡμῶν I will dwell among them,
us, as of us

23 ὡς ἡμῶν and I will be Their God,
us, as of us

24 ὡς ἡμῶν and I shall be to Me
us, as of us

25 ὡς ἡμῶν Wherefore, "depart
us, as of us

26 ὡς ἡμῶν "from the Midst of them,
us, as of us

27 ὡς ἡμῶν "and be separated," says
us, as of us

28 ὡς ἡμῶν the Lord, "and touch not
us, as of us

29 ὡς ἡμῶν "the impure; and I will
us, as of us

30 ὡς ἡμῶν "receive you,
us, as of us

31 ὡς ἡμῶν 18 "and I will be to
us, as of us

32 ὡς ἡμῶν "you for a Father, and
us, as of us

33 ὡς ἡμῶν "you shall be to Me for
us, as of us

34 ὡς ἡμῶν "Sons and Daughters, says
us, as of us

35 ὡς ἡμῶν "the Lord Almighty."
us, as of us

36 ὡς ἡμῶν CHAPTER VII.
us, as of us

37 ὡς ἡμῶν 1 Having, therefore,
us, as of us

38 ὡς ἡμῶν "These PROMISES, Be
us, as of us

39 ὡς ἡμῶν loved, let us purify our
us, as of us

40 ὡς ἡμῶν selves from all Pollution
us, as of us

41 ὡς ἡμῶν of Flesh and Spirit, per
us, as of us

42 ὡς ἡμῶν fecting Holiness in the
us, as of us

43 ὡς ἡμῶν Fear of God.
us, as of us

44 ὡς ἡμῶν 2 Receive us; "we have
us, as of us

45 ὡς ἡμῶν injured No one; we have
us, as of us

46 ὡς ἡμῶν corrupted No one; we
us, as of us

47 ὡς ἡμῶν have defrauded No one.
us, as of us

48 ὡς ἡμῶν 3 I speak not for Con
us, as of us

49 ὡς ἡμῶν demnation; "for I pre
us, as of us

50 ὡς ἡμῶν viously said, That it is in
us, as of us

51 ὡς ἡμῶν our HEARTS to DIS TO
us, as of us

52 ὡς ἡμῶν GETHER, and to live to
us, as of us

53 ὡς ἡμῶν gether.
us, as of us

54 ὡς ἡμῶν 4 "Great is my Confi
us, as of us

55 ὡς ἡμῶν dence in regard to you;
us, as of us

56 ὡς ἡμῶν "great is My Boasting on
us, as of us

57 ὡς ἡμῶν your behalf; "I have been
us, as of us

58 ὡς ἡμῶν filled with CONSOLATION;
us, as of us

59 ὡς ἡμῶν I am overflowing with JOY
us, as of us

60 ὡς ἡμῶν IN ALL OUR AFFLICTION.
us, as of us

17. Isa. lvi. 8. 18. Jer. 31. 3. 2 Cor. v. 2. 1 Cor. i. 4; 2 Cor. i. 11. 16. Exod. xlix. 45; Lev. 27. 17. 18. Jer. 31. 3. 2 Cor. v. 2. 1 Cor. i. 4; 2 Cor. i. 11. 19. Phil. ii. 17; Col. i. 24.

ἐν Μακεδονίᾳ, οὐδεμίαν ἐσχη-
 Macedonia, not had
 ν, ἀλλ' ἐν παντί θλιβο-
 but in everything being dis-
 σθεν φόβοι. ⁶ Ἀλλ'
 fears. But
 ἡμεῖς ἐπαρκαλεσεν ἡμᾶς
 comforted us
 οὐ μόνον δὲ ἐν
 not only and by
 τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλησίᾳ
 presence, but also by the comfort
 αὐτοῦ, ἧς ἡμεῖς ἐπ' ὑμῖν, ἀναγγελλῶν ἡμῖν
 his, of which we on behalf of you, announcing to us
 ἐπιποθεῖσιν, τὸν ὑμῶν ὄδυρμον, τὸν
 earnest desire, the of you lamentation, the
 ὅτι ἔχον ὑπὲρ ἐμοῦ· ὥστε με μᾶλλον
 that I have on behalf of me; so that me more
 ὀρνεύει. ⁸ Ὅτι εἰ καὶ ἐλυπησα ὑμᾶς ἐν τῇ
 rejoices. Because if even I grieved you by the
 ἐπιστολῇ, οὐ μεταμελομαι, εἰ καὶ μετεμελόμην·
 letter, not I do repent, if indeed I did repent;
 βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς
 I see for that the letter that, if even for
 ὥραν, ἐλυπησεν ὑμᾶς. ⁹ Νυν χαίρω, οὐχ ὅτι
 an hour, I grieved you. Now I rejoice, not because
 ἐλυπηθῆτε, ἀλλ' ὅτι ἐλυπηθῆτε εἰς μετανοίαν·
 you were grieved, but because you were grieved in order to reformation;
 ἐλυπηθῆτε γὰρ κατὰ θεόν, ἵνα ἐν μηδενί
 you were grieved for according to God, so that in nothing
 ζημιώθητε ἐξ ἡμῶν. ¹⁰ Ἡ γὰρ κατὰ θεόν
 you might suffer loss from us. The for according to God
 λυγρὴ μετανοία εἰς σωτηρίαν ἀμεταμελήτων
 sorrow reformation for salvation not to be repented of
 κτεργάζεται· ἡ δὲ τοῦ κόσμου λυγρὴ θάνατον
 works out; the but of the world sorrow death
 κτεργάζεται. ¹¹ Ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ
 works out. Lo for same this the thing
 κῆρυξ θεοῦ λυπηθῆναι * [ὑμᾶς,] πόσῃν κτερι-
 according to God to have been grieved [you,] how much it
 γάτατο ὑμῖν σπουδῇ· ἀλλὰ ἀπολογίαν, ἀλλὰ
 worked in you diligence; but a defence, but
 ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιποθεῖσιν,
 indignation, but fear, but earnest desire,
 ἀλλὰ ζῆλον, ἀλλ' ἐκδίκησιν· ἐν παντί συνεσ-
 but zeal, but punishment; in every thing you
 τησατε ἑαυτοὺς ἀγνοῦς εἶναι * [ἐν] τῷ πραγ-
 proved yourselves pure to be [in] the mat-
 ματι. ¹² Ἀρα εἰ καὶ ἐγράψα ὑμῖν οὐχ εἰνεκεν
 ter. Therefore if indeed I wrote to you not on account
 τοῦ ἀδικησαντος, οὐδὲ εἰνεκεν τοῦ ἀδικηθέν-
 of the one having been wronged, nor on account of the one having done

5 For, indeed, † we hav-
 ing come into Macedonia,
 our FLESH had No Rest,
 but † we were distressed
 in every way;—outwardly
 Fightings; inwardly Fears.

6 But that † God who
 COMFORTS the DISCONSO-
 LATE, comforted us † by
 the PRESENCE of Jesus;

7 and not only by his
 PRESENCE, but also by the
 COMFORT with which he
 was comforted on your ac-
 count, narrating to us
 your earnest desire, your
 Lamentation, your Zeal
 on my behalf; so that I
 greatly rejoiced.

8 Because if even I
 grieved you by the LET-
 TER, I do not *repent;
 and if even I did repent,
 I see That that LETTER
 grieved you but for a short
 time.

9 I now rejoice, not Be-
 cause you were grieved,
 but Because you were
 grieved in order to Reform-
 ation; for you were
 grieved according to God,
 so that you might suffer
 loss from us in nothing.

10 † For the SORROW ac-
 cording to God produces
 Reformation for Salvation,
 not to be repented of;
 † but the SORROW of the
 WORLD produces Death.

11 For behold this very
 thing,—to be GRIEVED ac-
 cording to God,—How
 much Earnestness it pro-
 duced in you! what an
 Apology! what Indigna-
 tion! what Fear! what
 Earnest desire! what
 Zeal! what a Punishment!
 In everything you proved
 yourselves to be pure in
 this MATTER.

12 If therefore, indeed,
 I wrote to you, it was not
 on HIS account who suf-
 fered the WRONG, *nor
 indeed on HIS account
 WHO did the WRONG, † but

* VATICAN MANUSCRIPT.—8. repent; and if even I did repent, I see That. 11. you
 —omit. 11. in—omit. 12. nor indeed on his account.

† 3. 2 Cor. II. 13.
 † 10. 2 Sam. xii. 13; Matt. xxi. 75.

† 5. 2 Cor. iv. 8.

† 6. 2 Cor. I. 4.

† 10. Prov. xvii. 22.

† 6. See 2 Cor. II. 13
 † 12. 2 Cor. II. 4

ΤΟΥΣ· ΑΛΛ' ΕΙΝΕΚΕΝ ΤΟΥ ΦΑΝΕΡΩΘΗΝΑΙ ΤΗΝ ΣΠΟΥΔΗΝ
wrong; but on account of the to have been manifested the diligence
ἡμῶν τὴν ὑπὲρ ὑμῶν πρὸς ὑμᾶς, ἐνώπιον τοῦ
of us that on behalf of you toward you, in presence of the
θεοῦ. 13 ΔΙΑ ΤΟΥΤΟ ΠΑΡΑΚΕΚΛΗΜΕΘΑ ΕΠΙ ΤΗ ΠΑΡΑ-

God. On account of this we were comforted in the com-
κλησέι ὑμῶν· περισσοτέρως δὲ μᾶλλον ἐχαρή-

fort of you; more abundantly and rather we re-
μεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπεφαιται το
joiced in the joy of Titus, because has been refreshed the
πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν. 14 ὅτι εἰ τι

a spirit of him from all of you; because if anything
αὐτῷ ὑπὲρ ὑμῶν κεκαυχῆμαι, οὐ κατήσχυνθην·
to him on behalf of you I have boasted, not I was ashamed;

ΑΛΛ' ὡς πάντα ἐν ἀληθείᾳ ἐλάλησαμεν ὑμῖν,
but as all things in truth we spoke to you,
οὕτως καὶ ἡ καυχῆσις ἡμῶν ἢ ἐπὶ Τίτῳ, ἀληθεῖα
so also the boasting of us that to Titus, truth

ἐγενήθη· 15 καὶ τὰ σπλάγχνα αὐτοῦ περισσο-
became; and the bowels of him more abun-

τέρως εἰς ὑμᾶς ἐστίν, ἀναμνησκόμενου τὴν
dantly for you is, remembering the

πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρο-
of all of you obedience, as with fear and trem-

μου ἐδεξάσθε αὐτόν. 16 Χαίρω, ὅτι ἐν παντί
bling you received him. I rejoice, that in every thing

θαρήσῃ ἐν ὑμῖν.
I have confidence in you.

ΚΕΦ. η'. 8.

1 Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν
We make known but to you, O brethren, the favor

τοῦ θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς
of the God that having been given by the congregations of the
Μακεδονίας· 2 ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ

Μακεδονία; that in much trial of affliction the

περισσεῖα τῆς χάριτος αὐτῶν, καὶ ἡ κατὰ βα-

abundance of the joy of them, and the in deep

ποῦς πτωχεῖα αὐτῶν, ἐπερίσσευσεν εἰς τὸν

poverty of them, abounded to the

πλοῦτον τῆς ἀπλοτητος αὐτῶν· 3 ὅτι κατὰ

wealth of the liberality of them; because according to

δυναμὶν (μαρτυρῶ) καὶ ὑπὲρ δυναμὶν αὐθαιρετοί,
power (I testify) and beyond power of their own accord,

4 μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν τὴν
with much earnest entreaty asking of us the

χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς
favor and the participation of the service of that for

τοὺς ἁγίους. 5 Καὶ οὐ καθὼς ᾤπισαμεν, ἀλλ'
the saints. And not as we expected, but

in order that THAT DILIG-
ENCE of ours which we
have on your behalf might
be MANIFESTED toward
you in the presence of
God.

13 On this account * we
were comforted; and in
our COMFORT, we rejoiced
more abundantly at the
JOY of Titus, Because his
SPIRIT * was refreshed by
you all.

14 Because if I have
boasted in any thing to
Him on your behalf, I
was not ashamed; but as
we spoke All things to
you in Truth, * thus also
our BOASTING before Titus
became a Truth.

15 And his TENDER AF-
FECTIONS are overflowing
toward you, remembering
† the OBEDIENCE of you
all, how with Fear and
Trembling you received
him.

16 I rejoice That in
every thing † I have con-
fidence in you.

CHAPTER VIII.

1 Now, Brethren, we
make you acquainted with
THAT GIFT for GOD which
has been GIVEN by the
CONGREGATIONS of MA-
CEDONIA;

2 That in a Great Trial
of Affliction, the ABUN-
DANCE of their JOY, even
in their † DEEP Poverty,
overflowed in the WEALTH
of their † LIBERALITY;

3 Because That accord-
ing to their Ability, I tes-
tify, and even beyond their
Ability, voluntarily.

4 with Much Entreaty
asking us to accept the
GIFT, even the † JOINT
PARTICIPATION of THAT
SERVICE which is for the
SAINTS;

5 and not as we ex-

* VATICAN MANUSCRIPT.—13. we were comforted; and in our comfort we rejoiced more abundantly. 14. thus also our boasting before Titus.

† 13. Rom. xv. 32. † 15. 9 Cor. ii. 0; Phil. ii. 12. † 16. 2 Thess. iii. 4; 1 Thim. ii. 21. † 3. Mark xii. 44. † 4. Acts xi. 29; xiv. 17; Rom. xv. 33, 36; 1 Cor. xvi. 2, 3, 4; 3 Cor. ix. 1.

ἑαυτοὺς ἐδωκεν πρῶτον τῷ κυρίῳ, καὶ ἡμῖν, δια
themselves they gave first to the Lord, and to us, through
Θελήματος Θεοῦ· ⁶εἰς τὸ παρακαλεῖσαι ἡμᾶς
will of God; in order that to treat as

Τίτον, ἵνα καθὼς προενηρξάτο, οὕτω καὶ ἐπιτε-
Titus, that as he before began, so also he would

λήσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταυτὴν. ⁷Ἀλλ'
perfect among you also the gift this. But

ὥσπερ ἐν παντί περισσεύετε, (πιστεῖ καὶ λόγῳ
as in everything you abound, (in faith and in word

καὶ γνῶσεϊ καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν
and in knowledge and in all diligence, and in the love of you to

ἡμῖν ἀγαπᾶν,) ἵνα καὶ ἐν ταυτῇ τῇ χάριτι περισ-
us love,) that also in this the favor you may

σεύητε· ⁸οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ δια
abound; not according to a command I speak, but through

τῆς ἑτέρας σπουδῆς, καὶ τοῦ τῆς ὑμετέρας ἀγα-
of the of others diligence, and that of the your love

πῆς γνῶσιν δοκιμάζων· ⁹(γινώσκετε γὰρ τὴν
really am proving; (you know for the

χρὴν τοῦ κυρίου ἡμῶν Ἰησοῦ * [Χριστοῦ], ὅτι
favor of the Lord of us Jesus [Anointed,] that

δι' ὑμᾶς ἐπώχευσε πλούσιος ὢν, ἵνα ὑμεῖς
on account of you he became poor rich being, so that you

τῇ ἐκείνῳ πτωχεῖα πλουτήσητε·) ¹⁰καὶ γινώ-
by the of him poverty might become rich,) and an opin-

μὴν ἐν τούτῳ δίδωμι. Τοῦτο γὰρ ὑμῖν συμφε-
ion in this I give. This for to you is profit-

ρεῖ, οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ
able, who not alone the to do, but also the

θελεῖν προενηρξάσθε ἀπὸ περυσί· ¹¹νῦν δὲ καὶ
to will before began from last year; now but also

τὸ ποιῆσαι ἐπιτελεσατέ, ὥτως καθάπερ ἡ προ-
the to do do you perfect, that as the prompt-

θυμία τοῦ θελεῖν, οὕτω καὶ τὸ ἐπιτελεῖσαι ἐκ-
ness of the to will, so also the to finish out of

τοῦ εἶναι. ¹²Εἰ γὰρ ἡ προθυμία πρόκειται,
the to have. If for the promptness is placed first,

καθὼς εἰς ἑχρ * [τις], εὐπροσδεκτός, οὐ
according to what may have [any one,] acceptable, not

καθὼς οὐκ εἶχει. ¹³Οὐ γὰρ, ἵνα ἀλλοίς
according to what not he has. Not for, that to others

ἀνεῖσις, ὑμῖν δὲ θλίψις, ἀλλ' ἐξ ἰσότητος· ἐν τῷ
relief, to you but affliction, but out of an equality; in the

νῦν καιρῷ τὸ ὑμῶν περισσεύμα εἰς τὸ ἐκείνων
present season the to you abundance for the of them

ὑστέρημα, ¹⁴ἵνα καὶ τὸ ἐκείνων περισσεύμα
want, so that also the of them abundance

γενῆται εἰς τὸ ὑμῶν ὑστέρημα, ὥπως γενῆται
may be for the of you want, so that may be

pected, but they gave
themselves first to the
LORD, and to us, through
the Will of God;

6 so that Titus DESIRED
Titus, that as he had pre-
viously began so also he
would finish this GIFT
among you.

7 But as you abound
in every thing,—in Faith,
and in Word, and in
Knowledge, and in All
Earnestness, and in your
Love to us, see that you
abound in This FREE GIFT
also.

8 I do not speak this
by Commandment, but
through the EARNESTNESS
of OTHERS, I am testing
also the REALITY of YOUR
Love.

9 For you know the
FAVOR of our LORD Jesus,
That, being rich, yet on
your account he was made
poor, so that, by HIS POVERTY,
you might be enriched.

10 And in this I give
an Opinion; for this is
beneficial for you, who,
previously began not only
to DO, but also to be WILL-
ING, since the last
Year.

11 At present, therefore,
finish the DOING also, that
according to the PROMPT-
NESS to WILL, so also
may be the accomplish-
ment, according to ABIL-
ITY.

12 For if READINESS
OF MIND be present, one
is acceptable according
to what he may have, and
not according to what he
has not.

13 Not, however, that
to others may be relief,
and to you distress,

14 but an Equality; at
THIS Time let YOUR Abun-
dance be for THEIR Defi-
ciency, so that also THEIR
Abundance may be for
YOUR Deficiency; so that
there may be an Equality.

* VATICAN MANUSCRIPT.—9. Anointe!—omit.

12. any one—omit.

1 6. verse 17; 2 Cor. xii. 8. 1 7. 1 Cor. i. 5; xii. 8. 1 8. 1 Cor. vii. 7. 1 9.
Matt. vii. 20; Luke i. 53; Phil. ii. 6, 7. 1 10. 1 Cor. vii. 25. 1 10. 2 Cor. ix. 2.
1 12. Mark xii. 41, 43; Luke xxi. 3.

ισότης· ¹³ καθως γεγραπται· Ὁ το πολυ, ουκ
equality; even as it has been written; He the much, not
επλεονασε· και ο το ολιγον, ουκ ηλαττονησε.
had over; and he the little, not had lack.

¹⁵ Χαρις δε τω θεω τω διδοντι την αυτην σπου-
Thanks but to the God to that having given the same earnest-
δην υπερ υμων εν τη καρδια Τιτου· ¹⁷ οτι την
ness on behalf of you in the heart of Titus; because the
μεν παρακλησιν εδεξατο· σπουδαιοτερος δε
indeed exhortation he received; more earnest but
υπαρχων, αυθαιρετος εξηλθε προς υμας.
being, of his own accord he went out to you.

¹⁸ Συνεπεψαμεν δε μετ' αυτου τον αδελφον,
We sent together and with him the brother,

ου ο εκαινος εν τω ευαγγελιω δια πασων
of whom the praise in the glad tidings through all

των εκκλησιων· ¹⁹ ου μονον δε, αλλα και χει-
of the congregations; not only and, but also having

ροτονηεις υπο των εκκλησιων συνεκδημος
been voted by the congregations a fellow-traveler

ημων συν τη χαριτι ταυτη, τη διακονουμενη
of us with the gift this, that being administered

υφ' ημων προς την * [αυτου] του κυριου
by us for the [same] the Lord

δοξαν και προθυμιαν ημων· ²⁰ στελλομενοι
glory and readiness of mind of us; avoiding

τουτο, μη τις ημας μωμησηται εν τη αδρστη
this, not any one us should blame in the abundance

ταυτη τη διακονουμενη υφ' ημων· ²¹ προνοουμε-
this the being served by us; we are purpos-

νοι γαρ καλα ου μονον ενωπιον κυριου, αλλα
ing for good things not only in presence of Lord, but

και ενωπιον ανθρωπων· ²² Συνεπεψαμεν δε
also in presence of men. We sent together and

αυτοις τον αδελφον ημων, ον εδοκιμασαμεν εν
with them the brother of us, whom we proved in

πολλοις πολλακις σπουδαιον οντα, νυνι δε πολυ
many things many times diligent being, now but much

σπουδαιοτερον, πεποιθησει πολλη τη εις υμας.
more diligent, confidence great in that for you.

²³ Ειτε υπερ Τιτου, κοινωνος εμος και εις υμας
And if on behalf of Titus, partner my and for you

συνεργος· ειτε αδελφοι ημων, αποστολοι εκ-
a fellow-laborer; and if brethren of us, apostles of

κλησιων, δοξα Χριστου· ²⁴ Την ουν ενδειξιν
congregations, glory of Anointed. The therefore proof

της αγαπης υμων, και ημων καυχησης υπερ
of the love of you, and of us boasting on behalf

υμων, εις αυτους ενδειξασθε εις προσωπον των
of you, for them point you out in face of the

εκκλησιων.
congregations.

15 even as it has been written, "He who had "MUCH, had no surplus; "and HE who had LITTLE, "had no deficiency."

16 But Thanks be to THAT GOD who has PUT into the HEART of Titus, the SAME Earnestness on your behalf;

17 because he received, indeed, the EXHORTATION; but being VERY earnest, he went away of his own accord to you.

18 And we sent with him the BROTHER, whose PRAISE by the GLAD TIDINGS is throughout all of the CONGREGATIONS;

19 and not only so, but also he has been voted by the CONGREGATIONS our Fellow-traveler with this GIFT, which is BEING DISPENSED by us for the Glory of the LORD, and of our Earnestness;

20 avoiding this, that no one should blame Us in this ABUNDANCE which is BEING DISPENSED by us.

21 for we are purposing excellent things, not only in the presence of the Lord, but also in the presence of Men.

22 And we have sent with them our BROTHER, (whom we have often found diligent in many things, but now much more diligent) because of THAT great Confidence reposed in you.

23 And if any inquire respecting Titus, he is my Partner and Fellow-laborer for you; or concerning our Brethren, they are the Delegates of the CONGREGATIONS, and the Glory of Christ.

24 Show, therefore, to them the PROOF of your LOVE, and of Our Boasting on your behalf, before the CONGREGATIONS.

* VATICAN MANUSCRIPT.—10. Same—omit.

13. Exod. xvi. 18. 17. verse 6. 18. 2 Cor. xii. 18. 19. 1 Cor. xvi. 8, 4. 10. 2 Cor. iv. 15. 21. Rom. xii. 17; Phil. iv. 8; 1 Pet. ii. 12. 22. 1 Thil. ii. 25. 24. 2 Cor. vii. 14; 1x. 2.

ΚΕΦ. Θ'. 9.

CHAPTER IX.

1 Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς
Concerning indeed for the service of that for the
ἁγίους περισσὸν μοι ἐστὶ τὸ γράφειν ὑμῖν.
saints superfluous for me it is the to write to you.
2 Οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν
I know for the readiness of mind of you, which on behalf of you
καυχῶμαι Μακεδόσιν, ὅτι Ἀχαῖα παρεσκευασ-
I am boasting to Macedonians, because Achaia has been prepared
ται ἀπὸ περυσί· καὶ ὁ ἐξ ὑμῶν ζήλος πρεθίσσε
from last year; and the from of you zeal stirred up
τοὺς πλείονας. 3 Ἐπεμψα δὲ τοὺς ἀδελφούς, ἵνα
the many. I sent but the brethren, so that
μὴ τὸ καυχῆμα ἡμῶν τὸ ὑπὲρ ὑμῶν κενώθῃ ἐν
not the boasting of us that on behalf of you should be vain in
τῇ μερεὶ τούτῃ· ἵνα, καθὼς ἐλέγον, περσκευ-
the respect this; so that, as I said, having been
ασμενοὶ ᾗτε· 4 μῆπως ἐὰν ἐλθῶσι συν ἐμοὶ
prepared may be; lest perhaps if should come with me
Μακεδόνες, καὶ ἐβρῶσιν ὑμᾶς ἀπαρασκευαστοὺς,
Macedonians, and and you unprepared,
κατασχυνθώμεν ἡμεῖς (ἵνα μὴ λεγώμεν ὑμεῖς)
should be ashamed we (that not we may say you)
ἐν τῇ ὑποστάσει ταύτῃ. 5 Ἀναγκαῖον οὖν
in the confident expectation this. Necessary therefore
ἤγησάμεν παρακαλεῖσθαι τοὺς ἀδελφούς, ἵνα προ-
I thought to exhort the brethren, that they
έλθωσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσιν τὴν
would go before to you, and would make ready before the
προκατηγγελημένην εὐλογίαν ὑμῶν, ταύτην
pre-announced blessing of you, this
ἑτοίμην εἶναι οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς
ready to be thus as a blessing, and not as
πλεονεξίαν. 6 Τοῦτο δὲ, ὁ σπειρὼν φειδομένως,
an extortion. This but, the one sowing sparingly,
φειδομένως καὶ θερίσει· καὶ ὁ σπειρὼν ἐπ'
sparingly also shall reap; and the one sowing in
εὐλογίαις, ἐπ' εὐλογίαις καὶ θερίσει. 7 Ἐκασ-
blessings, in blessings also shall reap. Each
τὸς καθὼς προαίρεται τῇ καρδίᾳ· μὴ ἐκ λύπης,
one as he purposes in the heart; not from grief,
ἢ ἐξ ἀνάγκης· ἡλαρὸν γὰρ δοτὴν ἀγαπᾷ ὁ θεός.
of him necessity; a cheerful for giver loves the God.
8 Δυνατὸς δὲ ὁ θεὸς πᾶσαν χάριν περισσεύσαι,
Powerful but the God every favor to make abound
εἰς ὑμᾶς, ἵνα ἐν παντὶ πᾶσαν ἀνταρκειαν
to you, that in every thing always all-sufficiency
ἔχοντες, περισσεύητε εἰς πᾶν ἔργον ἀγαθόν·
having, you may abound in every work good;
9 καθὼς γέγραπται· Ἐσκορπίσεν, ἐδωκε τοῖς
even as it has been written; He has dispersed, he gave to the
πενήσι· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰ-
poor ones; the righteousness of him abides for the age.

1 For, indeed, concern-
ing THAT SERVICE which
is for the SAINTS it is su-
perfluous for me to WRITE
to you;

2 for I know † your
PROMPTITUDE, † of which
I am boasting on your
behalf to the Macedonians,
that † Achaia was pre-
pared last Year, and YOUR
Zeal has excited MANY.

3 † But I sent the BRE-
THREN, lest THAT BOAST-
ING of ours on your behalf
should be vain in this
RESPECT; in order that
you may be prepared;

4 lest, perhaps, if the
Macedonians should come
with me, and find you un-
prepared, we, not to say
you, should be ashamed
in this CONFIDENT EX-
PECTATION.

5 I thought it necessary,
therefore, to exhort the
BRETHREN, to go on be-
fore to you, and to first
make ready this PREVI-
OUSLY ANNOUNCED GIFT
of yours, that thus it may
be ready as a Gift, and not
as an EXTORTION.

6 But this I say, † HE
who sows sparingly, will
also reap sparingly; and
HE who sows bountifully,
will reap also bountifully;

7 even as each one pur-
poses in his HEART, † not
from Grief, or from Necessi-
ty; for † GOD loves a
Cheerful Giver.

8 † And God is able to
make Every Favor abound
to you, so that always hav-
ing All Sufficiency in every
thing, you may abound in
Every good Work.

9 as it has been written,
† "He has dispersed, he
has given to the POOR;
"his RIGHTEOUSNESS re-
mains for the AGE."

† 1. Acts xi. 29; Rom. xv. 26; 1 Cor. xvi. 1; 2 Cor. viii. 4; Gal. ii. 10. † 2. 2 Cor.
viii. 19. † 2. 2 Cor. viii. 24. † 2. 2 Cor. viii. 10. † 2. 2 Cor. viii. 6, 17, 18, 21.
† 3. 1 Prov. xi. 24; xii. 17; xiii. 9; Gal. vi. 7, 9. † 4. 2 Cor. viii. 12. † 5. 7. Deut. xv. 7. † 6. 1 Prov. xi. 24, 25; xiv. 23;
xii. 6; 1 Prov. xi. 28; Rom. xii. 8; 2 Cor. viii. 12. † 7. Exod. xiv. 2. † 8. 1 Prov. xi. 24, 25; xiv. 23;
Phil. iv. 19. † 9. Psal. xli. 2, 9.

να. ¹⁰ Ὁ δε επιχορηγων σπέρμα τῷ σπει-
 ροντι και αρτον εις βρωσιν, χορηγησει και
 πληθυνει τον σπορον ὑμων, και αυξησει τα
 γεννηματα της δικαιοσυνης ὑμων. ¹¹ εν παντι
 πλουτιζομενοι εις πασαν απλοτητα, ἣτις κατερ-
 γαζεται δι' ἡμων ευχαριστιαν τῷ θεῷ. ¹² ὅτι
 ἡ διακονια της λειτουργιας ταυτης ου μονον
 εστι προσανακληρουσα τα ὑστερηματα των
 ἁγιων, αλλα και περισσευουσα δια πολλων
 ευχαριστιων τῷ θεῷ. ¹³ δια της δοκιμης της
 διακονιας ταυτης βοξαζοντες τον θεον ἐν τῇ
 ὑποταγῇ της ὁμολογιας ὑμων εις το ευαγγελιον
 του Χριστου, και απλοτητι της κοινωνιας εις
 αυτους και εις παντας, ¹⁴ και αυτων δεησει
 ὑπερ ὑμων, ἐνικοθυτων ὑμας, δια την ὑπερ-
 βαλλουσαν χαριν του θεου ἐφ' ὑμιν. ¹⁵ Χαρις
 * [δε] τῷ θεῷ ἐν τῇ ἀνεκδιγήτῳ αὐτου
 δωρεα.

free gift.

ΚΕΦ. ι'. 10.

¹ Αυτος δε εγω Παυλος παρακαλω ὑμας δια
 της πραοτητος και ἐκεικειας του Χριστου, ὃς
 κατα προσωπον μεν ταπεινος ἐν ὑμιν, αὐων
 δε θαρρῶ εις ὑμας. ² θεομαι δε, το μη παρων
 θαρρηται τη πεποιθησει, ἢ λογιζομαι τολμη-
 σαι ἐπὶ τινας τους λογιζομενους ἡμας ὡς κατα
 σαρκι περιπατοντας. ³ Ἐν σαρκὶ γαρ περιπα-
 τωμεν.

10 And HE who SUP-
 PLIES Seed to the SOWER,
 and Bread for Food, will
 multiply your sowing,
 and increase the pro-
 ducts of your RIGHTE-
 OUSNESS;

11 you being enriched
 in everything for ALL IBER-
 ALITY, which produces
 through us Thank-
 * to GOD;

12 because the DISPEN-
 SING of this PUBLIC SER-
 VICE, not only is Iamply
 supplying the WANTS of
 the SAINTS, but also is
 abounding through the
 Thanksgiving of Many * to
 GOD;

13 for I they are glorify-
 ing GOD on account of the
 PROOF of this MINISTRA-
 TION in your AVOWED
 SUBJECTION to the GLAD
 TIDINGS of the ANOINTED
 one, and the LIBERALITY of
 the I CONTRIBUTION to
 them and for all;

14 and by Their PRAYER
 on your behalf, ardently
 loving you on account of
 the SURPASSING I Favor of
 GOD bestowed upon you.

15 Thanks to GOD I for
 his INEXPRESSIBLE free
 Gift!

CHAPTER X.

1 Now I E. (the same
 Paul, I who, in Appear-
 ance, indeed, am humble
 among you, but being ab-
 sent am bold * toward
 you,) exhort you by the
 MEKKNESS and Gentleness
 of the ANOINTED one;

2 and I pray that I
 may not be BOLD, being
 present, with the CONFID-
 ENCE which I presume of
 daring to display toward
 some who regard us as
 walking according to the
 Flesh.

3 For though we are

* VATICAN MANUSCRIPT.—11. of God.
 1. on account of you.

12. to the ANOINTED.

13. but—am.

I 10. Isa. lv. 10.

I 10. Hoshea x. 12; Matt. vi. 1.

I 11. 2 Cor. i. 11; iv. 13.

I 12. 2 Cor. viii. 14.

I 13. Matt. v. 16.

I 13. Heb. xiii. 16.

I 14. 2 Cor.

viii. 1.

I 15. James i. 17.

I 1. Rom. xii. 1.

I 1. verse 10; 2 Cor. xii. 6, 7, 8.

I 2. 1 Cor. iv. 21; 2 Cor. xiii. 2, 10.

τούττες, ου κατα σαρκα στρατευομεθα, ⁴ (τα
leg. not according to flesh warring, (the

γὰρ ὅπλα τῆς στρατείας ἡμῶν ου σαρκικά, ἀλλὰ
for arms of the warfare of us not fleshly, but

δυνατὰ τῷ θεῷ πρὸς καθαιρεσὶν οχυρωμάτων,)
powerful in the God for a casting down of fortresses,)

⁵ λογισμοὺς καθαιρουντες καὶ πᾶν ὕψωμα ἐπαι-
reasonings casting down and every height raising

ρομενον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχ-
itself against the knowledge of the God, and lead-

μαλωτίζοντες πᾶν νοῦμα εἰς τὴν ὑπακοὴν τοῦ
in captive every mind into the obedience of the

Χριστοῦ, ⁶ καὶ ἐν ἰτοιμῇ ἔχοντες ἐκδικησάι
Anointed, and in preparation having to punish

τάσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπα-
every disobedience, when may be fulfilled of you the obe-

κοή. ⁷ Τα κατὰ προσώπον βλέπετε; Εἰ τις
demon. The things according to face do you see? If any one

πεισθῇ ἑαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω
has persuaded himself of Anointed to be, this let him consider

παλιν ἀφ' ἑαυτοῦ ὅτι καθὼς αὐτὸς Χριστοῦ,
again from himself that even as he of Anointed,

οὕτως καὶ ἡμεῖς. ⁸ Ἐὰν τε γὰρ καὶ περισσώτερον
so also we. If indeed for even more abundantly

τι καυχῶμαι περὶ τῆς ἐξουσίας
somewhat I should boast concerning the authority

ἡμῶν, ἧς ἔδωκεν ὁ κύριος * [ἡμῖν,] εἰς οἰκοδο-
of us, which gave the Lord [to us,] for building

μὴν καὶ οὐκ εἰς καθαιρεσὶν ὑμῶν, οὐκ αἰσχυνη-
up and not for casting down of you, not I shall be

θησομαι. ⁹ Ἴνα μὴ δοξῶ ὡς ἂν ἐκφοβεῖν ὑμᾶς
ashamed. So that not I may seem as I would terrify you

διὰ τῶν ἐπιστολῶν. ¹⁰ (ὅτι αἱ μὲν ἐπιστολαί,
by means of the letters; (because the indeed letters,

φήσι, βαρεῖαι καὶ ισχυραί· ἡ δὲ παρουσία τοῦ
he says, weighty and powerful; the but presence of the

σώματος ἀσθενής, καὶ ὁ λόγος ἐξουθενημένος·)
body weak, and the word having been despised,)

¹¹ τοῦτο λογιζέσθω ἡ τοιοῦτος, ὅτι οἷοί ἐσμεν
this let consider the such an one, that such ones we are

τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοί καὶ
by the word through letters being absent, such like ones also

παρόντες τῷ ἔργῳ. ¹² Οὐ γὰρ τολμῶμεν ἐγκρι-
being present in the work. Not for we dare to rank

ναὶ ἡ συγκρίσαι ἑαυτοὺς τισὶ τῶν ἑαυτοὺς συ-
or to compare ourselves with some of these themselves com-

walking in the Flesh, we are not warring according to the Flesh.

⁴ † since the ARMS † of our WARFARE are not of

Flesh, but † DIVINELY powerful for the Demolition of Fortresses;

⁵ † demolishing Reasonings, and Every Height rearing itself up against

the KNOWLEDGE of GOD, and leading captive Every Mind to the OBEDIENCE

of the ANOINTED ONE;

⁶ and † being prepared to punish All Disobedience, when † Your OBEDIENCE may be completed.

⁷ † Do you look on THINGS according to Appearance? † If any one

seems to trust in himself That he is of Christ, let him consider this again

from himself, That as he is of Christ, so also are we.

⁸ For if indeed I should boast somewhat more abundantly † of our AUTHORITY, which the LORD

gave for your Building up, and not for your overthrowing; † I shall not be

ashamed;

⁹ so that I may not seem as if I would terrify you by LETTERS;

¹⁰ because "the LETTERS," says he, "are weighty and powerful; but † the BODILY PRESENCE is weak, and † SPEECH contemptible."

¹¹ Let SUCH a one consider this, That such as we are in WORD through Letters, being absent, such

also will we be in WORK, being present.

¹² † For * we dare not rank or compare ourselves with SOME of those who COMMEND Themselves;

* VATICAN MANUSCRIPT.—7. seems to trust in himself. I dare not.

8. to us—omit.

13.

† 4. Eph. vi. 13; 1 Thess. v. 8. † 4. 1 Tim. i. 18; 2 Tim. ii. 2. † 4. Acts vii. 22; 1 Cor. ii. 8; 2 Cor. vi. 7; xiii. 8, 4. † 5. 1 Cor. i. 10; iii. 10. † 6. 2 Cor. xiii. 2. 10. † 6. 2 Cor. ii. 9; vii. 15. † 7. John vii. 26; 2 Cor. v. 19; xi. 18. † 7. 1 Cor. xiv. 37; 1 John iv. 6. † 8. 2 Cor. xiii. 10. † 8. 2 Cor. vii. 14; xii. 6. † 10. 1 Cor. ii. 8, 4; verse 1; 2 Cor. xii. 5, 7, 9; Gal. iv. 13. † 10. 1 Cor. i. 17; ii. 1, 4; 2 Cor. xi. 6. † 12. 2 Cor. iii. 1; v. 12.

νιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς
measuring; but they by themselves themselves
μετροῦντες, καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς,
measuring; and comparing themselves with themselves,

οὐ συνιούσιν. ¹³ Ἡμεῖς δὲ οὐχὶ εἰς τὰ ἀμέ-
not are intelligent. We and not for the things su-

τρα καυχῶμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ
measured we will boast, but according to the measure of the

κανόνος, οὗ ἐμερίσεν ἡμῖν ὁ θεὸς μέτρον, ἐφι-
rule, of which distributed to us the God of measure, to

κῆσθαι ἀχρι καὶ ὑμῶν. ¹⁴ Οὐ γὰρ, ὡς μὴ ἐφικ-
reach to even you. Not for, as not reach-

νοῦμενοι εἰς ὑμᾶς, ὑπερκετινόμεν ἑαυτοῦ·
ing to you, we overstretch ourselves;

(ἀχρι γὰρ καὶ ὑμῶν ἐφθασαμεν ἐν τῷ εὐαγγελίῳ
to for even you we came in the glad tidings

τοῦ Χριστοῦ·) ¹⁵ οὐκ εἰς τὰ ἀμέτρα καυχώμε-
of the Anointed,) not for the things unmeasured boasting

νοι ἐν ἀλλοτρίοις κοίτοις, ἐλπίδα δὲ ἔχοντες,
in others labors, a hope; but having,

αὐξανόμενης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγα-
being increased of the faith of you, by you, to be

λυθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισ-
enlarged according to the rule you into superaban-

δειαν, ¹⁶ εἰς τὰ ὑπερκεῖνα ὑμῶν εὐαγγελισά-
dance, to the parts beyond of you to announce glad

θαι· οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἑτοῖμα
things, not by another rule for the things ready

καυχῆσασθαι. ¹⁷ Ὁ δὲ καυχώμενος, ἐν κυρίῳ
to boast. The but one boasting, in Lord

καυχασθῶ. ¹⁸ Οὐ γὰρ ὁ ἑαυτὸν συνιστῶν,
let him boast. Not for he himself commending.

ἐκεῖνος ἐστὶ δοκιμὸς, ἀλλ' ὃν ὁ κύριος συνιστᾷ·
he is approved, but whom the Lord commends.

σιν.

mends.

ΚΕΦ. ια'. 11.

¹ Ὁφείλον ἀνεῖχεσθε μοι μικρὸν τῇ ἀφροσύνῃ·
I wish you would bear with me a little in the foolishness;

ἀλλὰ καὶ ἀνεχεσθε μου. ² Ζελῶ γὰρ ὑμᾶς θεοῦ
but even you do bear with me. I am zealous for you of God

ζήλῳ· ἡρμυσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ, παρθένον
with a zeal, I espoused for you to one husband, a virgin

ἀγνήν παραστήσαι τῷ Χριστῷ· ³ φοβουμαι δὲ,
pure to present to the Anointed; I fear but

μηπως ὡς ὁ ὄφεις Ἐβαν ἐξηπάτησεν ἐν τῇ παν-
lest as the serpent deceived by the craft

ουργίᾳ αὐτοῦ, * [οὕτω] φθαρῇ τὰ νοήματα
of himself, [so] should be corrupted the minds

but these, measuring
Themselves by themselves,
and comparing themselves
with themselves, are not
intelligent.

¹³ But we will not
boast respecting UNMEAS-
URED Things; but accord-
ing to the MEASURE of the
RULE which the GOD of
Measure assigned to us, to
reach even to you.

¹⁴ For we do not, as not
reaching to You, over-
stretch ourselves; (for we
came even to You with
the GLAD TIDINGS of the
ANOIDED;)

¹⁵ not boasting with
reference to UNMEASURED
Things, in the Labors of
Others; but having a
Hope, your FAITH being
increased, to be enlarged
among you, according to
our RULE, for a superaban-
dance;

¹⁶ to announce glad
tidings in parts BEYOND
you; not to boast concern-
ing Things PREPARED by
Another's Rule.

¹⁷ But he who
BOASTS, let him boast in
the Lord;

¹⁸ for not the one com-
mending Himself is ap-
proved, but † whom the
Lord commends.

CHAPTER XI.

¹ I wish you would bear
with me * some little in
my FOOLISHNESS; and
indeed you do bear with
me.

² For I am ardently de-
voted to you with a godly
Zeal; because I betrothed
you for one Husband—a
chaste Virgin; to present
to the ANOIDED;

³ but I am afraid, lest,
as † the SERPENT deceived
EVE by his CRAFT, your
MINDS; may be corrupted

* VATICAN MANUSCRIPT.—1. some little in my foolishness.

† so—omit.

† 13. verse 15. † 14. 1 Cor. iii. 8, 10; iv. 13; ix. 1. † 15. Rom. xv. 30. † 17.
Ias. i. v. 10; Jer. ix. 24; 1 Cor. i. 31. † 18. Prov. xxvii. 2. † 13. Rom. ii. 20;
1 Cor. iv. 5. † 1. verse 10; 2 Cor. v. 13. † 2. 1 Cor. iv. 15. † 2. Col. i. 9.
† 3. Gen. iii. 4; John viii. 44. † 3. Eph. vi. 24; Col. ii. 4 & 15; 1 Tim. i. 3; iv. 1; Heb.
xiii. 9; 2 Pet. iii. 17.

ἔμην ἀπο τῆς ἀπλοτήτος τῆς εἰς τὸν Χριστὸν.
of you from the simplicity of that into the Anointed.

⁴ Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει
If indeed for the one coming another Jesus proclaims

σεῖ δὲ οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὁ οὐκ ἐλάβετε, ἢ εὐαγγελίον ἕτερον ὁ

οὐκ ἐδέξασθε, καλῶς ἀνέχεσθε. ⁵ Λογίζομαι
not you embraced, well you might bear. I reckon

γὰρ μηδὲν ὑστερηκεῖναι τῶν ὑπερλίαν ἀποστόλων.
for nothing to have been behind those in the highest degree apostles.

⁶ Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντί φανερωθέντες ἐν πασὶν

εἰς ὑμᾶς. ⁷ Ἡ ἁμαρτίαν ἐποίησα, ἐμαυτὸν ταπεινῶν, ἵνα ὑμεῖς ὑψωθῆτε; ὅτι δωρεὰν τὸ

τοῦ θεοῦ εὐαγγελίον εὐηγγελισάμην ὑμῖν;
of the God glad tidings I announced to you?

⁸ Ἄλλας ἐκκλησίας ἐσূলησα, λαβὼν ὀψωνίον
Other congregations I robbed, having taken wages

πρὸς τὴν ὑμῶν διακονίαν· καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερήθεις, οὐ κατεναρκήσα οὐδεὶος·

⁹ (τὸ γὰρ ὑστερήμα μου προσανετλήρωσαν οἱ ἀδελφοί ἐλθόντες ἀπὸ Μακεδονίας·) καὶ ἐν παντί ἀβαρὴ ὑμῖν ἐμαυτὸν ἐτήρησα, καὶ

τήρῃσω. ¹⁰ Ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ καυχῆσις αὐτὴ οὐ φραγίσσεται εἰς ἐμεῖν τοῖς κλίμασι τῆς Ἀχαιᾶς. ¹¹ Διὰ τί; * [ὅτι] οὐκ ἀγῶν ὑμᾶς; Ὁ θεὸς οἶδεν. ¹² Ὁ δὲ ποίω, καὶ ποιήσω, ἵνα ἐκκοψῶ τὴν ἀφορμὴν τῶν θελοντῶν ἀρῶρμην, ἵνα ἐν ᾧ καυχῶνται, εὐρεθῶσι

an opportunity, so that in what they boast, they may be found

from THAT SIMPLICITY and THAT PURENESS which is in the ANOINTED.

⁴ For if he who is coming proclaims Another Jesus, whom we did not preach; or you receive a different Spirit which you did not receive; or other Glad tidings which you did not embrace, you might well bear with it.

⁵ And I reckon myself in Nothing to have been behind those VERY EMINENT Apostles.

⁶ But even if I am a simple person in SPEECH; yet not in KNOWLEDGE; but in every way I have been manifested among you.

⁷ Did I commit Sin in humbling Myself that you might be exalted? Or Because I gratuitously announced to you the GLAD TIDINGS of God?

⁸ I stripped Other Congregations, taking Wages for serving you; and being present with you, and in want, I did not incommode any one;

⁹ for I the BROTHERS having come from Macedonia supplied beforehand my DEFICIENCY; and in everything I kept, and will keep Myself from being a burden to you.

¹⁰ It is a Truth of Christ by me, that this very BOASTING shall not be silenced concerning me in the REGIONS of ACHAEA.

¹¹ Why? I Because I love you not? God knows.

¹² But what I am doing, I even will do, that I may cut off the OPPORTUNITY from THOSE DESIRING an Opportunity; so that in what they boast, they may be found even as I.

* VATICAN MANUSCRIPT.—3. THAT SIMPLICITY and THAT PURENESS WHICH IS IN THE ANOINTED. 5. And I reckon. 11. because—omit.

1. 4. Gal. i. 7, 8. 2. 5. 2 Cor. xii. 11; Gal. ii. 6. 3. 6. 1 Cor. i. 17; ii. 1, 12; 2 Cor. i. 10. 4. Eph. iii. 4. 5. 6. 2 Cor. iv. 8; v. 11; xii. 12. 7. Acts xviii. 5; 1 Cor. i. 6, 19; 2 Cor. x. 1. 8. Acts xx. 23; 2 Cor. xii. 13; 1 Thess. ii. 9; 2 Thess. iii. 8, 9. 9. Phil. iv. 10, 15, 16. 10. 2 Cor. xii. 14, 16. 11. Rom. ix. 7. 12. 1 Cor. ix. 12. 11. 2 Cor. vi. 11; vii. 3; xii. 12. 12. 1 Cor. ix. 12.

καὶ οὗτοι. ¹³ Οἱ γὰρ τοιοῦτοι ψευδοσ-

α. even we.

The for such one false apostles

τοιοὶ ἐργαταὶ δόλιοι, μετασχηματιζόμενοι εἰς

workers deceitful, transforming themselves into

ἀποστόλους Χριστοῦ.

apostles of Anointed.

¹⁴ Καὶ οὐ θαυμάστον;

And not it is wonderful;

αὐτὸς γὰρ ὁ σατανᾶς μετασχηματίζεται εἰς

himself for the adversary is transformed into

ἀγγελον φωτός· ¹⁵ οὐ μέγα οὖν, εἰ καὶ οἱ διακο-

a messenger of light; not great therefore, if also the servants

νοὶ αὐτοῦ μετασχηματίζονται ὡς διακονοὶ δικαιο-

of him are transformed as servants of right-

οσύνης· ὧν τὸ τέλος ἐστὶν κατὰ τὰ ἔργα

eousness; of whom the end shall be according to the works

αὐτῶν.

of them.

¹⁶ Πάλιν λέγω, μὴ τις με δοξῇ ἀφρονα

Again I say, not any one me should think unwise

εἶναι· εἰ δὲ μὴγε, κἄν ὡς ἀφρονα δεξασθε

to be; if but otherwise, even as unwise do you receive

με, ἵνα κἀγὼ μικρὸν τι καυχῶμαι.

me, so that even I a little somewhat may boast.

¹⁷ Ὅ

λαλῶ, οὐ λαλῶ κατὰ κυρίον, ἀλλ' ὡς ἐν ἀφ-

I speak, not I speak according to Lord, but as in fool-

ροσύνῃ, ἐν ταύτῃ τῇ ὑπόστασει τῆς καυχῆ-

ishness, in this the confidence of the boast.

σεως. ¹⁸ Ἐπεὶ πολλοὶ καυχῶνται κατὰ τὴν

ing. Since many boast according to the

σάρκα, κἀγὼ καυχῶμαι.

flesh, also I will boast.

¹⁹ Ἡδῶς γὰρ ἀνε-

χεσθε τῶν ἀφρονῶν, φρονιμοὶ ὄντες· ²⁰ ἀνεχεσ-

bear with the unwise, wise ones being; you bear

θε γὰρ, εἰ τις ὑμᾶς καταβουλοί, εἰ τις κατεσ-

for, if any one you enslaves, if anyone enslave you

θίει, εἰ τις λαμβάνει, εἰ τις ἐπαιρεται, εἰ τις

up, if any one takes you, if any one raises himself up, if any one

ὑμᾶς εἰς προσώπον δέρει.

you on face beats.

²¹ Κατὰ ἀτιμίαν

λέγω, ὡς ὅτι ἡμεῖς ἡσθενησαμεν ἐν ᾧ δ' ἀν

I speak, as that we were weak; in what but

τις τόλμῃ, (ἐν ἀφροσύνῃ λέγω,) τόλμῃ

any one may be bold, (in foolishness I speak,) bold

κἀγὼ. ²² Ἑβραῖοι εἰσὶ; κἀγὼ Ἰσραηλῖται

also I. Hebrews are they? also I; Israelites

εἰσὶ; κἀγὼ σπέρμα Ἀβραὰμ εἰσὶ; κἀγὼ

are they? also I; seed of Abram are they? also I;

²³ διακονοὶ Χριστοῦ εἰσὶ; (παράφρονων λαλῶ,) ²⁴ ὕπερ ἐγὼ ἐν κόποις περισσοτέρως, ἐν πληγαῖς

servants of Anointed are they? (being a very fool I speak,) ²⁴ above I, in labors more abundant, in stripes

¹³ For such false apostles, deceitful Workmen, are transforming themselves into Apostles of Christ.

¹⁴ And it is not surprising, for the Adversary himself transforms himself into an Angel of Light.

¹⁵ It is therefore no great wonder, if his servants also transform themselves as servants of Righteousness; whose end will be according to their works.

¹⁶ Again I say, Let no one think me a Simpleton; but if otherwise, then receive me as a Simpleton, so that I also may boast a little.

¹⁷ What I speak in This Confidence of Boasting, I do not speak according to the Lord, but as in Folly.

¹⁸ Since many boast according to the flesh, I also will boast.

¹⁹ For being wise yourselves, you readily bear with the unwise.

²⁰ For you endure if one enslave you; if one eat you up; if one take from you; if one rise himself up; if one beats you in the face.

²¹ As concerning Reproach, I say that we were weak; yet in what any one is daring, (I speak foolishly,) I also am daring.

²² Are they Hebrews? so am I. Are they Israelites? so am I. Are they the Seed of Abraham? so am I.

²³ Are they Servants of Christ? (I speak as being beside myself,) I am superior; in Labors exceedingly abundant, in

1 13. Acts xv. 24; Rom. xvi. 18; Gal. i. 7; vi. 12; Phil. i. 15; 2 Pet. ii. 1; 1 John iv. 1; Rev. ii. 2. 13. 2 Cor. ii. 17; Phil. iii. 2; Titus i. 10, 11. 14. 2 Cor. iii. 9. 15. Phil. iii. 19. 16. verse 1; 2 Cor. xii. 6, 11. 17. 2 Cor. ix. 4. 18. Phil. iii. 2, 4. 19. 1 Cor. iv. 10. 20. Gal. ii. 4; iv. 9. 21. 2 Cor. x. 10. 22. Phil. iii. 4. 23. Acts xii. 3; Rom. xi. 1; Phil. iii. 8. 24. 1 Cor. xv. 10.

ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν
above measure, in prisons more frequently, in
θανάτοις πολλάκις. ²⁴ (ὑπο Ἰουδαίων πεντακίς
deaths often; (by Jews five times
τεσσαράκοντα παρα μίαν ἐλαβον, ²⁵ τρίς ἑρράβ-
forty except one I received, thrice I was
δισθην, ἀπαξ ἐλίσσασθην, τρίς ἐναυαγήσα,
beaten with rods, once I was stoned, thrice I was shipwrecked,
ἡμέραν καὶ νύκτα ἐν τῇ βυθῷ πεποίηκα.) ²⁶ ὁδοιπο-
a night and day in the deep I have passed,) in jour-
neys πολλάκις· κινδύνοις ποταμῶν, κινδύνοις ἐν
often; in dangers of rivers, in dangers
ἀνθρώπων, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθ-
of robbers, in dangers from kindred, in dangers from Gen-
νῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ,
tides, in dangers in city, in dangers in desert,
κινδύνοις ἐν θαλάσσῃ, κινδύνοις ἐν ψευδαδέλ-
in dangers at sea, in dangers among false-breth-
φοῖς. ²⁷ * [ἐν] κόπῃ καὶ μόχθῳ, ἐν ἀγρυπνίαις
too; (in) labor and toil, in watchings
πολλάκις, ἐν λιμῇ καὶ δίψει, ἐν νηπτερίαις πολ-
often, in hunger and thirst, in fastings often,
λάκις, ἐν ψυχρῇ καὶ γυμνότητι. ²⁸ Χωρὶς τῶν
in cold and nakedness. Besides the
παρεκτός, ἡ ἐπινοστασις μου ἡ καθ' ἡμέραν, ἡ
outward things, the crowding of me that every day, the
μεριμνα πασῶν τῶν ἐκκλησιῶν. ²⁹ Τίς ἀσθενεῖ,
care of all of the congregations. Who is weak,
καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ
and not I am weak? who is made to stumble, and not
ἐγὼ πυροῦμαι; ³⁰ Εἰ καυχᾶσθαι δεῖ, τα
I burn? If to boast is necessary, the things
τῆς ἀσθενείας * [μου] καυχῶμαι. ³¹ Ὁ θεὸς
of the weakness [of me] I will boast. The God
καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ * [Χριστοῦ]
and father of the Lord of us Jesus [Anointed]
οἶδεν, ὃ ὡς εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ
knows, he being blessed for the ages, that not
ψευδομαι. ³² ἐν Δαμασκῷ δ' ἐθναρχὴς Ἀρετὰ τοῦ
I utter falsehood; in Damascus the ethnarch Aretas of the
Βασίλεως ἐφρουρεῖ τὴν Δαμασκήνων πόλιν,
king guarded the Damascenes city,
πιάσαι με * [θελῶν] ³³ καὶ διὰ θυρίδος ἐν σαρ-
to seize me [wishing,] and through an opening in a rope
γὰρ ἐχαλᾶσθην διὰ τοῦ τειχοῦς, καὶ ἐξεφυ-
basket I was lowered through the wall, and escaped
γὼν τὰς χεῖρας αὐτοῦ. ΚΕΦ. ΙΒ'. 12. ¹ Καὶ
the hands of him. To

* Prisons frequently, † in
Scourges to excess, † in
Deaths often.

²⁴ Five times I received,
by the Jews, † forty stripes
less one;

²⁵ three times I was
† beaten with rods; † once
I was stoned; three times
† I was shipwrecked; a
night and day I have spent
in the deep.

²⁶ During frequent
Journeys, in Dangers from
Rivers; in Dangers from
Robbers; † in Dangers
from Kindred; † in Dan-
gers from Gentiles; in
Dangers in Cities; in Dan-
gers in the Desert; in
Dangers at Sea; in Dan-
gers among False-brethren;

²⁷ in Labor and Toil;
† in frequent Watchings;
† in Hunger and Thirst;
in frequent Fastings; in
Cold and Nakedness.

²⁸ Besides these OUT-
WARD troubles, † the ANXI-
OUS CARE for All the CON-
GREGATIONS, which is
CROWDING ME EVERY DAY.

²⁹ † Who is weak, and I
am not weak? Who is
made to Stumble, and I do
not burn?

³⁰ If it is necessary to
boast, † I will boast of the
THINGS which concern my
WEAKNESS.

³¹ † God, even the Fa-
ther of our LORD Jesus, HE
† who is the BLESSED ONE
for the AGES, knows That
I do not falsify.

³² † In Damascus, the
ETHNARCH of Aretas, the
KING, guarded the CITY of
the DAMASCENES, wishing
to seize me;

³³ but I was through an
Opening lowered down the
WALL in a Rope-basket,
and escaped from his hands.

* VATICAN MANUSCRIPT.—23. Prisons frequently, in Scourges to excess, in Deaths often.
20. of me—omit. 31. Anointed—omit. 32. wishing—omit.

† 23. Acts ix. 16; xx. 23; xxi. 11; 2 Cor. vi. 4, 5. † 23. 1 Cor. xv. 20—32; 2 Cor. i. 9,
10; iv. 11; vi. 9. † 24. Deut. xxv. 3. † 25. Acts xvi. 22. † 25. Acts xiv. 10.
† 25. Acts xvii. 41. † 26. Acts ix. 23; xiii. 50; xiv. 6; xvii. 5; xx. 3; xxi. 21; xxi. 10, 11;
xxv. 1. † 26. Acts xiv. 6; xix. 23. † 27. Acts xx. 31; 2 Cor. vi. 5. † 27. 1 Cor.
iv. 11. † 28. 1 Cor. viii. 13; ix. 22. † 29. 2 Cor. xii. 8, 9, 10. † 31. Rom. i.
9; ix. 1; 2 Cor. i. 23; Gal. i. 2; 1 Thess. ii. 5. † 32. Rom. ix. 5. † 32. Acts ix. 24, 25.

χασθαι δη ου συμφερει * [μοι.] ελευσσομαι
boast indeed not is profitable [for me.] I will come

γαρ εις οπτασιας και αποκαλυψεις κυριου.
for to visions and revelations of Lord.

² Οίδα ανθρωπον εν Χριστω, προ ετων δεκατεσ-
I know a man in Anointed, above years fourteen,

σων, (ειτε εν σωματι, ουκ οίδα· ειτε εκτος
(whether with a body, not I know; or without

* [του] σωματος, ουκ οίδα· ο θεος οιδεν·) αρπα-
(the) body, not I know; the God knows;) having

γεντα τον τοιουτον εως τριτου ουρανου.
been snatched away the such a one to third heaven.

³ Και οίδα τον τοιουτον ανθρωπον, (ειτε εν
And I know the such a man, (whether in

σωματι, ειτε εκτος του σωματος, ουκ οίδα· ο
a body, or without the body, not I know; the

θεος οιδεν·) ⁴ οτι ηρκαγη εις τον παραδει-
God knows,) that he was snatched away into the paradise,

σον, και ηκουσεν αρρητα ρηματα, α ουκ
and heard indescribable things spoken, which not

εξον ανθρωπω λαλησαι. ⁵ Τωρ του τοι-
being possible for a man to speak. Concerning the such

ουτου καυχησομαι· υπερ δε εμαυτου ου καυχη-
a one I will boast; on behalf but of myself not I will

σομαι, ει μη εν ταις ασθενειαις * [μου.] ⁶ Εαν
boast, if not in the weaknesses [of me.] If

γαρ θελησω καυχησασθαι, ουκ εσομαι αφρων·
for I should desire to boast, not I shall be unwise;

αληθειαν γαρ ερω· φειδομαι δε, μη τις εις
truth for I will say; I forbear but, lest any one to

εμε λογισηται υπερ ο βλεπει με, η ακουει τι
me should impute beyond what he sees me, or hears anything

εξ εμου. ⁷ Και τη υπερβολη των αποκαλυψεων
from of me. And by the transcendancy of the revelations

ινα μη υπεραιρωμαι, εδοθη μοι σκολοψ τη
that not I should be over-elated, was given to me a thorn in the

σαρκι, αγγελος σαταν, ινα με κολαφιζη, ινα μη
flesh, a messenger adversary, that me it might buffet, that not

υπεραιρωμαι. ⁸ Τωρ τουτου τρις τον κυριον
I might be over-elated. Concerning this thrice the Lord

παρεκαλεσα, ινα αποστη απ' εμου· ⁹ και
I entreated, that it might be removed from me; and

ειρηκε μοι· Αρκει σοι η χαρις μου· η γαρ δυνα-
he said to me, Is enough for thee the favor of me; the for power,

μις * [μου] εν ασθενεια τελειουται. 'Ηδιστα
[of me] in weakness is perfected. Most gladly

ουν μαλλον καυχησομαι εν ταις ασθενειαις
therefore rather I will boast in the weaknesses

* [μου,] ινα επισκηνωσθ επ' εμε η δυναμις του
[of me,] so that may dwell upon me the power of the

CHAPTER XII.

1 Is it necessary to boast? it is not profitable indeed, but I will come even to Visions and Revelations of the Lord.

2 I know a Man, in Christ, who above fourteen Years since—whether with a Body, I know not; or without a Body, I know not; God knows;)—such a one suddenly conveyed away to the Third Heaven.

3 And I know this very Man, (whether with a Body, or without the Body, I know not; God knows;)

4 That he was suddenly conveyed away into PARADISE, and heard indescribable things spoken, which it is not possible for a Man to relate.

5 Respecting such a person I will boast; but respecting myself I will not boast, unless in my WEAKNESSES.

6 For if I should desire to boast, I shall not be unwise; for I will speak the Truth; but I forbear, lest any one should impute to Me more than what he sees me to be, or what he hears from me.

7 And in order that I might not be unduly elated by the TRANSCENDANCY of the REVELATIONS, I a Thorn in the FLESH was given to me;—an Angel-adversary—that it might afflict me; so that I should not be too much exalted.

8 Concerning this, I entreated the Lord three times, that it might be removed from me;

9 but he said to me, "My FAVOR is sufficient for thee; for POWER is perfected in Weakness." Most gladly, then, I will boast rather in WEAKNESSES, so that the POWER of the ANOINTED may abide upon Me.

* VATICAN MANUSCRIPT.—1. Is it necessary to boast? it is not profitable indeed, but I will come even to Visions and Revelations of the Lord. —omit. 5. of me—omit. 9. of me—omit. 1. for me—omit. 2. the

1. 3. Rom. xvi. 7; 3 Cor. v. 17; Gal. i. 22. 1. 3. Cor. x. 8; xl. 16. 1. 7. Gal. iv. 13, 14. 1. 7. Job ii. 7; Luke xlii. 16. 1. 3. Acts xxii. 17. See Acts xiv. 19, 20.

Χριστον. ¹⁰ Διό εὐδοκῶ ἐν ἀσθενείαις, ἐν
 Anointed. Wherefore I am well-pleased with weaknesses, with
 ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενο-
 iamha, with necessities, with persecutions, with distractions,
 χωρίαις ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε
 on behalf of Anointed; when for I may be weak, then
 δυνατός εἰμι. ¹¹ Γέγονα ἀφρων· ὑμεῖς με πηγά-
 strong I am. I have become unwise; you me have
 κάσατε. Εγὼ γὰρ ὠφείλον ὑμῶν συνιστασ-
 constrained. I for ought by you to be com-
 θαι· οὐδὲν γὰρ ὑστερήσα τῶν ὑπερλίαν ἀποσ-
 mended, nothing for I was behind those in highest degree ap-
 τολῶν, εἰ καὶ οὐδὲν εἰμι. ¹² Τα μὲν σημεῖα του-
 ties, if even nothing I am. Theindeed signs of the
 ἀποστόλου κατεργασθῇ ἐν ὑμῖν ἐν πάσῃ ὁπο-
 apostle were worked out among you in all pe-
 μυνῇ, ἐν σημείοις καὶ τέρασι καὶ δυνάμεσι.
 tience, in signs and prodigies and powers.
¹³ Τι γὰρ ἐστὶν ὃ ἡττηθῆτε ὑπὲρ τὰς λοιπὰς
 What for is it which you were inferior beyond the other
 ἐκκλησίας, εἰ μὴ ὅτι αὐτός ἐγὼ οὐ κατεναρχή-
 congregations, if not that myself I not was burden-
 σα ὑμῶν· Χάρισσασθε μοι τὴν ἀδικίαν ταυτήν.
 same to you? Forgive to me the injustice this.
¹⁴ Ἰδοὺ, τρίτον τοῦτο ἑτοιμῶς ἐχω ελθεῖν πρὸς
 Lo, a third time this in readiness I am to come to
 ὑμᾶς, καὶ οὐ κατεναρχήσω * [ὑμῶν] οὐ γὰρ
 you, and not I will burden [you,] not for
 ζήτω τὰ ὑμῶν, ἀλλ' ὑμᾶς. Οὐ γὰρ ὀφείλει
 seek thethings of you, but you. Not for it is fitting
 τὰ τέκνα τοῖς γονεῦσι θησαυρίζειν, ἀλλ' οἱ γο-
 the children for the parents to treasure up, but the pa-
 ρεῖς τοῖς τέκνοις. ¹⁵ Εγὼ δὲ ἡδίστα δαπανήσω
 rats for the children. I but most gladly will spend
 καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν·
 and will be utterly spent on behalf of the souls of you,
 εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἥττον ἀγα-
 if even more abundantly you loving, less I am
 πῶμαι. ¹⁶ Ἐστω δέ· ἐγὼ οὐ κατεβάρησα ὑμᾶς·
 loval. Let it be so but; I not did burden you;
 ἀλλ' ὑπαρχῶν πανουργός, δολῶ ὑμᾶς ἐλαβόν·
 but being crafty, with guile you I took.
¹⁷ Μὴ τίνα ὧν ἀπεστάλκα πρὸς ὑμᾶς, δι' αὐτοῦ
 Not any one of whom I have sent to you, through him
 ἐπλεονέκτησα ὑμᾶς; ¹⁸ Παρεκάλεσα Τίτον, καὶ
 I overreached you? I exhorted Titus, and
 συναπεστείλα τον ἀδελφόν· μὴτι ἐπλεονέκτη-
 I sent with the brother; not overreached
 σεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιε-
 you Titus? not in the same spirit we
 πατήσαμεν; οὐ τοῖς αὐτοῖς ἰχνέσι; ¹⁹ Πάλιν
 walked? not in the same steps? Again

¹⁰ Wherefore, † I am
 contented with Weak-
 nesses, with Insults, with
 Necessities, with Persecu-
 tions, with Distresses on
 account of Christ; ‡ since
 when I am weak, then I
 am strong.

¹¹ Have I become † a
 Simpleton? You have
 constrained Me; for I
 ought to be commended
 by You; ‡ for in nothing I
 was inferior to those VERY
 EMINENT Apostles—even
 if I am nobody.

¹² ‡ The signs of the
 APOSTLE, surely, were per-
 formed among you with A L
 Patience, by Signs and
 Prodigies and Powers.

¹³ ‡ For in what is it
 that you were inferior to
 the OTHER Congregations,
 unless That ‡ I myself was
 not a burden to you? For-
 give me this INJUSTICE!

¹⁴ ‡ Behold, this third
 time I hold myself ready
 to come to you, and I will
 not be burdensome; ‡ be-
 cause I seek not your Pro-
 perty, but you; ‡ for the
 CHILDREN are not obliged
 to treasure up for the PA-
 RENTS, but the PARENTS
 for the CHILDREN.

¹⁵ And † I most gladly
 will spend and be utterly
 spent ‡ on behalf of your
 SOULS; eten if the more
 abundantly loving You, the
 less I be loved.

¹⁶ Be it so then. ‡ I did
 not burden you; but, [it is
 said,] "being cunning, I
 took You by Artifice."

¹⁷ ‡ Did I defraud you
 by any of those whom I
 sent to you?

¹⁸ † I requested Titus,
 and I sent † the BROTHER
 with him. Did Titus de-
 fraud you? Did we not
 walk in the SAME Spirit,—
 in the very SAME Steps?

* VATICAN MANUSCRIPT.—14. you—omit.

† 10. Rom. v. 3; 2 Cor. vii. 4. † 10. 2 Cor. xiii. 4. † 11. 2 Cor. xi. 1, 14, 17.
 † 11. 2 Cor. xi. 5. † 12. Rom. xv. 18, 19; 1 Cor. ix. 3; 2 Cor. iv. 2; vi. 4; xi. 6. † 13.
 1 Cor. i. 7. † 13. 1 Cor. ix. 12; 2 Cor. xi. 9. † 14. 2 Cor. xiii. 1. † 14. Acts
 xx. 33; 1 Cos. ii. 33. † 14. 1 Cor. iv. 14, 15. † 14. 1 Thess. ii. 8; Phil. ii. 17.
 † 15. John x. 31; 2 Cor. i. 8; Col. i. 24; 1 Tim. ii. 10. † 16. 2 Cor. xi. 9. † 17.
 2 Cor. vii. 3. † 18. 2 Cor. viii. 6, 10, 22. † 18. 2 Cor. viii. 18.

δοκεῖτε, ὅτι ὑμῖν ἀπολογούμεθα; Κατενῶπιον
do you think, that to you we apologise? In presence

του θεου, ἐν Χριστῷ, λαλοῦμεν
of the God, in Anointed, we speak

ταδε πάντα, ἀγαπητοί, ὑπερ τῆς ὑμῶν οἰκο-
but all things, beloved ones, on behalf of the you build-
δομῆς. ²⁰ Φοβουμαι γαρ, μήπως ἐλθὼν οὐχ
ing up. I am afraid for, lest perhaps having come not

οἶους θελω εὐρεῖν ὑμας, καγὼ εὐρεθῶ ὑμῖν
such ones I should find you, and I should be found by you
οἷον οὐ θελετε· μήπως ἐρεῖς, ζῆλοι, θυμοί,
such a one not you wish, lest perhaps strifes, jealousies, angers,

ἐριθίαι, καταλαλαί, ψιθυρισμοί, φυσιώσεις,
contentions, evil-speaking, whisperings, puffings up,

ἀκαταστασίαι· ²¹ μὴ πάλιν ἐλθὼντα με ταπει-
disturbances; lest again having come me should

νώσῃ ὁ θεὸς μου πρὸς ἡμᾶς, καὶ πενθήσω πολ-
humble the God of me before you, and I should lament over many

λους τῶν προημαρτηκότων, καὶ μὴ μετανοήσαν-
of those having previously sinned, and not having reformed

τῶν ἐν τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ,
in respect to the impurity and fornication and lewdness,

ἣ ἐκράζαν. ΚΕΦ. ιγ'. 13. ¹ Τρίτον τουτο
which they practised. Third time this

ἐρχομαι πρὸς ὑμᾶς· ἐν στόματι δύο μαρτυ-
I come to you; in mouth of two wit-
ρων καὶ τριῶν σταθῆσεται παν ῥῆμα. ² Προει-
nones and of three shall be established every word. I have

ρηκα καὶ προλεγω, (ὡς παρών,) το δευτε-
said before and I tell beforehand, (as being present,) the second

ρον, (καὶ ἄπῃ νυν,) τοῖς προημαρτηκοῖσι καὶ
time, (and being absent now,) to those having previously sinned and

τοῖς λοιποῖς πᾶσιν, ὅτι εἰ ἐλθὼ εἰς το
to the others to all, that if I should come to the

πάλιν, οὐ φέισομαι. ³ Ἐπεὶ δοκιμὴν ζητεῖτε
again, not I will spare. Since a proof you seek

του ἐν ἐμοὶ λαλοῦντος Χριστοῦ, (ὃς εἰς ὑμᾶς
of the in me speaking Anointed, (who towards you

οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν· ⁴ καὶ γὰρ εἰ
not is weak, but is powerful in you; even for if

ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ἦν ἐκ δυνα-
he was crucified from weakness, yet he lives from power

μῶς θεοῦ· καὶ γὰρ ἡμεῖς ἀσθενούμεν ἐν αὐτῷ,
of God; also for we are weak with him,

ἀλλὰ ζήσομεθα σὺν αὐτῷ ἐκ δυναμῶς θεοῦ
but we shall live with him from power of God

*[εἰς ὑμᾶς·]] ⁵ ἑαυτοὺς πειραζετε, εἰ ἐστε ἐν
(towards you:)] yourselves try you, if you are in

19 † Again, do you think That we are apologizing to You? In the presence of God; we speak by Christ; ‡ but ALL things, O beloved, for your Edification.

20 For I am afraid, lest perhaps, having come, I may find you such as I do not wish; and † I may be found by you such as you do not wish;—lest there be Strifes, * Jealousies, angry Feuds, Contentions, Evil-speaking, secret Slanders, proud Swellings, Disturbances;—

21 lest, having come again, my God; may humble me before you; and I should lament for MANY of those; who had PREVIOUSLY SINNED, and have not reformed from the IMPURITY, and † Fornication, and Licentiousness which they practised.

CHAPTER XIII.

1 † This third time I come to you; ‡ by the Mouth of Two Witnesses, or three, Every Fact shall be established.

2 † I have said before, and I say beforehand, (as when present the SECOND time, though now absent,) to THOSE who had PREVIOUSLY SINNED, and to all the OTHERS, That if I come AGAIN, † I will not spare.

3 Since you seek a Proof of the ANOINTED † SPEAKING by me; (he is not weak towards You, but is powerful among you;

4 ‡ for though, indeed, he was crucified from Weakness, yet he lives from God's Power; and though we are weak with him, yet we shall live with him from God's Power.)

5 † try yourselves,

* VATICAN MANUSCRIPT.—20. Jealousy.

4. towards you—omit.

† 19. 2 Cor. v. 12. ‡ 19. Rom. ix. 1; 2 Cor. xi. 31. † 19. 1 Cor. x. 23. † 20. 1 Cor. iv. 21; 2 Cor. x. 2; xiii. 2, 10. † 21. 2 Cor. ii. 1, 4. † 21. 2 Cor. xiii. 2. † 21. 1 Cor. v. 1. † 1. 2 Cor. xii. 14. † 1. Num. xxv. 20; Deut. xvii. 6; Matt. xviii. 10; John viii. 17; Heb. x. 28. † 2. 2 Cor. x. 2. † 2. 2 Cor. xii. 21. † 2. 2 Cor. i. 25. † 3. Matt. x. 30; 1 Cor. v. 4; 2 Cor. ii. 10. † 4. Phil. ii. 7, 8; 1 Pet. ii. 12. † 5. 1 Cor. xii. 28.

τῇ πίστει· ἑαυτοὺς δοκιμάσετε. Ἡ οὐκ ἐπιγι-
the faith; yourselves prove you. Or not do you
γινώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν
know yourselves, that Jesus Anointed in you
* [ἐστίν·] εἰ μὴτι ἀδοκιμῆσθε. Ἐλπίζω δὲ
[is?] if not without proof you are. I hope but
ὅτι γινώσεσθε, ὅτι ἡμεῖς οὐκ ἐσμεν ἀδοκιμοί.
that you will know, that we are not without proof.
Ἐυχομαι δὲ πρὸς τὸν θεόν, μὴ ποιῆσαι ὑμᾶς
I wish but to the God, not to do you
κακὸν μὴδὲν οὐχ ἵνα ἡμεῖς δοκιμοὶ φανερω-
evil nothing; not that we approved ones may appear,
αλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὥς
but that you the good may do, we but as
ἀδοκιμοὶ ὦμεν. Ὁ γὰρ δυναμέθα τι κατὰ
without proof may be. Not for we have power any against
τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας. Ὁ και-
the truth, but on behalf of the truth. We
ρομεν γὰρ, ὅταν ἡμεῖς ἀσθενώμεν, ὑμεῖς δὲ
rejoice for, when we may be weak, you be-
δυνατοὶ ᾔητε· τοῦτο * [δὲ] καὶ εὐχομέθα, τὴν
strong ones may be; this [but] even we wish, the
ὑμῶν καταρτίσιν. ¹⁰ Διὰ τοῦτο ταῦτα ἀπὸν
of you restoration. On account of this these things being about
γράφω, ἵνα παρὼν μὴ ἀποτομῶς χρῆσμαι,
I write, so that being present not severity I may use,
κατὰ τὴν ἐξουσίαν, ἣν ἔδωκε μοι ὁ κύριος
according to the authority, which gave to me the Lord
εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαιρεσίν. ¹¹ Ἀδελφοί,
for building up, and not for pulling down. Lastly,
ἀδελφοί, χαίrete, καταρτίζεσθε, παρακαλεῖσθε,
brethren, rejoice you, be you restored, be you comforted,
τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ θεὸς τῆς
the same think you, be you at peace; and the God of the
ἀγάπης καὶ εἰρήνης ἐσται μεθ' ὑμῶν. ¹² Ἀσπα-
love and peace shall be with you. Salute
σασθε ἀλλήλους ἐν ἁγίῳ φιληματι· ἀσπάζονται
you each other with a holy kiss; salute
ὑμᾶς οἱ ἅγιοι πάντες. ¹³ Ἡ χάρις τοῦ κυρίου
you the saints all. The favour of the Lord
Ἰησοῦ * [Χριστοῦ,] καὶ ἡ ἀγάπη τοῦ θεοῦ, καὶ
Jesus [Anointed,] and the love of the God, and
ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων
the joint participation of the holy spirit with all
ὑμῶν.
of you.

whether you are in the
FAITH; prove Yourself.
Or do you not know your-
selves, that Jesus Christ
is among you?—except
you are without proof.

6 But I hope That you
will know That we are not
without proof.

7 And * I wish before
God, that you may do
nothing Evil; not that we
may appear approved, but
that you may do what is
good; though indeed we
may be without proof;

8 for we have no power
at all against the TRUTH,
but on behalf of the TRUTH.

9 We rejoice, indeed,
when we are weak, and
you are strong; and thus
we wish, YOUR complete
restoration.

10 [On this account, be-
ing absent, I write these
things, so that, being pre-
sent, I may not use se-
verity, according to the
AUTHORITY which the
LORD gave to me for buil-
ding up, and not for pulling
down.

11 Finally, Brethren, re-
joice! Be you fully re-
stored; be admonished;
and the same thing; cul-
tivate peace; and the
GOD of LOVE and PEACE
shall be with you.

12 Salute each other
with a Holy Kiss.

13 All the SAINTS salute
you.

14 The FAVOR of the
LORD Jesus, and the LOVE
of GOD, and the JOINT
PARTICIPATION of the
HOLY Spirit be with you
all.

* SECOND TO THE CORINTHIANS, WRITTEN FROM PHILIPPI.

* VATICAN MANUSCRIPT.—6. is—omit.
Annot.—omit.

7. we wish.

9. but—omit.

11.

Subscription.—SECOND TO THE CORINTHIANS, WRITTEN FROM PHILIPPI.

† 5. Rom. vii. 10; Gal. iv. 19.

† 7. 2 Cor. vi. 9.

† 9. 1 Cor. iv. 19; 2 Cor. x.

30; xii. 5, 9, 10.

† 10. 1 Cor. iv. 21; 2 Cor. ii. 2; i. 3; xii. 20, 21.

† 10. 1 Cor. x. 17.

† 10. 2 Cor. x. 8.

† 11. 1 Cor. i. 10; Phil. ii. 1; 1 Tim. ii. 15.

† 11. Rom. x.

xv. 33.

† 12. Rom. xvi. 10; 1 Cor. xii. 20; 1 Thess. v. 20; 1 Pet. v. 14.

† 16.

Rom. xvi. 24.

† 14. Phil. ii. 1.

*[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΓΑΛΑΤΑΣ.
[OF PAUL AN EPISTLE] TO GALATIANS.
TO THE GALATIANS.

ΚΕΦ. α'. 1.

¹ Παυλος, αποστολος ουκ απ' ανθρωπων ουδε
Paul, an apostle not from men nor
δι' ανθρωπου, αλλα δια Ιησου Χριστου και
through a man, but through Jesus Anointed and
θεου πατρος του εγειραντος αυτον εκ νεκρων·
God a father of the having raised him out of dead ones,
² και οι συν εμοι παντες αδελφοι,ταις εκκλη-
and those with me all brethren, to the congrega-
σιας της Γαλατιας· ³ χαρις υμιν και ειρημη
gations of the Galatia, favor to you and peace
απο θεου πατρος, και κυριου ημων Ιησου Χρισ-
from God a father, and Lord of us, Jesus Anointed,
του, ⁴ του δοντος εαυτον περι των αμαρτιων
of the having given himself concerning the sins
ημων, οπως εξεληται ημας εκ του ενεστατος
of us, in order that he mi. he rescue us out of the having been present
αιωνος πονηρου, κατα το θελημα του θεου και
an age of evil, according to the will of the God and
πατρος ημων, ⁵ ψ η δοξα εις τους αιωνας του
father of us, to whom the glory for the age, of the
αιωνων· αμην. ⁶ Θαυμαζω, οτι ουτω ταχως
ages; so be it. I wonder, because so quickly
μετατιθεσθε απο του καλεισαντος υμας εν
you are being changed from the one having called you by
χαριτι Χριστου εις ετερον ευαγγελιον· ⁷ ο ουκ
favor of Anointed to other glad tidings; which not
εστιν αλλο· ει μη τινες εισιν οι ταρασσυντες
is other; if not some are who are troubling
υμας, και θελοντες μεταστρεψαι το ευαγγελιον
you, and wishing to turn about the glad tidings
του Χριστου. ⁸ Αλλα και εαν ημεις η αγγελος
of the Anointed. But even if we or a messenger
εξ ουρανου ευαγγελιζεται υμιν, παρ'
from heaven should announce glad tidings to you, contrary to
δ ευηγγελισαμεθα υμιν, αναθεμα εστω. ⁹ Ως
what we announced to you, accursed let him be. As
προειρηκαμεν, και αρτι παλιν λεγω· ει τις
we before said, even now again I say; if any one
υμας ευαγγελιζεται παρ' ο παρελαβετε,
you addresses with good tidings contrary to what you received,
αναθεμα εστω. ¹⁰ Αρτι γαρ ανθρωπους πειθω,
accursed let him be. Now for men do I obey,

CHAPTER I.

¹ Paul, an Apostle,—
(not from Men, nor by a
Man, but by Jesus Christ,
and THAT God the Father
who raised him from the
Dead;—

² and ALL the Brethren
who are with me, to
the CONGREGATIONS of
GALATIA;

³ Favor to you and
Peace from God the Father,
and THAT Lord of ours, Je-
sus Christ;

⁴ who GAVE himself
on account of our sins,
in order that he might
rescue us from the PRE-
SENT evil Age, according
to the WILL of our God
and Father;

⁵ to whom be the
GLORY for the AGES of the
AGES. Amen.

⁶ I am astonished That
you have so quickly turned
away from HIM who
CALLED you by the Favor
of Christ, to other Glad
Tidings;

⁷ not that there are
any other; but there are
CERTAIN persons who
are TROUBLING you, and
wishing to subvert the
GLAD TIDINGS of the
ANOINTED.

⁸ But even if I be, or
an Angel from Heaven,
should announce glad
tidings to You different
from what we announced
to you, let him be accursed.

⁹ As we before said,
even now again I say.—
If any one announces glad
tidings to You different
from what you received,
let him be accursed.

¹⁰ For do I now obey
Men, or GOD? or do I

* VATICAN MANUSCRIPT.—Title.—TO THE GALATIANS.

21. ver. 11, 12. 1. Acts ix. 6; xii. 10, 15, 21; xvi. 16; Titus i. 8. 21. Acts
ii. 34. 2. Phil. ii. 23; iv. 21. 2. 1 Cor. xvi. 1. 2. 2. Rom. i. 7; 1 Cor.
i. 3; 2 Cor. i. 3; &c. 3. 4. Matt. xx. 28; Rom. iv. 25; Gal. ii. 20; Titus ii. 14. 1. 4.
John xvii. 14, 15. 7. 5 Cor. ix. 4. 7. Acts xv. 1, 24; 2 Cor. ii. 17; xi. 13; Gal.
v. 10, 12. 1 & 1 Cor. xvi. 22.

ἡ τὸν θεόν· ἡ ζήτησ ἀνθρώποις ἀρεσκείν· εἰ
 or the God? or do I seek men to please? If
 * [γὰρ] ἐτι ἀνθρώποις ἡρέσκον, Χριστοῦ δούλος
 [for] still men I pleased, of Anointed a slave
 οὐκ ἀν ἡμῶν. ¹¹ Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ
 not I should be. I make known but to you, brethren, the
 εὐαγγέλιον τοῦ εὐαγγελισθέν ὑπ' ἐμοῦ, ὅτι
 glad tidings the having been announced by me, that
 οὐκ ἐστὶ κατὰ ἄνθρωπον· ¹² οὐδὲ γὰρ ἐγώ
 not is according to man; neither for I
 παρὰ ἀνθρώπου παρέλαβον αὐτοῦ οὐτε ἐδιδάχθην,
 from man received it nor was I taught,
 ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. ¹³ Ἦκου-
 but through a revelation of Jesus Anointed. You
 σατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτὲ ἐν τῷ
 heard for the my conduct formerly when in the
 Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν
 Jewish religion, that exceedingly I persecuted the
 ἐκκλησίαν τοῦ θεοῦ, καὶ ἐπόρθουν αὐτήν· ¹⁴ καὶ
 congregation of the God, and ravaged her; and
 προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς
 made progress in the Jewish religion beyond many
 συνηλικιωτάς ἐν τῷ γένει μου, περισσotερῶς
 of the same age among the race of me, more earnestly
 ζήλωτης ὑπαρχῶν τῶν πατρικῶν μου παραδο-
 a zealot being of the fathers of me traditions.
 σεων. ¹⁵ Ὃτε δὲ εὐδοκῆσεν * [ὁ θεός,] ὁ ἀφο-
 When but it pleased [the God,] that having
 ρισάς με ἐκ κοιλίας μητρός μου, καὶ καλεσάς
 set apart me from womb of mother of me, and having called
 δια τῆς χάριτος αὐτοῦ, ¹⁶ ἀποκαλύψαι τὸν υἱόν
 through the favor of himself, to reveal the son
 αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελισώμαι αὐτὸν ἐν
 of himself to me, so that I might announce him to
 τοῖς ἔθνεσιν· εὐθὺς, οὐ προσηνέμεν σαρκὶ
 the nations; immediately, not I consulted with flesh
 καὶ αἵματι, ¹⁷ οὐδὲ ἀνῆλθον εἰς Ἱερουσόλυμα
 and blood, nor I went up to Jerusalem
 πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ' ἀνῆλθον
 to those before me apostles, but I went
 εἰς Ἀραβίαν, καὶ πάλιν ὑπεστρέψα εἰς Δαμασκόν.
 into Arabia, and again returned to Damascus.
¹⁸ Ἐπειτα μετὰ ἐτη τρία ἀνῆλθον εἰς Ἱερουσόλυ-
 Then after years three I went up to Jerusalem,
 μα, ἰστορησαὶ Πέτρον, καὶ ἐπεμείνα πρὸς αὐτὸν
 to visit Peter, and I remained with him
 ἡμέρας δεκάπεντε· ¹⁹ ἕτερον δὲ τῶν ἀποστόλων
 days fifteen, other but of the apostles
 οὐκ εἶδον, εἰ μὴ Ἰακώβον τὸν ἀδελφὸν τοῦ
 not I saw, if not James the brother of the
 κυρίου. ²⁰ (Ἄ δε γράφω ὑμῖν, ἰδοὺ ἐνώπιον
 Lord. [What now I write to you, lo in presence

I seek to please Men? for
 if I still pleased Men, I
 should not be a Servant of
 Christ.

11 But I make known
 to you, Brethren, That
 THOSE GLAD TIDINGS
 which were ANNOUNCED
 by me, that they are not
 according to Man;

12 for I neither re-
 ceived nor learned them
 from a Man, † but through
 a Revelation from Jesus
 Christ.

13 For you heard of MY
 Conduct formerly in JUDA-
 ISM, † That I Exceedingly
 persecuted the CONGREGA-
 tion of GOD, and † laid it
 waste;

14 and made proficiency
 in Judaism beyond Many
 of the same age among my
 OWN RACE, † being an ex-
 cessive Zealot for † the
 TRADITIONS of my FA-
 THERS.

15 But when it pleased
 THAT GOD who SET ME
 APART from my BIRTH, and
 CALLED me by his FAVOR,

16 to reveal his SON to
 me, † that I might an-
 nounce him to the NA-
 TIONS, I did not imme-
 diately consult with † Flesh
 and Blood;

17 nor did I go up to
 Jerusalem to THOSE who
 were APOSTLES before me,
 but I went away into
 Arabia, and returned again
 to Damascus.

18 Then, after three
 Years, † I went up to Jeru-
 salem to visit * Cephas,
 and remained with him
 fifteen Days;

19 and I saw no other
 of the APOSTLES except
 † † James, the BROTHER of
 the LORD.

20 (Now, the things I

* VATICAN MANUSCRIPT.—10. For.—omit.

13. the God—omit.

18. Cephas.

† 10. The Hebrews called a'l near relations *brothers*. This James was the son of Alphaeus by Mary the sister of our Lord's mother.—*MacKnight*.

‡ 10. 2 Thess. ii. 4; James iv. 4. ‡ 13. 1 Cor. xv. 3. ‡ 12. Eph. iii. 3. ‡ 13. Acts ix. 1; xiii. 4; xiv. 11; 1 Tim. i. 13. ‡ 13. Acts viii. 3. ‡ 14. Acts xii. 3; xvi. 9; Phil. iii. 6. ‡ 14. Matt. xv. 2; Mark vii. 5. ‡ 16. Acts ix. 15; xiii. 21; xvi. 17; Rom. xi. 13; Eph. iii. 8. ‡ 10. Matt. xvi. 17; 1 Cor. xv. 50; Eph. vi. 12. ‡ 15. Acts ix. 30. ‡ 13. Matt. xiii. 53; Mark vi. 3.

του θεου, ὅτι οὐ ψευδομαι.) ²¹ Ἐπειτα ἦλθον
of the God, that not I am speaking falsely.) Then I went
εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας·
into the regions of the Syria and of the Cilicia;

²² Ἡμην δὲ ἀγνοοῦμενος τῷ προσώπῳ ταῖς ἐκ-
I was but being unknown by the face to the con-
κλησιαῖς τῆς Ἰουδαίας ταῖς ἐν Χριστῷ· ²³ μόνον
gregations of the Judea those in Anointed; only

δὲ ἀκούοντες ἦσαν· Ὅτι ὁ διώκων ἡμᾶς ποτε,
but hearing they were; That the one persecuting us once,

νυν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπορώ-
now preaches as glad tidings the faith which once he was laying
βω· ²⁴ καὶ ἐδοξάζον ἐν ἐμοὶ τὸν θεόν. ΚΕΦ. Β΄.
was, and they were glorifying in me the God.

2. ¹ Ἐπειτα διὰ δεκατεσσάρων ἐτῶν καλὴν ἀνε-
Then through fourteen years again I went

βην εἰς Ἱερουσόλυμα μετὰ Βαρναβᾶ, συμπαρα-
up to Jerusalem with Barnabas, having taken as

λαβὼν καὶ Τίτον. ² Ἀνεβην δὲ κατὰ ἀποκαλύ-
a companion also Titus. I went up but according to a revela-

ψιν, καὶ ἀνεθεμην αὐτοῖς τὸ εὐαγγέλιον ὁ κη-
tion, and submitted to them the glad tidings which I

ρύσσω ἐν τοῖς ἐθνεσὶ· κατ' ἰδίαν δὲ τοῖς δοκον-
publish among the Gentiles; by one's self but to those appearing

σι, μὴπως εἰς κενὸν τρέχω, ἢ ἐδραμον.
somewhat, lest for a vain thing I should run, or had run.

³ Ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλληνας ὢν,
But not even Titus he with me, a Greek being.

ἠναγκασθῇ περιτμηθῆναι. ⁴ Διὰ δὲ τοὺς
was under a necessity to be circumcised. On account of but the

παρεισακτοὺς ψευδαδελφούς· (οἵτινες παρεῖσ-
secretly introduced false brethren; who stole

ἤλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν ἣν
in to have spied out the freedom of us which

ἐχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδου-
we hold in Anointed Jesus, so that we they might;

λῶσυνται·) ⁵ οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ
enslave.) to whom not even for an hour we yielded by the

ὑποταγῇ, ἵνα ἡ ἀληθεῖα τοῦ εὐαγγελίου δια-
submission, in order that the truth of the glad tidings might

am writing to you, behold, in the presence of GOD, I do not falsely affirm.

²¹ After that I went into the REGIONS OF SYRIA and of CILICIA;

²² but I was unknown personally to THOSE CONGREGATIONS OF JUDEA which are in Christ;

²³ they only having heard, That "HE who was once PERSECUTING us, is now announcing as glad tidings the FAITH which he formerly laid waste."

²⁴ And they glorified GOD on my account.

CHAPTER II.

1 Then within †Fourteen Years I went up again to Jerusalem with Barnabas, taking Titus also with me.

2 Now I went up according to a Revelation, and submitted to them the GLAD TIDINGS which I publish among the NATIONS; but privately to THOSE in HIGH REPUTE, lest perhaps for a vain thing I may run, or might have run.

3 * But not even Titus, my associate, though a Greek, was under a necessity to be circumcised,

4 on account even of †the FALSE BRETHREN SECRETLY INTRODUCED; (who crept in to spy out our †FREEDOM which we possess in the Anointed Jesus, †so that they might enslave us;)

5 to whom not even for an Hour did we yield by SUBMISSION; in order that †the TRUTH of the GLAD

* VATICAN MANUSCRIPT.—3. But not even Titus, my associate, though a Greek.

† 1. Some think that the time specified in this verse, was when the apostle went to Jerusalem about the question of circumcision, Acts xv. 4, &c. There is a difficulty in determining the exact chronology of this visit to Jerusalem, though this was probably the time, as the apostle says he went up by revelation, and therefore it must have been on important business. Some contend, however, that the journey alluded to was the one mentioned in Acts xi. 27, when the congregation at Antioch sent Barnabas and Saul with relief to the poor Christians in Judea, but this would not allow sufficient time for the fourteen years mentioned.

† 20. Rom. ix. 1. † 21. Acts ix. 20. † 4. Acts xv. 1, 24; 2 Cor. xi. 28. † 4. Gal. v. i, 23. † 4. 2 Cor. xi. 20; Gal. iv. 2, 9. † 5. verse 14.

μεινν προς υμας. ⁶ Απο δε των δοκουν-
remain throughout with you. From but of those appearing
των εινα τι, ^οποιοι ποτε ησαν, ουδεν
to be something, of what sort once they were, nothing
μοι διαφερει· (προσωπον θεος ανθρωπου ου
to me it brings; (a face God of a man not
λαμβάνει·) εμοι γαρ οι δοκουντες ουδεν
accepts,) to me for those appearing somewhat nothing
προσανεθετο, ⁷ αλλα τουναντιον, ιδοντες, ^οτι
communicated, but on the contrary, seeing, that
πεπιστευμαι το ευαγγελιον της ακροβυσ-
I have been entrusted with the glad tidings of the uncircum-
τιας, καθως Πητρος της περιτομης, ⁸ ^οδ γαρ
cause, even as Peter of the circumcision, he for
ενεργησας Πητρω εις αποστολην της
circumcision, inwardly wrought in Peter for an apostleship of the
περιτομης, ενεργησε και εμοι εις τα εθνη,) ⁹
circumcised, inwardly wrought also in me for the gentiles,) ⁹
και γνωρτες την χαριν την δοθεισαν μοι,
and having perceived the favor that having been given to me,
Ιακωβος και Κηφας και Ιωαννης, οι δοκουντες
James and Cephas and John, those seeming
στυλοι ειναι, δεξιας εδωκαν εμοι και Βαρναβη
pillars to be, right hands they gave to me and Barnabas
κοινωνιας, ινα ημεις μεν εις τα εθνη, αυτοι δε
of fellowship, that we in-cluded for the gentiles, they but
εις την περιτομην· ¹⁰ μονον των πτωχων ινα
for the circumcision; only of the poor ones that
μνημονευμεν· ^ο και εσπουδασα αυτο τουτο
we should be mindful; which also I strove earnestly same thing this
ποιησαι. ¹¹ ^οτε δε ηλθε Πητρος εις Αντιοχ,
to have done. When but came Peter to Antioch,
χειαν, κακα προσωπον αυτω απεστην, ^οτι
before face to him I opposed, because
κατεγνωσμενος ην. ¹² Προ του γαρ ελθειν
having been blamed he was. Before of the furto have come
τινας απο Ιακωβου, μετα των εθνων συνησθιεν·
some from James, with the Gentiles he was eating;
οτε δε ηλθον, υπεστέλλε και αφωριζεν εαυ-
when but they came, he was withdrawing and was separating him-
τον, φοβουμενος τους εκ περιτομης. ¹³ Και
p^{er}, fearing those of circumcision. And
συνυπεκριθησαν αυτω και οι λοιποι Ιουδαιοι·
dissembled with him also the other Jews;
ωστε και Βαρναβας συναπηχθη αυτων τη υποκ-
so that even Barnabas was led astray of them by the hypoc-
ρισει. ¹⁴ ΑΛΛ' οτε ειδον, ^οτι ουκ ορθοδοδουσι
ruse. But when I saw, that not they walk straight

tidings might remain with you.

⁶ But from THOSE of REPUTATION, whatever they were formerly is of no consequence to me; († God does not accept a Man for Personal appearance;) for to Me, THOSE of REPUTATION communicated nothing.

⁷ But on the CONTRARY, James and Cephas and John,—THOSE SKEMING to be Pillars,—† perceiving That I † was entrusted with the GLAD TIDINGS for the UNCIRCUMCISION, even as Peter was for the CIRCUMCISION;

⁸ (for HE who OPERATED in Peter for the Apostleship of the CIRCUMCISION, † operated in me also for the GENTILES;)

⁹ † and acknowledging THAT COMMISSION GIVEN to me, gave to me and Barnabas the Right hands of Fellowship, in order that we should be for the GENTILES, and they for the CIRCUMCISION;

¹⁰ only urging that we should be mindful of the POOR,—† which very thing I was even ardently hastening to perform.

¹¹ But when * Cephas came to Antioch, I opposed Him Face to face, Because he was blameable.

¹² For before certain persons CAME from James, he ate together with the GENTILES; but when they came he withdrew and separated himself, being afraid of THOSE belonging to the Circumcision.

¹³ And the OTHER Jews also dissembled with him, so that even Barnabas was led astray by Their HYPOCRISY.

¹⁴ But when I saw That they walked not straight

* VATICAN MANUSCRIPT.—11. Cephas.

† 6. Acts x. 34; Rom. ii. 11. † 7. Acts xiii. 46; Rom. i. 5; xi. 13; 1 Tim. ii. 7; 2 Tim. i. 11. † 7. 1 Thess. ii. 4. † 8. Acts ix. 13; xiii. 2; xxii. 21; xxvi. 17, 18; 1 Cor. xv. 10; Gal. i. 16; Col. i. 29. † 9. Rom. i. 5; xii. 8, 6; xv. 13; 1 Cor. xv. 10; Eph. iii. 8. † 10. See 1 Cor. xvi. 1; 2 Cor. viii. ix.

προς την αληθειαν του ευαγγελιου, ειπον
with respect to the truth of the glad tidings, I said

τῷ Πέτρῳ ἐμπροσθεν παντων· Εἰ συ, Ἰουδαῖος
to the Peter in presence of all, If thou, a Jew

ὑπαρχων, ἐθνικως ζῃς και οὐκ Ἰουδαῖως,
being, like Gentiles thou livest and not like Jews,

πως τα εθνη αναγκαζεις Ἰουδαζειν. ¹⁵ Ἡμεῖς
how the Gentiles dost thou compel to Judaize. We

ῥυσιτε Ἰουδαῖοι, και οὐκ ἐξ εθνων ἁμαρτωλοῖ-
by nature Jews, and not of Gentiles sinners;

¹⁵ εἰδοτες δε, οτι οὐ δικαιοῦνται ἄνθρωπος ἐξ
knowing and, that not is justified a man by

εργων νομου, εαν μη δια πιστεως Ἰησου Χρισ-
works of law, if not on account of faith of Jesus Anointed;

του· και ἡμεῖς εἰς Χριστον Ἰησουν ἐπιστευσα-
and we into Anointed Jesus believed,

μεν, ἵνα δικαιωθωμεν ἐκ πιστεως Χριστου, και
so that we may be justified by faith of Anointed, and

οὐκ ἐξ εργων νομου· διοτι ἐξ εργων νομου οὐ
not by works of law; because by works of law not

δικαιωθησεται πᾶσα σαρκ· ¹⁷ Εἰ δε ζητουντες
will be justified all flesh. If but seeking

δικαιωθῆναι ἐν Χριστῷ εἰρεθημεν και αὐτοὶ
to have been justified in Anointed we were found even we ourselves

ἁμαρτωλοὶ, ἀρα Χριστὸς ἁμαρτίας διακονος;
sinners, then Anointed of sin a servant?

Μη γένοιτο. ¹⁸ Γε γὰρ ἃ κατέλυσα, ταῦτα
Not let it be. If for what I pull down, these things

καλὴν οἰκοδομῶ, παραβατὴν ἑμαυτοῦ συνισ-
again I build, a transgressor myself I con-

ταίνω. ¹⁹ Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπεθάνον
attitude. I for on account of law by law died

ἵνα θεὸς ζήσω. ²⁰ Χριστῷ συνεσταυρωμαι·
so that by God I may live. With Anointed I have been crucified;

ζῶ δε, οὐκετι ἐγὼ, ζῇ δε ἐν ἐμοὶ Χριστός· ὁ
I live but, no longer I, lives but in me Anointed; ὁ

δε νυν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ
but now I live in flesh, by faith I live in the of that son

τοῦ θεοῦ, τοῦ ἀγαπήσαντος με και παραδόντος
of the God, of that having loved me and having delivered up

ἑαυτὸν ὑπὲρ ἐμοῦ. ²¹ Οὐκ ἀθετῶ τὴν χάριν
himself in behalf of me. Not I set aside the favor

τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἀρα
of the God; if for through law justification, then

Χριστὸς ὥρῃαν ἀπεθάνεν. ΚΕΦ. γ'. 3. ¹ Ἄ
Anointed without cause died. O

with respect to the truth of the glad tidings, I said to *Cephas

in the presence of all; "If th u, being a Jew,

livest like the Gentiles, and not like the Jews, how

is it that thou dost compel the Gentiles to Judaize?

15 We are Jews by Natural birth, and not

sinners of the Gentiles; 16 and knowing That

a Man is not justified by Works of Law, except on

account of Faith of *Christ Jesus, even we

have believed into *Jesus Christ, so that we may be

justified by Faith of Christ, and not by Works of Law;

Because by Works of Law will no Flesh be justi-

fied. 17 But if seeking to be justified by Christ, even

we ourselves are found sinners, is Christ then a

Servant of Sin? By no means.

18 For if I rebuild those very things I pulled down,

I constitute Myself a Transgressor.

19 Besides, I through Law died by Law, so that

I might live by God. 20 I have been crucified together with Christ;

still I live, yet no longer I, but Christ lives in me;

for that life which I now live in the flesh, I am liv-

ing by THAT Faith of the son of God, who LOVED

me even to delivering himself up on my behalf.

21 I do not set aside the FAVOR of God; for if

through Law I have Righteousness, then Christ died unnecessarily.

CHAPTER III.

1 O Thoughtless Gala-

* VATICAN MANUSCRIPT.—14. Cephas.
20. by THAT Faith of THAT God and Christ, who loved me.

16. Christ Jesus.

16. Jesus Christ.

14. verse 5. 14. 1 Tim. v. 20. 14. Acts x. 13; xi. 3. 15. Matt. ix. 11; Eph. ii. 8, 12. 16. Acts xi. 38, 39. 16. Rom. i. 17; iii. 22, 23; viii. 3. Gal. iii. 24; Heb. vii. 18, 19. 16. Psa. cxlii. 2; Rom. iii. 20; Gal. iii. 11. 17. Rom. viii. 3. 19. Rom. vi. 14; vii. 4, 6. 10. Rom. vii. 11; 2 Cor. v. 15; 1 Thess. v. 10; Heb. ix. 14; 1 Pet. iv. 2. 20. Rom. vi. 6; Gal. v. 24; vi. 14. 20. 2 Cor. v. 15; 1 Thess. v. 10; 1 Pet. iv. 2. 20. Eph. v. 2; Gal. i. 4; Titus ii. 14. 21. Gal. iii. 21; Heb. vii. 11.

αποητοι, Γαλαται, τις υμας εβασκανε; οἱς
thoughtless, Galatians, who you deluded? to whom
κατ' οφθαλμους Ιησους Χριστος προεγραφη
with respect to eyes Jesus Anointed was before set forth
* [εν υμιν] εσταυρωμενος. ²Τουτο μονον θελω
[among you] having been crucified. This thing only I wish
μαθειν αφ' υμων εξ εργων νομου το πνευ-
to have learned from you; on account of works of law the spirit
μα λαβετε, η εξ ακοης πιστεως; ³Ου-
did you receive, or on account of a hearing of faith? So
τως αποητοι εστε; εναρξαμενοι πνευματι, νυν
thoughtless are you? having begun in spirit, now
σαρκι επιτελεισθε; ⁴Τοσαυτα επαθετε
in flesh are you being made perfect? So many things you suffered
εικη; ειγε και εικη. ⁵Ο ουν επιχο-
without cause? If indeed even without cause. Be then supply-
ρητων υμιν το πνευμα, και ενεργων δυναμεις εν
ing to you the spirit, and working miracles among
υμιν, εξ εργων νομου, η εξ ακοης
you, on account of works of law, or on account of obedience
πιστεως; ⁶καθως Αβρααμ επιστευσε τω θεω,
of faith? even as Abram believed in the God,
και ελογισθη αυτω εις δικαιοσυνην. ⁷Γινωσ-
and it was counted to him for righteousness. Know you
κετε αρα, οτι οι εκ πιστεως, ουτοι εισιν υιοι
certainly, that those of faith, these are sons
Αβρααμ. ⁸Προιδουσα δε η γραφη, οτι εκ πισ-
of Abram. ⁸Providing before seen and the writing, that by faith
τως δικαιοι τα εθνη ο θεος, προευγγελισατο
justifies the nations the God, before announced glad tidings
τω Αβρααμ· 'Οτι ευελογηθησονται εν σοι
to the Abram, That shall be blessed in thee
παντα τα εθνη. ⁹Ωστε οι εκ πιστεως, ευλο-
all the nations. So that those of faith, are
γουνται συν τω πιστω Αβρααμ. ¹⁰Οσοι γαρ
blessed with the believing Abram. As many as for
εξ εργων νομου εισιν, υπο καταραν εισιν· γεγ-
of works of law are, under a curse they are; it has
ραπται γαρ· 'Οτι επικαταρατος πας ος ουκ εμ-
been written for; That accursed every one who not con-
μενει εν πασι τοις γεγραμμενοις εν τω βιβλιω
tinues in all things those having been written in the book
του νομου, του ποιησαι αυτα. ¹¹Οτι δε εν
of the law, of the to have done them. That but by
νομω ουδεις δικαιουται παρα τω θεω, δηλον·
law no one is justified before the God, clear;
οτι ο δικαιος εκ πιστεως, ζησεται· ¹²ο δε
because the just by faith, shall live; the but

tians! † who has deluded You, before whose Eyes Jesus Christ was previous-ly represented as having been crucified.

2 This only I desire to learn from you;—† Did you receive the SPIRIT on account of Works of Law, or on account of Obedience of Faith?

3 Are you so thought- less? † Having begun in Spirit, are you now being made perfect in Flesh?

4 Have you suffered so Much for nothing? if in- deed it is for nothing.

5 † He then SUPPLYING to you the SPIRIT, and per- forming Miracles among you, does he these on ac- count of Works of Law, or on account of Obedience of Faith?

6 even as Abraham † "be- lieved God, and it was "counted to him for Right- "eousness;"

7 Know you, certainly, † That THOSE of Faith, these are Sons of Abraham.

8 And the SCRIPTURE, having foreseen That God would justify the NATIONS by Faith, previously an- nounced glad tidings to ABRAHAM, That † "In thee "shall All the NATIONS be "blessed."

9 THOSE of Faith, there- fore, are blessed with BE- LIEVING Abraham.

10 For as many as are of Works of Law are under a Curse; for it has been written, † "Accursed is "every one who continues "not in All those THINGS "HAVING BEEN WRITTEN "in the BOOK of the LAW "to do them."

11 Besides, That no one † is justified by Law be- fore God is clear; Be- cause, † "The RIGHTEOUS "by Faith, shall live."

* VATICAN MANUSCRIPT.—1. among you—omit.

† 1. Gal. v. 7. † 2. Acts viii. 15; Eph. i. 13. † 3. Gal. iv. 9. † 4. 2 Cor. xii. 1. † 5. Gen. xv. 6; Rom. iv. 3, 9, 21, 22; James ii. 23. † 6. John. viii. 30; Rom. iv. 11, 12, 16. † 7. Gen. xii. 3; xviii. 18; xii. 18; Acts iii. 35. † 8. Deut. xxvii. 25; Jer. xl. 2. † 9. Gal. ii. 16. † 10. Hab. ii. 4; Rom. i. 17; Heb. x. 38.

νόμος οὐκ ἐστὶν ἐκ πίστεως· ἀλλ' ὁ ποιήσας
law not is of faith; but the one having done
αὐτά, ἡστέται ἐν αὐτοῖς. 13 Χριστὸς ἡμᾶς
these things, shall live by them. Anointed us

ἐξηγοράσεν ἐκ τῆς καταρας τοῦ νόμου, γενομέ-
bought off from the curse of the law, having be-
νος ὑπὲρ ἡμῶν καταρά· (γεγραπταὶ γὰρ· Ἐπι-
come on behalf of us a curse; (it has been written for) Ac-
καταρατὸς πᾶς ὁ κρεμαμένος ἐπὶ ξύλου·)
curled every one he being hung on a tree,)

14 ἵνα εἰς τὰ εὐθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένη-
so that for the nations the blessing of the Abraham might
ται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ
be in Anointed Jesus, that the annunciation of the
πνεύματος λαβόμεν δια τῆς πίστεως. 15 Ἀδελ-
spirit we might receive through the faith. Brethren,

φοί, κατὰ ἀνθρώπον λέγω· ὁμῶς ἀνθρώπου
according to man I speak; though of a man
κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιαιτάσ-
having been ratified a covenant no one sets aside or superadds.
σεται. 16 Τῷ δὲ Ἀβραὰμ ἐρρήθησαν αἱ ἐπαγγε-
To the now Abraham were spoken the promi-

λίαι, καὶ τῷ σπέρματι αὐτοῦ. Οὐ λέγει· Καί
me, even for the seed of him. Not he says, And
τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ'
to the seeds, as concerning many, but as concerning
ἑνός· Καὶ τῷ σπέρματι σου· ὃς ἐστὶ Χριστός.
one; And to the seed of thee; who is Anointed.

17 Τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην
This but I say; a covenant previously ratified
ὑπὸ τοῦ θεοῦ * [εἰς Χριστόν,] ὁ μετα τετρακο-
by the God [concerning Anointed,] that after four hun-
σια καὶ τριακοντα ἐτὴ γεγονώς νόμος οὐκ ἀκυ-
dred and thirty years having become a law not an-
ροί, εἰς τὸ καταργησαὶ τὴν ἐπαγγελίαν. 18 εἰ
null, so as to have canceled the promise; 14

γὰρ ἐκ νόμου ἡ κληρονομία, οὐκεὶ ἐξ ἐπαγγε-
for by law the inheritance, no longer by promise,
λίας· τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχαρισ-
to the but Abraham through promise has freely

ται ὁ θεός. 19 Τί οὖν ὁ νόμος, τῶν παραβα-
given the God. Why then the law? The transgres-
σεων χάριν ἐτεθῆ, (ἀχρὶ οὗ ἐλθῇ
sions on account of it was appointed, (to which time should have come
τὸ σπέρμα, ᾧ ἐπαγγέλλεται,) διαταγείς
the seed, to whom it has been promised,) having been instituted

τῷ ἀγγελῶν, ἐν χειρὶ μεσίτου. 20 Ὁ δὲ
by means of messengers, in hand of a mediator. The but
μεσίτης ἑνός οὐκ ἐστὶν· ὁ δὲ θεὸς εἰς ἐστὶν.
mediator of one not being; but the God one is.

12 Now the LAW is not of Faith; but † "HE HAV-
ING DONE these things
"shall live by them."

13 † Christ has redeemed
Us from the CURSE of the
LAW, having become a
Curse on our behalf; (for
it has been written,
† "EVERY ONE who is
"HANGED on a Tree is ac-
"cursed;")

14 So that the BLESS-
ING of ABRAHAM might be
for the NATIONS, by Christ
Jesus; and that through
the FAITH we might re-
ceive the ANNUNCIATION
of the SPIRIT.

15 Brethren, I speak ac-
cording to man;—no one
sets aside or superadds
conditions to † a ratified
Compact, though human.

16 Now to ABRAHAM
were the PROMISES spoken,
even for his SEED. He
does not say, "And to the
SEEDS," as concerning
many, but as concerning
one; † "And to thy
"SEED,"—who is Christ.

17 Now this I affirm,
that a Covenant-engage-
ment previously ratified by
GOD, the LAW, † issued
Four hundred and Thirty
Years afterwards does not
annul, † so as to INVALI-
DATE the PROMISE;

18 for if the INHERIT-
ANCE be by LAW, † it is no
longer by Promise; but
GOD graciously gave it to
ABRAHAM by Promise.

19 Why then the LAW?
It was appointed on ac-
count of TRANSGRESSIONS,
till † the SEED should
come to whom the promise
related; † having been
instituted by means of
Angels, in the hand of † a
Mediator.

20 Of one party, how-
ever, he is not the MEDIA-
TOR; † but GOD is one.

* VATICAN MANUSCRIPT.—concerning Anointed—omit.

† 12. Lev. xviii. 5; Neh. ix. 20; Ezek. xx. 11; Rom. x. 8. † 13. Rom. viii. 3; † Cor.
v. 51; Gal. iv. 8. † 14. Rom. iv. 20, 16. † 15. Heb. ix. 17.
† 16. Gen. xlii. 7. † 17. 1. J. xli. 40, 41. † 17. Rom. iv. 13; verse 21. † 18.
Rom. iv. 14. † 19. verse 10. † 19. Acts vii. 53; Heb. ii. 2. † 19. Exod. xl.
12, 21, 22; Deut. v. 3, 22, 23, 27, 31. † 20. Rom. iii. 29, 30.

21 Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν * [του
The law contrary to the promises [of the
θεοῦ.] Μη γενοιτο. Εἰ γὰρ ἐδόθη νόμος ὁ
God? Not let it be. If for was given a law that
δυναμεὶς ζωοποιῆσαι, οὕτως ἀν ἐκ νόμου ἦν ἡ
being able to have made alive, truly by law was the
δικαιοσύνη; 22 ἀλλὰ συνεκλείσεν ἡ γραφή τα
righteousness; but shut up together the scripture the
πάντα ὑπο ἁμαρτιαν, ἵνα ἡ ἐπαγγελία ἐκ
all things under sin, in order that the promise by
πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστευούσι.
Faith of Jesus Anointed might be given to the believers.
23 Πρὸ τοῦ δε ελθεῖν τὴν πίστιν, ὑπο νόμον
Before the but to have come the faith, under law
ἐφρουρουμεθα συγκεκλεισμένοι εἰς τὴν μελλού-
we were guarded being shut up together for the being
σαν πίστιν ἀποκαλυφθῆναι. 24 Ὅστε δ νόμος
about faith to have been revealed. So that the law
παιδαγωγὸς ἡμῶν γέγονεν, εἰς Χριστὸν, ἵνα ἐκ
a child-leader of us has become, to Anointed, that by
πίστεως δικαιωθῶμεν. 25 ἐλθούσης δὲ τῆς πίσ-
faith we might be justified; having come but the faith,
τεως, οὐκετι ὑπο παιδαγωγῶν ἐσμεν. 26 Πάν-
no longer under a child-leader we are. All
τες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν
for sons of God you are through the faith by
Χριστῷ Ἰησοῦ. 27 ὅσοι γὰρ εἰς Χριστὸν ἐβαπ-
Anointed Jesus; as many as for into Anointed were
τίσθητε, Χριστὸν ἐνεδυσάσθε. 28 Οὐκ ἐν ἰου-
dipped, Anointed you were clothed. Not there is a
δαίος, οὐτε Ἕλλην· οὐκ ἐν δούλος, οὐδε ἐλευ-
Jew, nor a Greek; not there is a slave, nor a
θερὸς· οὐκ ἐν ἀρσεν καὶ θήλῃ· πάντες γὰρ
freemans, not there is male and female; all for
ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ. 29 εἰ δὲ ὑμεῖς
you one are in Anointed Jesus; if but you
Χριστοῦ, ἀπὸ τοῦ Ἀβραὰμ σπέρμα ἐστε, * [καὶ]
of Anointed, certainly of the Abraham seed you are, [and]
κατ' ἐπαγγελίαν κληρονόμοι. ΚΕΦ. Δ'. 4.
according to promise heirs.
1 Λέγω δε, ἐφ' ὅσον χρόνον ὁ κληρονόμος
I say now, for as long as a time the here
νηπιος ἐσπεν, οὐδὲν διαφέρει δούλου, κύριος
a child in, nothing he differs a slave, lord

21 Is the LAW then con-
trary to the PROMISES?
ly no means; for if a
Law were given which was
able to make alive, certainly
RIGHTEOUSNESS
would come from that
Law;

22 but the SCRIPTURE
has shut up together ALL
under Sin, † in order that
the PROMISE by Faith of
Jesus Christ might be
given to the BELIEVERS.

23 And before the COM-
ING of that FAITH, we were
guarded under Law, being
shut up together for the
FAITH BEING ABOUT to be
revealed.

24 So that the LAW has
become our † Pedagogue
to lead to Christ, ‡ that we
might be justified by Faith.

25 But the FAITH hav-
ing come, we are no longer
under a Pedagogue;

26 since you are all
‡ Sons of God, through the
FAITH, by Christ Jesus.

27 Besides, † as many of
you as were immersed into
Christ, were clothed with
Christ.

28 † In him there is not
Jew nor Greek; there is
not a Slave nor a Free-
man; there is not Male
and Female; for you all
are † one in Christ Jesus;

29 and if you belong to
Christ, certainly you are
ABRAHAM'S Seed, † and
Heirs according to Prom-
ise.

CHAPTER IV.

1 Now I say, for as long
as Time as the HEIR is a
Child, he differs in nothing
from a Slave, Lord of all
though he be;

* VATICAN MANUSCRIPT.—21. of God—omit.

23. and—omit.

† 24. "Paideagogos, from *pais*, a child, and *agoogos*, a leader, which among the Greeks properly signified a servant whose business it was constantly to attend on his young master, to watch over his behavior, and particularly to lead (*agein*) him to and from school, and the place of exercise. These *paideagogoi* were generally slaves, *impious and severe*, and so better corresponded to the Jewish teachers and Jewish law, to which the term is applied by Paul."—Parkhurst.

‡ 22. Rom. iii. 9, 10, 23; xi. 32.

† 24. Acts xiii. 37; Gal. ii. 16.

‡ 23. John i.

12; Rom. viii. 14—16, Gal. iv. 4, 15; 1 John iii. 1, 2.

‡ 27. Rom. vi. 3.

‡ 28. Rom. x. 12;

1 Cor. xii. 13; Col. iii. 11.

‡ 29. Eph. ii. 14—10; iv. 4, 13.

‡ 23. Rom. viii. 17;

iv. 7, 28, Eph. iii. 6.

πατρων ὡν² ἀλλὰ ὑπο ἐπιτροπους ἐστὶ καὶ δι-
of all being; but under guardians it is and stew-
αρδοι, ἀχρι τῆς προθεσμίας τοῦ πατρὸς.
ards, till the before-appointed of the father.

³ Οὕτω καὶ ἡμεῖς, ὅτε ἦμεν νηπιοὶ, ὑπο τα
So also we, when we were children, under the

στοιχεῖα τοῦ κόσμου ἦμεν δεδουλευμένοι· ⁴ ὅτε
rudiments of the world we were having been enslaved; when

δὲ ἦλθε τὸ πλῆρμα τοῦ χρόνου, ἐξαπεστείλεν
but came the fulness of the time, sent forth

ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενομένον ἐκ γυναίκος,
he the God the son of himself, having been born from a woman,

γενομένον ὑπο νόμον, ⁵ ἵνα τοὺς ὑπο νόμον
having been born under law, in order that those under law

εξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν.
redeem buyeth, that the sonship we might receive.

⁶ Ὅτι δὲ ἐστε υἱοὶ, ἐξαπέστειλεν * [ὁ θεός]
Because and you are sons, I sent forth [the God]

τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν,
the spirit of the son of himself into the hearts of us,

κραζόν· Ἀββὰ, ὁ πατήρ. ⁷ Ὡστε οὐκετι εἰ
crying; Abba, the father. So that no longer thou art

δούλος, ἀλλ' υἱός· εἰ δὲ υἱός, καὶ κληρονομός
slave, but sons; if but sons, also an heir

θεοῦ * [διὰ Χριστοῦ.] ⁸ Ἀλλὰ τότε μὲν, οὐκ
of God [through Anointed.] But then indeed, not

εἰδότες θεόν, ἐδουλεύσατε τοῖς φύσει μὴ οὐσι
knowing God, you were enslaved to those by nature not being

θεοῖς· ⁹ νῦν δὲ, γινώσκοντες θεόν, μάλλον δε γνωσ-
gods; now but, having known God, more and having

θέντες ὑπο θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τα
been known by God, how do you turn back again to the

ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἀνωθεν
weak and poor rudiments, to which again as at first

δουλεύειν θέλετε; ¹⁰ Ἡμέρας παρατηρεῖσθε·
be in subjection you wish? Days you watch narrowly?

καὶ μηνῶν καὶ καιρῶν καὶ ἐνιαυτῶν; ¹¹ Φοβοῦ-
and moons and seasons and years? I am

μαι ὑμᾶς, μήπως εἰκὴ κεκοπιᾶκα εἰς ὑμᾶς.
afraid you, lest perhaps in vain I labored hard for you.

¹² Γίνεσθε ὡς ἐγώ, ὅτι καγὼ ὡς ὑμεῖς· ἀδελ-
Become you as I, for even I as you; brethren.

φῆ, δεομαι ὑμῶν· οὐδὲν με ἠδίκησατε. ¹³ Οἱ-
ren, I entreat you; nothing me you wronged. You

εἴτε δὲ, ὅτι δι' ἀσθενίαν τῆς σαρκὸς εὐαγγε-
law but, that through weakness of the flesh I announced

² but is under Guar-
dians and Stewards, till
* THAT PERIOD PREDETER-
MINED OF THE FATHER.

³ Thus we also, when
we were Children, † we were
enslaved under the RUDI-
MENTS OF THE WORLD.

⁴ But † when the COM-
PLETION OF THE TIME ar-
rived, God sent forth his
son, † having been pro-
duced from a Woman,
† born under Law,

⁵ † in order that he might
redeem THOSE under Law,
† that we might receive the
SONSHIP.

⁶ And Because you are
Sons, he sent forth † the
SPIRIT of his son into
our HEARTS, exclaiming,
Abba! Father!

⁷ So that thou art no
longer a Slave, but a Son;
† and if a Son, also an
Heir * of God.

⁸ But at that time, in-
deed, not knowing God,
† you were enslaved to
THOSE by Nature who ARE
not Gods;

⁹ now, however, having
acknowledged God, (or
rather having been ac-
knowledge'd by God,) † how
is it you are returning
again to † the WEAK and
POOR Rudi- ments, to which
again, as at first, you wish
to be in subjection?

¹⁰ † Are you observing
Days, and Moons, and
Seasons, and Years?

¹¹ I am afraid for you,
lest † perhaps I may have
labored for you in vain.

¹² Brethren, I entreat
you to be as I am, For I
am as ye were; you in-
jured Me in nothing;

¹³ And you know? That
through Weakness of the
FLESH I ORIGINALLY ad-

* VATICAN MANUSCRIPT.—2. THAT PREDETERMINED OF THE FATHER. 7. † rough Anointed—omit. 7. through God.

6. GOD—omit

† 2. verse 9; Gal. v. 1; Col. ii. 8, 20; Heb. ix. 10. † 4. Gen. xlix. 10; Dan. ix. 24; Mark i. 15. † 4. Gen. xlix. 15; Isa. vii. 14; Matt. i. 22. † 4. Luke ii. 47. † 5. Gal. iii. 12; 1 Pet. i. 18, 19. † 5. John i. 12; Gal. iii. 26; Eph. i. 6. † 6. Rom. viii. 12. † 7. Rom. viii. 10, 17; Gal. iii. 26. † 8. Rom. i. 26; 1 Cor. xii. 2. † 9. Gal. iii. 3; Col. ii. 20. † 9. Rom. viii. 3; Heb. vii. 18. † 10. Rom. xiv. 5; Col. ii. 16. † 11. Gal. ii. 2; v. 2, 4; 1 Thess. iii. 5. † 13. 1 Cor. ii. 8; 2 Cor. xi. 30; xii. 7, 9.

λίσσασθαι ὑμῖν τὸ πρότερον, ¹⁴ καὶ τὴν πειρασμὸν
glad tidings to you the formerly, and the temptation

μου τὸν ἐν τῇ σαρκὶ μου οὐκ ἐξουθενήσατε οὐδε
of me that in the flesh of me not you despised nor

ἐξέπτυσάτε· ἀλλ' ὡς ἀγγέλου θεοῦ ἐζαχάσαθε
did you spit out; but as a messenger of God you received

με, ὡς Χριστοῦ Ἰησοῦ. ¹⁵ Τίς οὖν ἦν ὁ μακα-
me, even as Associated Jesus. What then was the benediction

ρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν, ὅτι, εἰ δυνα-
tion of you? I testify for to you, that, if able,

τὸν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἀνέδω-
the eyes of you having dug out would you

κτετέ μοι. ¹⁶ Ὡστε ἐχθρὸς ὑμῶν γεγὼνα ἀλη-
give to me. So that an enemy of you have I become speak-

θῶν ὑμῖν; ¹⁷ Ζηλοῦσιν ὑμᾶς οὐ καλῶς·
is; truth to you? They show affection towards you not honorably,

ἀλλὰ ἐκκλίσσαι ὑμᾶς θελοῦσιν, ἵνα αὐτοὺς ζη-
but to have shut out you they wish, so that them you

λοῦτε. ¹⁸ Καλὸν δὲ * [τὸ] ζῆλουσθαι ἐν
may ardently love. Honorable but [the] to be ardently devoted in

κτλῶ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρῇναι
a good thing at all times, and not only in the to be present

με πρὸς ὑμᾶς. ¹⁹ Τεκνία μου, οὓς πάλιν ὠδίνω,
me with you. O little children of me, whom again I am bearing,

ἀχρὶς οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν· ²⁰ ἠθέλον
till may have been formed Associated in you; I could wish

δὲ παρῇναι πρὸς ὑμᾶς ἀρτί, καὶ ἀλλάξαι τὴν
but to be present with you now, and to change the

φῶντῃ μου· ὅτι ἀπορούμην ἐν ὑμῖν. ²¹ Λέγετε
tone of me; because I am perplexed with you. Speak you

μοι, οἱ ὑπο νόμον θελόντες εἶναι, τὸν νόμον
to me, those under law desiring to be, the law

οὐκ ἀκούετε; ²² Γεγραπται γὰρ, ὅτι Ἀβραὰμ
not do you hear? It has been written for, that Abraham

δύο υἱοὺς εἶχεν· ἓνα ἐκ τῆς παιδίσκης, καὶ
two sons had; one from the bond-woman, and

ἓνα ἐκ τῆς ἐλευθέρης. ²³ Ἀλλ' ὁ * [μεν] ἐκ τῆς
one from the free-woman. But that [indeed] from the

παιδίσκης, κατὰ σὰρκα γεγεννηται· ὁ δὲ ἐκ
bond-woman, according to flesh has been born; that but from

τῆς ἐλευθέρης, διὰ τῆς ἐπαγγελίας. ²⁴ Ἄτινα
the free-woman, through the promise. Which things

ἐστὶν ἀλληγορούμενα· αὗται γὰρ εἰσι δύο
is being adapted to another meaning; these for are two

διαθήκαι· μία μὲν ἀπο ὄρους Σινι, εἰς δουλείαν
covenants, one indeed from mount Sinai, for servitude

nounced glad tidings to you;

¹⁴ and * THAT TRIAL of mine which was in my FLESH, you did not despise; nor did you reject me, but received me as a Messenger of God; & even as Christ Jesus.

¹⁵ * What then were your BENEDICTIONS! for I bear you witness, That, if possible, you would have dug out your EYES, and given them to me.

¹⁶ So that I have become your Enemy, & by telling you the truth!

¹⁷ They love you ardently, not honorably; but they desire * to exclude us, so that you may love Them ardently.

¹⁸ Now, it is honorable to be ardently devoted towards a good cause, at all times; and not only during my PRESENCE with you.

¹⁹ O my Little children, & whom I am bearing again, till Christ be formed in you;

²⁰ and I could wish to be present with you now, and to change my tone; because I am perplexed concerning you.

²¹ Tell me, you who are desiring to be under Law, do you not hear the LAW?

²² For it has been written, That Abraham had Two Sons; & one from the BOND-WOMAN, and & one from the FREE-WOMAN.

²³ Now, & the one from the BOND-WOMAN was naturally produced; & but the other from the FREE-WOMAN was through the PROMISE.

²⁴ Which things are allegorical; for these represent Two Covenants; one indeed from Mount Sinai,

* VATICAN MANUSCRIPT.—14. your TRIAL which was in my FLESH. 15. Where then. 17. to exclude us, so that. 18. the—omit. 23. Indeed—omit.

* 11. 2. Sam. xix. 27; Mal. ii. 7. & 14. John xiii. 20. & 13. Gal. ii. 5, 14. & 1. 1 Cor. iv. 15; Phil. iv. 10; James i. 15. & 22. Gen. xvi. 15. & 22. Gen. xli & 22. Rom. ix. 7. & 25. Gen. xviii. 10, 14; xli. 1, 2; Heb. xi. 11.

γεννωσα, ἥτις ἐστὶν Ἀγαρ· ²⁵ το γαρ Ἀγαρ, bringing forth, which is Agar; the for Agar.

Σιναι ορος ἐστὶ ἐν τῇ Ἀραβίᾳ, συστοιχοὶ δὲ τῇ Sinai mountain it is in the Arabia, it corresponds and to the

νυν Ἱερουσαλὴμ, δουλεῖ γὰρ μετὰ τῶν τεκ- present Jerusalem, she is in bondage for with the children

νῶν αὐτῆς· ²⁶ ἡ δὲ ἀνω Ἱερουσαλὴμ, ἐλευθερά of herself; the but above Jerusalem, a free-woman

ἐστίν, ἥτις ἐστὶ μητὴρ ἡμῶν· ²⁷ γεγραπται γαρ· is, who is a mother of us; it has been written for;

Εὐφρανθῆτι στείρα ἡ οὐ τικτούσα ῥήξον καὶ De thou made glad O barren who not is bearing, burst thou forth and
βοήσον ἡ οὐκ ὀδινούσα· ὅτι πολλὰ τὰ τέκνα thou than who not is bringing to birth; because many the children

τῆς ἐρημοῦ μᾶλλον ἢ τῆς ἐχούσης τὸν ἀνδρα. of the deserted one more than of the one having the husband.

²⁸ Ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαὰκ, ἐπαγγελίας We now, brethren, like Isaac, of a promise

τέκνα ἐσμεν. ²⁹ Ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα children are. But just as then he according to flesh

γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα, οὕτω καὶ being born persecuted him according to spirit, so also

νυν. ³⁰ Ἀλλὰ τί λέγει ἡ γραφή; Ἐξβάλει τὴν now. But what says the writing? Cast out the

παῖδικὴν καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κλη- bond-woman and the son of her; not for not should

ρονομήσῃ ὁ υἱὸς τῆς παῖδικῆς μετὰ τοῦ υἱοῦ inherit the son of the bond-woman with the son

τῆς ἐλευθεράς. ³¹ Ἀρα, ἀδελφοί, οὐκ ἐσμεν of the free-woman. Then, brethren, not we are

παῖδικῆς τέκνα, ἀλλὰ τῆς ἐλευθεράς. ΚΕΦ. of bond-woman children, but of the free-woman.

ε'. β'. ¹ Τῇ ἐλευθερίᾳ ᾧ ἡμᾶς Χριστὸς In the freedom with which us Anointed

ἡλευθέρωσε, στήκετε, καὶ μὴ πάλιν ὑποφ. δου- made free, stand you firm, and not again in a yoke of

λείας ἐνεχέσθε. ² Ἰδε, ἐγὼ, Παῦλος λέγω ὑμῖν, bondage be you held fast. Lo, I, Paul say to you.

breeding children for Ser- vitude;—that is Hagar.

²⁵ Now † HAGAR signi- fies Sinai—(a Mountain in ARABIA.)—and it corre- sponds to the PRESENT Je- rusalem, for she is in bon- dage with her CHILDREN.

²⁶ But the EXALTED Jerusalem represents the Free-woman, who is our Mother.

²⁷ For it has been writ- ten, † "Rejoice, O Barren woman, who dost not "BRING FORTH! Burst forth and shout, THOU "who art not in LABOUR; "For many more are the "CHILDREN of the DESER- "TED one, than of HER "having the HUSBAND."

²⁸ Now *you, Brethren, like Isaac, are † Children of a Promise.

²⁹ But just as then, † the one BORN according to Flesh, persecuted HIM born according to Spirit; so also now.

³⁰ But what says † the SCRIPTURE? † "Cast out "the BOND-WOMAN and "her SON; for † the SON "of the BOND-WOMAN "should not be an heir "with the SON of the FREE- "WOMAN."

³¹ * Wherefore, Breth- ren, we are not Children of a Bond-woman, † but of the FREE-WOMAN.

CHAPTER V.

¹ † In the FREEDOM with which Christ made Us free, therefore, stand you firm, and do not again be held fast in † a Yoke of Servitude.

² Behold! † E Paul say to

* VATICAN MANUSCRIPT.—28. Now YOU Brethren. are not.

† 23. *Grotius* says, Sinai is called Hagar or Agar synecdochically, because in that moun- tain there was a city which bore Hagar's name. By *Phry*, it is called Agar; and by *Dea*, Azara; and its inhabitants were called Hagarenes. Psa. lxxviii. 6. The later Greek writers likewise call them Agareni. *Whitby* thinks the allusion is taken from the meaning of *hagar*, which in the Hebrew language signifies a rock; for so Sinai is sometimes called, Exod. xxi. 22.—*Macneil*. In Arabic it means a rock, or rocky mountain, and as Sinai is remarkably such, it might be called to agar, the rock.—*Bloomfield*.

† 27. Isa. liv. 1.

† 28. Gal. iii. 8, 22.

viii. 30; Gal. v. 1, 13.

10; Gal. ii. 4; iv. 6.

† 29. Acts iii. 25; Rom. ix. 8; Gal. iii. 29.

† 30. Gen. xxi. 10, 12.

† 1. John viii. 32; Rom. vi. 18; 1 Pet. ii. 10.

† 31. John

† 20. Gen. xxi. 9.

† 30. John viii. 35.

† 1. Acts xv.

† 1. Acts xv.

ὅτι εἰς περιτεμενησθε, Χριστος ὑμᾶς οὐδὲν ὠφε-
that if circumcised, you should be, Anointed you nothing will

λῆσει· ³ μαρτυρομαι δὲ καλὴν παντὶ ἀνθρώπῳ
prodi; I testify but again to every man

περιτεμνομένου, ὅτι ἀφειλέτης ἐστὶν ὅλον τοῦ
being circumcised, that a debtor he is whole the

νόμου κρίσας. ⁴ Κατηργήθητε ἀπὸ * [τοῦ]
law to have done. You are set free from [the]

Χριστοῦ οἵτινες ἐν νόμῳ δίκαιουσθε· τῆς
Anointed whoever by law are justifying yourselves; of the

χαρίτος ἐξεπέσατε. ⁵ Ἡμεῖς γὰρ πνεύματι ἐκ
law you fell off. We for in spirit from

πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχομεθα.
faith a hope of righteousness we wait for.

⁶ Ἐν γὰρ Χριστῷ * [Ἰησοῦ] οὐτε περιτομή τι
in for Anointed [Jesus] neither circumcision anything

ἰσχύει, οὐτε ακροβυστία· ἀλλὰ πίστις δι' ἀγα-
avails, nor unsearchableness; but faith through love

πῆς ἐνεργουμένη. ⁷ Ἐτρεχετε καλῶς· τίς ὑμᾶς
strongly working. You were running well; who you

ἐρεκοφε * [τῇ] ἀληθείᾳ μὴ πειθεσθαι. ⁸ Ἡ
hindered [in the] truth not to coöperate. The

πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. ⁹ Μικρά
persuasion not from the one calling you. A little

ζυμὴ ὅλον τοῦ φύραμα ζυμοί. ¹⁰ Ἐγὼ πεποιθα-
leaven whole the mass I leavens. I have confidence

εις ὑμᾶς * [ἐν κυρίῳ,] ὅτι οὐδὲν ἄλλο φρο-
respecting you [in Lord,] that no one other thing you

νητете· ὁ δὲ ταρασσὼν ὑμᾶς βαστάσει το κρι-
will mind; the but one troubling you shall bear the judg-

ρι, ὅστις ἂν ᾖ. ¹¹ Ἐγὼ δὲ, ἀδελφοί, εἰ περι-
ment, whoever he may be. I but, brethren, if circum-

τοιᾶν ἐτι κηρύσσω, τί ἐτι διωκομαι; ἀρα
am on still I publish, why still am I persecuted? then

κατηργηται το σκάνδαλον τοῦ σταυροῦ.
has been abolished the stumbling-block of the cross.

¹² Ὅφελον καὶ ἀποκοφόνται οἱ ἀναστατούντες
I wish even they shall be cut off those overturning

ὑμᾶς. ¹³ Ὅτι γὰρ ἐπ' ἐλευθερίᾳ ἐκληθήτε,
you. You for to freedom were invited,

ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν
brethren; only not the freedom for an occasion

you, † That if you should be circumcised, Christ will be of no benefit to you.

3 And I testify again to Every circumcised Man, † That he is bound to perform the Whole LAW.

4 † Whoever of you are justifying yourselves by Law, are separated from Christ; † you are fallen off from the FAVOR.

5 WE, however, are waiting, in Spirit, for a † Hope of Righteousness from Faith.

6 For, † in Christ Jesus, neither Circumcision nor Uncircumcision avails anything, but † Faith operating in us by Love.

7 You were running well; who hindered You from confiding in the Truth?

8 This PERSUASION is not from † HIM INVITING you.

9 † A Little Leaven ferments the Whole MASS.

10 † I have confidence respecting you, That you will not regard any other thing; but † HE who TROUBLES you, whoever he be, † shall bear the JUDGMENT.

11 † And I, Brethren, if I still proclaim Circumcision, why am I still persecuted? Has, indeed, † the SCANDAL of the CROSS been removed?

12 † I wish it was;—but THOSE who are SUBVERTING you shall be cut off.

13 Now, Brethren, you were invited to Freedom; only † take care lest this FREEDOM become an Oc-

* VATICAN MSS.—4. the—omit. 6. Jesus—omit. 7. in the—omit. 10. in Lord—omit.

† 12. Periklētēs says “after all, it may be doubted whether the Greek language will admit of *aphorism* being construed with a future verb; * * * nor do I know that any one instance of such a construction has been yet produced from any approved Greek writer. And the uncouthness of the phraseology in Gal. v. 12, is further increased by the insertion of the particle *hai* before *apokopēntai*.” Bengelius in Gnomon, reads as follows: “Is then the scandal of the cross taken away? I wish it was. And they shall be cut off that trouble you.” This rendering has been adopted.

1. Acts xv. 1. 2. Gal. iii. 10. 3. Rom. ix. 31, 32; Gal. ii. 21. 4. Heb. xii. 15. 5. Rom. viii. 24, 25; 2 Tim. iv. 8. 6. 1 Cor. vii. 13; Gal. iii. 28; vi. 15; Gal. iii. 14. 7. 1 Thess. i. 3; James ii. 18, 20, 22. 8. Gal. i. 6. 9. 1 Cor. v. 6; xv. 23. 10. 2 Cor. ii. 3; viii. 22. 11. Gal. i. 7. 12. Gal. vi. 12. 13. 1 Cor. viii. 9; 1 Pet. ii. 10; Jude 4.

τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις. ¹⁴ Ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πληροῦται, ἐν τῇ Ἀγαπήσει τοὺς πλησίον σου ὡς σεαυτὸν. ¹⁵ Εἰ δὲ ἀλλήλους δακνέτε καὶ κατεσθίετε, βλέπετε, μὴ ὑπο ἀλλήλων ἀναλωθῆτε. ^{consumed.}

¹⁶ Λέγω δὲ· πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκος οὐ μὴ τελέσητε. ¹⁷ Ἡ γὰρ γὰρ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκος· ταῦτα δὲ ἀλλήλοις ἀντικεινται, ἵνα μὴ, ἃ ἂν θέλητε, ταῦτα ποιήτε.

¹⁸ Εἰ δὲ πνεύματι ἀγεσθε, οὐκ ἐστε ὑπο νόμον, ἵνα μὴ, ἃ ἂν θέλητε, ταῦτα ποιήτε.

¹⁹ Φανερά δὲ ἐστὶ τὰ ἔργα τῆς σαρκος· ἅτινα ἐστὶ πορνεία, ἀκαθαρσία, ἀσελγία, ²⁰ εἰδωλόλατρεία, φαρμακεία, ἐχθραὶ, ἐρις, ζηλοὶ, θυμοὶ,

ἐριθείαι, διχοστασίαι, αἵρεσεις, ²¹ φθonoι, * [φθορίαι,] μεθαί, κωμοὶ, καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς * [καὶ] προείπον,

ὅτι οἱ τα τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν. ²² Ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη, χάρα, εἰρήνη, μακροθυμία, χρηστοτης, ἀγαθωσύνη, πίστις, πραότης, ἐγκρατεία· ²³ κατὰ τῶν τοιούτων οὐκ ἐστὶ νόμος.

²⁴ Οἱ δὲ τοῦ Χριστοῦ, τὴν σάρκα ἐσταυρώσαντες, οὐκ ἐστὶν νόμος.

casion for the FLESH; but through LOVE be you subservient to each other.

¹⁴ For the WHOLE Law is fully set forth in this Single Precept;—“Thou shalt love thy NEIGHBOR as thyself.”

¹⁵ But if you bite and devour each other, beware lest you be consumed by each other.

¹⁶ Now I say, Walk by the Spirit, and subd. by the Desire of the Flesh.

¹⁷ For the FLESH desires the contrary of the SPIRIT, and the SPIRIT the contrary of the FLESH; * for these are opposed to each other; so that you do not perform the THINGS which you wish.

¹⁸ But if you be led by Spirit, you are not under Law.

¹⁹ Now the WORKS of the FLESH are manifestly these:—Fornication, Impurity, Debauchery,

²⁰ Idolatry, Sorcery, Enmities, Quarrels, * Jealousies, Resentments, Altercations, Factions, Sects,

²¹ Envyings, Inebrieties, Revellings, and THINGS SIMILAR to these; respecting which I tell you before, even as I previously told you, that THOSE who PRACTISE SUCH THINGS shall not inherit God's Kingdom.

²² But the FRUIT of the SPIRIT is Love, Joy, Peace, Forbearance, * Kindness, Goodness, Fidelity, Meekness, Self-control;

²³ against such LIKE THINGS there is no Law.

²⁴ And THOSE who belong to * Christ Jesus, have crucified the FLESH,

* VATICAN MANUSCRIPT.—17. for these. 21. also—omit. 24. Christ Jesus.

20. Jealousy.

21. murder—omit.

† 13. 1 Cor. ix. 19; Gal. vi. 2. † 14. Matt. vii. 12; xii. 40; James ii. 8. † 15. Lev. xix. 18; Matt. xxii. 39; Rom. xiii. 9. † 16. Rom. vi. 12; viii. 7, 4, 13; xiii. 14; verse 26; 1 Pet. ii. 11. † 17. Rom. vii. 23; viii. 6, 7. † 18. Rom. vi. 14; viii. 2. † 19. 1 Cor. iii. 8; Eph. v. 3; Col. iii. 8; James iii. 14, 15. † 20. 1 Cor. vi. 9; Eph. v. 3; Col. iii. 6; Rev. xii. 18. † 21. 1 Cor. vi. 9; Eph. v. 3; Col. iii. 6; Rev. xii. 18. † 22. John xv. 2; Eph. v. 9. † 23. 1 Tim. i. 9.

ἐν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις· ²⁵ εἰ
with the passions and the desires; if

ζῶμεν πνεύματι, πνεύματι καὶ στοιχωμεθ·
we live by spirit, by spirit also we should walk.

²⁶ Μὴ γινώμεθα κενδοδοῖσι, ἀλλήλους προκα-
Not we should become vain-glorious, each other provoking.

λουμενοί, ἀλλήλοις φθονοῦντες. ΚΕΦ. 5'. 6.
with each other envying.

¹ Ἀδελφοί, εἰ, καὶ προληφθῇ ἄνθρωπος ἐν
Brethren, if, even should be surprised a man in

τινὶ παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρ-
any fault, you the spiritual ones do you

τιζετε τὸν τοιοῦτον ἐν πνεύματι πραότητος;
reincarnate the such like with a spirit of meekness;

σκοπεῖν σεαυτὸν, μὴ καὶ σὺ πειρασθῇς. ² Ἀλλη-
watching thyself, lest also thou shouldst be tempted. Of each

λὼν τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρῶ-
other the burdens bear you, and thus fulfill you

σατε τὸν νόμον τοῦ Χριστοῦ. ³ Εἰ γὰρ δοκεῖ
the law of the Anointed. If for thinks

τις εἶναι τι, μὴδὲν ὄν, ἑαυτὸν φρεναπάτα
any one to be something, nothing being, himself he deceives

⁴ τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω * [ἐκάστος,]
the but work of himself let him try [each one,]

καὶ τότε εἰς ἑαυτὸν μόνον τὸ καυχῆμα ἔξει, καὶ
and then in himself alone the boasting he will have, and

οὐκ εἰς τὸν ἕτερον. ⁵ Ἐκάστος γὰρ τὸ ἰδίον φορ-
not in the other; each one for the his own bur-

τιὸν βιάσεται. ⁶ Κοινωνεῖτω δὲ ὁ κατηχου-
den will bear. Let him communicate but the one being

μενος τὸν λόγον, τῇ κατηχούντι, ἐν παντί
taught the word, to the one teaching, in all

ἀγαθοῖς. ⁷ Μὴ πλανασθε· θεὸς οὐ μυκτηρίζεται.
good things. Not do you mistake; God not is to be mocked at.

⁸ Ὅ γὰρ εἰς σκεῖρῃ ἄνθρωπος, τοῦτο καὶ θερίσει·
That for if may sow a man, this also he will reap;

⁹ ὅτι ὁ σκεῖρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς
because the one sowing for the flesh of himself, from the

σαρκὸς θερίσει φθόραν· ὁ δὲ σκεῖρων εἰς τὸ
flesh he will reap corruption; the but one sowing for the

πνεῦμα, ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰωνίον.
spirit, from of the spirit he will reap life age-lasting.

¹⁰ Τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακώμεν· καιρὸς
The but good doing not we should flag; in season

γὰρ ἰδίῃ θερίσομεν, μὴ ἐκλυομενοί. ¹⁰ Ἀρα
for its own we shall reap, not fainting. So

οὖν, ὡς καιρὸν ἔχομεν, ἐργαζόμεθα τὸ ἀγαθόν
then, as opportunity we have, we should work the good

with the PASSIONS. and DESIRES.

²⁵ † If we live by Spirit, we should also walk by Spirit.

²⁶ ‡ We should not become Vain-glorious, provoking each other, envying each other.

CHAPTER VI.

¹ Brethren, † if a Man should be surprised by some Fault, do you, the SPIRITUAL, reincarnate such person with a Spirit of Meekness; ‡ watching thyself, lest thou also shouldst be tempted.

² ‡ Bear you each other's BURDENS, and thus fulfil † the LAW of the ANOINTED one.

³ For ‡ if any one think he is something, being nothing, he deceives himself;

⁴ but † let him try his own WORK, and then he will have BOASTING in himself alone, and not in ANOTHER;

⁵ for ‡ each one shall bear his OWN Burden.

⁶ † Let the person BEING TAUGHT the WORD, communicate to the INSTRUCTOR in All Good things.

⁷ Do not mistake; † God is not to be decided. † For whatever a Man may sow, this also he will reap;

⁸ ‡ because the one sowing for his FLESH, will from the FLESH reap Corruption; but the one sowing for the SPIRIT, will from the SPIRIT reap aionian Life.

⁹ Therefore, † we should not flag in Doing WELL; for we shall reap, at the proper season, ‡ if we do not relax.

¹⁰ So then, as we have Opportunity, † we should

* VATICAN MANUSCRIPT.—4. each one—omit.

† 23. Rom. viii. 4, 5; verse 16. † 26. Phil. ii. 3. † 1. Heb. xii. 13; James v. 19.
‡ 1. 1 Cor. x. 12. ‡ 2. Rom. xv. 1. ‡ 2. John xiii. 14, 15, 34; 1 John iv. 21.
‡ 3. Rom. xii. 3. ‡ 4. 2 Cor. xiii. 5. ‡ 5. 1 Cor. iii. 3. ‡ 6. Rom. xv. 27;
1 Cor. ix. 11, 14. ‡ 7. Job xiii. 9. ‡ 7. Lu. x. 25; Rom. ii. 6; 2 Cor. ix. 6.
‡ 8. Job. iv. 8; Prov. xi. 13; xiii. 8; Hosea viii. 7; x. 12; Rom. viii. 13; James iii. 18.
‡ 9. 2 Thess. iii. 13; 1 Cor. xv. 33. ‡ 9. Heb. x. 30; Rev. ii. 10. ‡ 10. 1 Thess. v. 15.

προς παντας, **μαλιστα** δε προς τους οικειους
to all, especially but to the family-members
της πιστεως. ¹¹ **Ιδετε**, **πηλικοις** υμιν γραμμαισιν
(the faith. You see, how many things to you in letters
εγραψα τη **εμη χειρι**. ¹² **Οσοι** **θελουσιν** ευ-
I wrote with the my hand. As many as wish to
προσωπησαι εν **σαρκι**, **οδοι** **αναγκοζουσιν**
appear fair in flesh, these constrain
υμας περιτεμεσθαι **μονον**, **ινα** **μη** **τω** **σταυρω**
you to be circumcised; only, that not for the cross
του Χριστου διωκωνται. ¹³ **Ουδε** **γαρ** **οι** **περι-**
of the Anointed they should be persecuted. Not even for those being
τεμνομενοι αυτοι νομον φυλασσουν **αλλα**
circumcised themselves a law do they keep; but
θελουσιν υμας περιτεμεσθαι, **ινα** **εν** **τη** **υμει**
they wish you to be circumcised, so that in the your
τερη σαρκι **καυχησονται**. ¹⁴ **Εμοι** **δε** **μη** **γενει-**
flesh they might boast. For me but not it may be
το **καυχασθαι**, **ει** **μη** **εν** **τω** **σταυρω** **του** **κυριου**
to boast, if not in the cross of the Lord
ημων Ιησου Χριστου **δι** **ου** **εμοι** **κοσμος**
of us Jesus Anointed; through which to me a world
εσταυρωται, **καγω** * **[τω]** **κοσμω**. ¹⁵ * **[Εν]**
has been crucified, and I (to the) world. (in)
γαρ * **[Χριστου Ιησου]** **ουτε** **περιτομη** **τι** **εστιν**,
for [Anointed Jesus] neither circumcision anything is,
ουτε **ακροβυστια**, **αλλα** **καινη** **κτισις**. ¹⁶ **Και**
neither uncircumcised, but a new creation. And
οδοι **τω** **κανονι** **τουτω** **στοιχησουσιν**, **ειρηνη**
as many as by the rule this will walk, peace
εν **αυτους** **και** **ελεος**, **και** **επι** **τον** **Ισραηλ** **του**
on them and mercy, and on the Israel of the
Θεου. ¹⁷ **Του** **λοιπου**, **κοπους** **μοι** **μηδεις** **παρε-**
God. Of the remaining, troubles to me no one let
χεται **εγω** **γαρ** **τα** **στιγματα** **του** * **[κυριου]** **Ιη-**
furnish; I for the brand-marks of the [Lord] Je-
σου **εν** **τω** **σωματι** **μου** **βασταζω**. ¹⁸ **Η** **χαρις**
us in the body of me bear. The favor
του **κυριου** **ημων** **Ιησου** **Χριστου** **μετα** **του** **πνευ-**
of the Lord of us Jesus Anointed with the spirit
ματος υμων, **αδελφοι**. **Αμην**.
of you, brethren. So be it.

do GOOD to all, but espe-
cially to the ; MEMBERS of
the FAMILY of the FAITH.

¹¹ You see how many
things in a letter, I have
written to you with MY
OWN Hand.

¹² As many as wish to
appear fair in the Flesh,
these constrain you to be
circumcised, only that they
may not be ; persecuted
for the CROSS of * the
ANOINTED Jesus.

¹³ For not even the CIR-
CUMCISED themselves keep
the Law, but they wish
you to be circumcised, so
that they may boast in
your Flesh.

¹⁴ ; But it is not for Me
to boast, except in the
CROSS of our LORD Jesus
Christ, through which the
World has been ; crucified
to Me, and I to the World.

¹⁵ ; For neither is Cir-
cumcision anything, nor
Uncircumcision, ; but a
New Creation.

¹⁶ And as many as will
walk ; by this RULE, Peace
and Mercy be on them,
; and on the Israel of GOD.

¹⁷ FINALLY, let no one
cause me Trouble; ; for I
bear in my BODY the
; BRAND-MARKS of JESUS.

¹⁸ ; The FAVOR of our
LORD Jesus Christ be with
your SPIRIT, Brethren.
Amen.

* TO THE GALATIANS. WRITTEN FROM ROME.

* VATICAN MANUSCRIPT.—12. the ANOINTED Jesus. 14. to the—omit. 15. in
—omit. 15. Anointed Jesus—omit. 17. Lord—omit. Subscription—To the
GALATIANS. WRITTEN FROM ROME.

† 17: The apostle calls the scars he received from stripes, chains, etc., in the service of Christ, (compare 2 Cor. xi. 23, etc.), the marks of the Lord Jesus, by a beautiful allusion to the *stigmata* with which servants and soldiers were sometimes marked to show to whom they belonged. See *Raphael*, *Wolff*, and *Weist*, on the place, *Daubery* and *Fitzing* on Rev. vii. 3; xiii. 16, 17, and *Lowth* on Isa. xlv. 5.—*Parkhurst*.

† 10. Eph. ii. 10. † 12. chap. v. 11. † 14. Phil. iii. 3, 7, 8. † 14. Rom.
vi. 6; Gal. ii. 20. † 15. Gal. v. 6; Col. iii. 11. † 15. 2 Cor. v. 17. † 14. Phil.
iii. 10. † 16. Rom. ii. 20; iv. 12; ix. 6—8; Gal. iii. 7, 9, 27; Phil. iii. 2. † 17. 2 Cor.
i. 5; iv. 10; xi. 23; Col. i. 24. † 18. 2 Tim. iv. 22; Philimon 25.

* TO THE EPHESIANS.

· ΚΕΦ. α'. 1.

CHAPTER I.

¹ Πάυλος, ἀποστόλος Ἰησοῦ Χριστοῦ δια
Paul, an apostle of Jesus Anointed through
θεληματος Θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφε-
will of God, to the saints to those being in Ephesus,
· σῶ καὶ πιστοὶς ἐν Χριστῷ Ἰησοῦ· ² χάρις ὑμῖν
me even to believers in Anointed Jesus; favor to you
καὶ εἰρήνη ἀπο Θεοῦ πατρὸς ἡμῶν, καὶ κυρίου
and peace from God a father of us, and Lord
Ἰησοῦ Χριστοῦ. ³ Εὐλογητός ὁ Θεός * [καὶ
Jesus Anointed. Worshipping of praise the God [and
πατὴρ] τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
father] of the Lord of us Jesus Anointed, he
εὐλόγησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ
having blessed us with every blessing spiritual
ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ· ⁴ καθὼς ἐξελέξ-
in the heavens in Anointed, even as he chose
αὐτὸς ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι
me in him before a casting down of a world, to have
ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ·
us holy ones and blameless ones in sight of him;
⁵ ἐν ἀγαπῇ προορίσας ἡμᾶς εἰς υἱοθεσίαν δια
in love having previously marked out us for sonship through
Ἰησοῦ Χριστοῦ εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν
Jesus Anointed for himself, according to the good pleasure
τοῦ θεληματος αὐτοῦ, ⁶ εἰς ἐπαινον δόξης τῆς
of the will of himself, for a praise of glory of the
χαρίτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ
favor of himself, with which he favored us in the
πρασπημένῳ, ⁷ ἐν ᾧ ἐχομεν τὴν ἀπολυτῶσιν
one having been beloved, by whom we have the redemption
δια τοῦ αἵματος αὐτοῦ, τὴν ἀφεσιν τῶν παρα-
through the blood of him, the forgiveness of the faults,
τωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ,
according to the wealth of the favor of him,
⁸ ᾧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ
which he caused to abound towards us in all wisdom and
φρονήσει, ⁹ γνωρίσας ἡμῖν τὸ μυστήριον τοῦ
intelligence, having made known to us the secret of the
θεληματος αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν
will of himself according to the good pleasure of himself, which
προέθετο ἐν αὐτῷ, ¹⁰ εἰς οἰκονομίαν τοῦ πλη-
he before purposed in himself, for an administration of the ful-

1 Paul, an Apostle of Christ Jesus, through God's Will, to those saints who are in Ephesus, even to Believers in Christ Jesus;

2 † Favor to you, and Peace from God our Father, and from the Lord Jesus Christ.

3 † Blessed be the God of our Lord Jesus Christ, who has blessed us with Every spiritual Blessing in the HEAVENS, by Christ;

4 even as he chose us in him before the Foundation of the World, † that we might be holy and blameless in his presence;

5 having in Love previously marked us out † for Sonship through Christ Jesus for himself, according to the GOOD PLEASURE of his WILL,

6 to the Praise of his Glorious Beneficence, with which he graciously favored us in † the BELOVED one;

7 † by whom, through his blood, we possess the REDEMPTION—the FORGIVENESS OF OFFENCE—according to the OPULENCE of his FAVOR,

8 which he caused to overflow towards us, † All Wisdom and Intelligence,

9 † having made known to us the SECRET of his WILL, according to his OWN BENEVOLENT DESIGN, which he previously purposed in himself,

10 in regard to an Administration of the FUL-

* VATICAN MANUSCRIPT.—1. 2.—TO THE EPHESIANS.
father—omit. 5. Christ Jesus.

1. 2 Cor. i. 1. 2. Gal. i. 3; Titus i. 4. 3. 2 Cor. i. 3; 1 Pet. i. 3. 4. Rom. viii. 27; 2 Thess. ii. 13; 2 Tim. i. 9; James ii. 5; 1 Pet. i. 2; ii. 6. 5. Eph. ii. 10; v. 27; Col. ii. 2; 1 Thess. iv. 7; Titus ii. 12. 6. 5. John. i. 12; Rom. viii. 15; 2 Cor. vi. 18; Gal. i. 15; 1 John i. 1. 7. 1. 6. Matt. iii. 17; Mark. xvi. 7. 8. 7. Acts xvi. 23; Rom. i. 17; Col. i. 14; Heb. ix. 14; 1 Pet. i. 13; Rev. v. 8. 9. 0. Rom. xvi. 25; Eph. iii. 2.

ρωματος των καιρων, ανακεφαλαιωσασθαι τα
 new of the seasons, to reduce under one head the things
 παντα εν τῷ Χριστῷ, τα εν τοις ουρανοις και
 all in the Anointed, the things in the heavens and
 τα επι της γης, εν αυτῷ, ¹¹ εν ᾧ και εκ-
 the things on the earth, in him, by whom also we
 ληρωθημεν, προορισθεντες κατα προ-
 obtained a portion, having been previously marked out according to a
 ορισιν του τα παντα ενεργουντος κατα την
 design of the things all operating according to the
 βουλην του θεληματος αυτου, ¹² εις το ειναι
 counsel of the will of himself, in order that to be
 ἡμας εις επαυον * [της] δοξης αυτου, τους προ-
 us for a praise [of the] glory of him, those having
 ηλπικοτας εν τῷ Χριστῷ. ¹³ εν ᾧ και ὑμεις
 been before hope in the Anointed; in whom also you
 (κουσαντες τον λογον της αληθειας, το ευαγ-
 (having heard the word of the truth, the glad
 γελιον της σωτηριας ὑμων,) εν ᾧ και πιστευ-
 tidings of the salvation of you,) in whom also having
 σαντες εσφραγισθητε τῷ πνευματι της επαγγε-
 believed you were sealed with the spirit of the promise
 λιας τῷ ἁγίῳ, ¹⁴ ὅς ἐστιν ἀρραβων. της κληρο-
 with the holy, which is a pledge of the inheri-
 ταντας ἡμων εις ἀπολυτρωσιν της περιτοπισσεως,
 tance of us in a redemption of the possession,
 εις επαυον της δοξης αυτου. ¹⁵ Δια τουτο
 for a praise of the glory of him. On account of this
 κτῶν ακουσας την καθ' ὑμας πιστιν εν τῷ κυ-
 even I having heard the in you faith in the Lord
 ρῳ Ἰησου, και την αγαπην την εις παντας τους
 Jesus, and the love that for all the
 ἁγίους, ¹⁵ ου παυομαι ευχαριστων ὑπερ ὑμων,
 holy ones, not I cease giving thanks on behalf of you,
 μνησιν * [ὑμων] ποιουμενος επι των προσευ-
 a remembrance [of you] making in the prayers
 χων μου. ¹⁷ ἵνα ὁ θεος του κυριου ἡμων Ἰησου
 of me; that the God of the Lord of us Jesus
 Χριστου, ὁ πατηρ της δοξης, δαῖν ὑμιν πνευμα
 Anointed, the father of the glory, may give to you a spirit
 σοφιας και ἀποκαλυψεως εν ἐπιγνωσει αυτου
 of wisdom and of revelation in full knowledge of him;
 * Περφωτισμενους τους οφθαλμους της καρδιας
 Having been enlightened the eyes of the heart
 ὑμων, εις το εἶδεναι ὑμας, τις ἐστιν ἡ ἐλπις
 of you, for the to know you, what is the hope
 της κλησεως αυτου, * [και] τις ὁ πλουτος της
 of the calling of you, [and] what the wealth of the

NESS of the APPOINTED
 TIMES, † to re-unite ALL
 things under one head,
 even under the ANOINTED
 one;—the THINGS in the
 HEAVENS, and the THINGS
 on the EARTH,—under
 him,

¹¹ † by whom also we
 obtained an inheritance,
 having been previously
 marked out according to
 a design of HIM who is
 OPERATING ALL things
 agreeably to the COMMAN-
 D of his own WILL;

¹² † in order that we
 might BE for a Praise of
 his Glory, we who had a
 prior hope in the ANOINT-
 ED one;

¹³ by whom also, you,
 (having heard † the WORD
 of the TRUTH, the GLAD
 TIDINGS of your SALVA-
 TION,) by whom [I say,]
 you also having believed
 were sealed with the SPIR-
 IT of the PROMISE,—the
 HOLY Spirit,—

¹⁴ † which is a Pledge
 of our INHERITANCE in
 † a Redemption of the
 PURCHASE, to the Praise
 of his GLORY.

¹⁵ On this account, I,
 indeed, † having heard of
 your Faith in the LORD
 Jesus, and THAT LOVE
 which you have for ALL the
 SAINTS,

¹⁶ † do not omit giving
 thanks on your behalf,
 making a Remembrance of
 you in my PRAYERS;

¹⁷ That the God of our
 LORD Jesus Christ, the
 GLORIOUS FATHER, † may
 give you a Spirit of Wis-
 dom and Revelation in
 the full Knowledge of him,

¹⁸ the EYES of your
 HEART having been en-
 lightened, that you may
 KNOW what is † the MORE
 of his INVITATION, what
 the GLORIOUS WEALTH of

* VATICAN MANUSCRIPT.—12. of the—omit.

15. of you—omit.

15. and—omit.

† 10. John xi. 51; Eph. ii. 14—17.

† 11. Acts xx. 32; xiv. 13; Col. i. 12; fil. 2; Titus ii. 7; James ii. 5; 1 Pet. i. 4.

† 12. verse 6, 14. † 13. Acts xii. 4—7; † 14.

† 15. 1 Cor. i. 2; v. 8. † 16. 1 Cor. iv. 20.

† 15. Col. i. 4; Philimon 5. † 16. 1 Cor.

i. 9; Phil. i. 3, 4; Col. i. 3; 1 Thess. i. 2; 2 Thess. i. 3. † 17. Col. i. 9. † 18. Eph. iv. 4.

δοξης της κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,
 glory of the inheritance of him in the holiness,
 19 καὶ τὸ ὑπερβαλλὸν μέγεθος τῆς δυνάμεως
 and what the surpassing greatness of the power
 αὐτοῦ εἰς ἡμᾶς, τοὺς πιστεύοντας κατὰ τὴν
 of him towards us, those believing according to the
 ἐνέργειαν τοῦ κρατοῦς τῆς ἰσχύος αὐτοῦ, 20 ἣν
 operation of the strength of the might of him, which
 ἐξηγήσεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ
 he exerted in the Anointed, having raised up him out of
 νεκρῶν· καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς
 dead ones, and seated at right of himself in the
 ἐπουρανίοις, 21 ὑπεραν πάσης ἀρχῆς καὶ ἐξου-
 heavens, far above every government and author-
 σίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντός
 ty and power and lordship, and every
 ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι
 name being named not only in the age
 τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι· 22 καὶ πάντα
 this, but also in the one about coming; and all things
 ὑπέταξεν ὑπο τοὺς πόδας αὐτοῦ· καὶ αὐτὸν
 placed under the feet of him, and him
 ἐθηκε κεφαλὴν ὑπὲρ πάντα τὴν ἐκκλησίαν,
 he gave a head over all things for the congregation,
 23 ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πληρῶμα τοῦ
 which is the body of him, the completeness of him
 τα πάντα ἐν πασὶ πληρουμένου· ΚΕΦ. Β΄.
 the things all with all things is filling.

2. 1 καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι
 and you being dead ones in the faults
 καὶ ταῖς ἁμαρτίαις· 2 (ἐν αἷς ποτε περιπατή-
 and the sins; (in which once you walked
 σατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ
 according to the age of the world this, according to
 τοῦ ἀρχόντα τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνευ-
 the ruler of the authority of the air, of the spirit
 ματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς
 of that now operating in the sons of the
 ἀπειθείας· 3 ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστρα-
 disobedience; among whom also we all lived
 φημεν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν,
 once in the desires of the flesh of us,
 ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν
 doing the wishes of the flesh and of the
 διανοιῶν, καὶ ἡμεν τέκνα φύσει ὀργῆς, ὥς καὶ
 thoughts, and we were children by nature of wrath, as also
 οἱ λοιποί· 4 ὁ δὲ θεὸς, πλουσίος ὢν ἐν ἐλέει,
 the others; the but God, rich being in mercy,
 δια τὴν πολλὴν ἀγαπὴν αὐτοῦ, ἣν ἠγάπησεν
 through the much love of himself, with which he loved

his † INHERITANCE among the SAINTS,

19 and what the SURPASSING Greatness of his POWER towards us who BELIEVE, † according to the ENERGY of his MIGHTY STRENGTH,

20 which he exerted in the ANOINTED one, † having raised him from the Dead, and *having † seated him at his own Right hand in the HEAVEN.

21 † far above Every Authority, and Govern-ment, and Power, and Lordship, and Every Name being named, not only in this, but also in the FUTURE AGE;

22 and † subjected All things under his FEET; and constituted Him † a Head over all things for that CONGREGATION,

23 † which is his BODY, † the FULL DEVELOPMENT of HIM who is FILLING ALL things with all.

CHAPTER II.

1 And you, † being dead in OFFENCES and *SINS,

2 (in which you † once walked according to the AGE of this WORLD, according to the † RULES of the AUTHORITY of the AIR, of THAT SPIRIT now operating in the SONS of DISOBEDIENCE,

3 † among whom, also, we all once lived in † the DESIRES of our FLESH, performing the WISHES of the FLESH and of the THOUGHTS; and were by Nature Children of Wrath, even as the OTHERS;

4 but God, † being rich in Mercy, on account of his GREAT Love with which he loved us,)

* VATICAN MANUSCRIPT.—20. having seated him at his own Right hand in the HEAVENS, far above Every Authority, and Government. 1. your LUSTS, in which.

: 18. verse 11. † 10. Eph. iii. 7; Col. i. 29; 11. 12. † 20. Acts ii. 24, 33. † 20. Psa. cx. 1; Acts vii. 55, 56; Col. iii. 1; Heb. i. 3; x. 12. † 21. Phil. ii. 9, 10; Col. ii. 10; Heb. i. 4. † 22. Psa. viii. 0; Math. xxviii. 18; 1 Cor. xv. 27; Heb. ii. 8. † 23. Eph. iv. 15, 16; Col. i. 18; Heb. ii. 7. † 23. Rom. xii. 5; 1 Cor. xii. 12, 27; Ep. iv. 12; v. 21, 30; Col. i. 18, 24. † 23. Col. ii. 10. † 1. verse 5. † 2. Eph. iv. 22; Col. iii. 7. † 1. Eph. vi. 12. † 3. Titus iii. 3; 1 Pet. iv. 8. † 3. Gal. v. 16. † 4. Rom. x. 12; Gal. i. 7.

ἡμας,) ⁵ και οντας ἡμας νεκρους τοις παραπτω-
μας,) and being us dead ones in the faults

μασι, συνεζωοποίησε τῷ Χριστῷ (χαριτι
he quickened together with the Anointed; (by favor

... σεσωσμενοι) ⁶ και συνηγειρε, και συνε-
you are having been saved,) and raised up together, and seated

κατῆκε εν τοις επουρανιοις εν Χριστῷ Ἰησῷ
together in the heavens by Anointed Jesus;

ἵνα ενδειξηται εν τοις αιωσι τοις επερχομενοις
that he may point out in the ages those coming

τον υπερβαλλοντα πλουτον της χαριτος αὐτου,
the surpassing wealth of the favor of himself,

ω χρηστοτητι εφ' ἡμας εν Χριστῷ Ἰησῷ.
by kindness towards us in Anointed Jesus.

⁸ Τη γαρ χαριτι εστε σεσωσμενοι δια * [της]
By the for favor you are having been saved through [the]

πιστεως· και τουτο ουκ εξ ὁμων· θεου το
faith; and this not from you; of God the

δωρον, ⁹ ουκ εξ εργαων· ἵνα μη τις καυχησθαι.
gift, not from works; so that not any one should boast.

¹⁰ Αὐτον γαρ εσμεν ποιημα κτισθεντες εν Χρισ-
Of him for we are a work having been formed in Anointed

τῷ Ἰησῷ ἐν εργαοις αγαθοις, οἷς προητοιμασεν
Jesus for works good, in which before prepared

ὁ θεος ἵνα εν αυτοις περιπατησωμεν. ¹¹ Διο
the God that in them we should walk. Therefore

μνημονευετε, ὅτι ὑμεις ποτε τα εθνη εν σαρκι,
remember, that you once the gentiles in flesh,

(οἱ λεγομενοι ακροβυστια ὑπο της λεγομενης
(those being called uncircumcision by that being called

περιτομης εν σαρκι χειροποιητου,) ¹² ὅτι ητε
circumcision in flesh done by hand,) that you were

⁵ [εν] τῷ καιρῷ ἐκεῖνῳ, χωρις Χριστου, ἀπηλ-
[in] the season that, without Anointed, having

λοτριωμενοι της πολιτειας του Ἰσραηλ, και
been aliens from the commonwealth of the Israel, and

ξενοι των διαθηκων της επαγγελιας, ελπιδα
strangers from the covenants of the promise, a hope

μη εχοντες, και αθεοι, εν τῷ κοσμῳ· ¹³ νυνι δε,
not having, and godless ones, in the world; now but,

εν Χριστῷ Ἰησῷ, ὑμεις οἱ ποτε οντες μακρῶν,
in Anointed Jesus, you those once being far off,

εγγυς εγενηθητε εν τῷ αἵματι του Χριστου.
near were made by the blood of the Anointed.

¹⁴ Αὐτος γαρ εστιν ἡ εἰρηνη ἡμων, ὁ ποιησας
He for is the peace of us, the one having made

⁵ † we also being dead
* in OFFENCES, ‡ he made
alive together by the
ANPOINTED one—(by Fa-
vor you have been saved)—

⁶ and raised us up to-
gether, and seated us to-
gether in the HEAVENLIES,
by Christ Jesus,

⁷ in order that he might
exhibit, in THOSE AGES
which are APPROACHING,
the SURPASSING wealth
of his FAVOR, by † Kind-
ness towards us in Christ
Jesus.

⁸ † By that FAVOR, in-
deed, you have been saved,
through the FAITH; and
this is not from you; † it
is God's GIFT;

⁹ † not from Works, so
that no one may boast;

¹⁰ for we are † His
Work, having been formed
in Christ Jesus for good
Works, for which God
before prepared us, that
we might walk in them.

¹¹ Therefore, † remem-
ber, that you, once GEN-
TILES in Flesh, (BEING
CALLED the Uncircumci-
sion by THAT which is
TERMED † the Circumci-
sion done by the hand in
the Flesh;)

¹² † That you were, at
that TIME, without an
Anointed one, Aliens from
the POLITY of ISRAEL, and
Strangers from † the COV-
ENANTS of the PROMISE;
not possessing a HOPE,
and † Godless in the
WORLD.

¹³ But now, in Christ
Jesus, you, who formerly
WERE † far off, are made
near by the BLOOD of the
ANPOINTED one.

¹⁴ For † he is our PEACE,
† he HAVING MADE BOTH

* VATICAN MANUSCRIPT.—5. IN OFFENCES AND LUSTS, he made alive together in the ANPOINTED one. 8. the—omit. 13. In—omit.

† 5. Rom. v. 6, 8, 10; verse 1. † 5. Rom. vi. 4, 5; Col. ii. 12, 13; iii. 1, 3. † 7. Titus iii. 4. † 8. verse 5; Rom. iii. 24; 2 Tim. i. 9. † 8. John iii. 15, 16; Rom. x. 14, 15, 17. † 9. Rom. iii. 20, 27, 28; iv. 2; ix. 11; 1 Cor. i. 31. † 10. 2 Cor. v. 5, 17; Eph. iv. 24. † 11. Eph. v. 8; Col. i. 21; ii. 13. † 11. Col. ii. 11. † 12. Eph. iv. 18. † 12. Rom. ix. 4, 8. † 12. Gal. iv. 8; 1 Thess. iv. 5. † 12. Acts. ii. 20. † 14. Micah v. 5; John xvi. 33; Acts x. 36; Rom. v. 1; Col. i. 20. † 14. John x. 14.

τα ἀμφότερα ἐν, καὶ τὸ μεσοτοιχὸν τοῦ
the things both one, and the middle wall of the
φραγμοῦ λυσας, ¹⁵ τὴν ἐχθραν· ἐν τῇ σαρκί
hence having broken up, the enmity; by the flesh

αὐτοῦ τοῦ νόμον τῶν ἐντολῶν ἐν δογμασί
of himself the law of the commandments in ordinances

καταργήσας· ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ
having made powerless; so that the two he might form in himself

εἰς ἓνα καὶ ἓν ἄνθρωπον, ποίῳν εἰρήνην· ¹⁶ καὶ
into one new man, making peace; and

ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σωματί
he might reconcile the both in one body

τῷ θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν
to the God through the cross, having killed the

ἐχθρὰν ἐν αὐτῷ. ¹⁷ Καὶ ἐλθὼν εὐηγγελί-
enmity by it. And having come he announced as glad

σατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς,
telling peace to you to those far off and to those near,

¹⁸ ὅτι δι' αὐτοῦ ἐχομεν τὴν προσαγωγήν οἱ
because through him we have the access the

ἀμφότεροι ἐν ἑνὶ πνεύματι πρὸς τὸν πατέρα.
both with one spirit to the father.

¹⁹ Ἄρα οὖν οὐκέτι ἐστε ξένοι καὶ παροικοί, ἀλλὰ
So then no longer you are strangers and sojourners, but

συμπολιταὶ τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ,
fellow-citizens of the holy ones and family-members of the God,

²⁰ ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀπο-
having been built on the foundation of the apos-

τῶν καὶ προφητῶν, οὗτος ἀκρογωνιαίῳ αὐτοῦ
tles and prophets, being a corner-foundation of it

τοῦ Χριστοῦ· ²¹ ἐν ᾧ πᾶσα * [ἡ] οἰκοδομή
Jesus Anointed; on which all [the] building

ναρμολογούμενη αὐξεῖ εἰς ναὸν ἅγιον ἐν
fleshy compacted together grows up into a temple holy in

τοῦ κυρίου· ²² ἐν ᾧ καὶ ὑμεῖς συνοικοδομαίσθε, εἰς
Lord; on which also you are built up together, for

κατοικητήριον τοῦ θεοῦ ἐν πνεύματι. ΚΕΦ.
a habitation of the God in spirit.

γ'. 3. ¹ Τούτου χάριν ἐγὼ Παῦλος, ὁ δεσμιός
For this cause I Paul, the prisoner

τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν·
of the Anointed Jesus because of you of the Gentiles;

² εἰγε ἤκουσατε τὴν οἰκονομίαν τῆς χάριτος
if indeed you heard the administration of the favor

things one; and having removed the ENMITY, the MIDDLE WALL of the PARTITION;

¹⁵ † having by his FLESH annulled the LAW of the COMMANDMENTS concern- ing Ordinances, that he might form the two in himself into † One New Man,—making Peace;

¹⁶ and might † reconcile BOTH in One Body to God, through the cross, † hav- ing destroyed the ENMITY by it.

¹⁷ And having come, he announced as glad tidings Peace to you the FAR-OFF, and * Peace to us, the NEAR;

¹⁸ Because, through him, we BOTH have † the INTRODUCTION to the FATHER, with One Spirit.

¹⁹ So then you are no longer Strangers and So- journers, but * you are † Fellow-citizens with the SAINTS, and of the † Fam- ily of God;

²⁰ having been built on the FOUNDATION of † the APOSTLES and Prophets, * Christ Jesus: being † a Foundation corner-stone of it;

²¹ on which All the BUILDING being fleshy com- pacted together, increases into † a holy Temple for the Lord;

²² † on whom you are also built up together, for a Spiritual Habitation of * God.

CHAPTER III.

1 For This Cause E. Paul, am † the PRISONER of the ANOINTED Jesus on account of † you of the GENTILES;

2 (since indeed, you heard † the ADMINISTRA-

* VATICAN MANUSCRIPT.—17. Peace to the NEAR.
20. Christ Jesus. 22. the ANOINTED.

10. you are Fellow-citizens.

15. Col. ii. 14, 20. 18. 2 Cor. v. 17; Gal. vi. 15; Eph. iv. 24. 16. Col. i. 20—23.
19. Rom. vi. 6; vii. 3; Gal. ii. 14. 19. Phil. iii. 20; Heb.
21. 22. 23. 23. Gal. vi. 10. 20. Matt. xvi. 18. 20. Isa. xxviii. 16
21. 1 Cor. ii. 17; 2 Cor. v. 16. 21. 1 Pet. ii. 5. 21. Acts xviii. 17
22. Eph. iv. 1; vi. 20. 22. 1 Col. ii. 2

του θεου της δόσεως μοι εἰς ὑμᾶς, ^{3*} [ὅτι]
 of the God of that having been given to me for you, (because)
 κατὰ ἀποκαλύψιν ἐγνωρίσθη μοι τὸ μυστή-
 according to a revelation he made known to me the secret,
 ριον (καθὼς προεγράψα ἐν ὀλίγῳ, ⁴ πρὸς ὃ δυν-
 (as I wrote before in brief, by which you
 νασθε ἀναγινώσκοντες νοῆσαι τὴν συνέσιν μου
 are able reading to perceive the intelligence of me
 ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ) ⁵ ὃ ἑτέροις γε-
 in the secret of (the Anointed,) which in other gen-
 νεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων,
 erations not was made known to the sons of the men,
 ὥς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ^{*} [ἀποστόλοις]
 as now it was revealed to the holy ones (apostles)
 αὐτοῦ καὶ προφῆταις ἐν πνεύματι ⁶ εἶναι τὰ
 of him and prophets by spirit, to be the
 ἐὼν συγκληρονομα καὶ σῶσσωμα καὶ θεμετιο-
 Gentiles joint-heirs and a joint-body and joint-partakers
 χα τῆς ἐπαγγελίας ^{*} [αὐτοῦ] ἐν ^{*} [τῷ] Χριστῷ,
 of the promise (of him) in (the) Anointed,
 δια τοῦ ευαγγελίου· τοῦ ἐγνώμην διακονοῦ
 through the glad tidings; of which I became a servant
 κατὰ τὴν δαρεάν τῆς χάριτος τοῦ θεοῦ, τῆς
 according to the gift of the favor of the God, of that
 δόσεως μοι κατὰ τὴν ἐνεργεῖαν τῆς δυνά-
 having been given to me according to the operation of the power
 μως αὐτοῦ ⁸ ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων
 of him; to me the far inferior of all
 ἁγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἐθνεσιν
 holy ones was given the favor this, among the nations
 ευαγγελισσάσθαι τὸν ἀνεξίχνιαστον πλοῦτον
 to announce glad tidings the unsearchable wealth
 τοῦ Χριστοῦ, ⁹ καὶ φωτίζει πάντας, τὰς ἡ οἰκο-
 of the Anointed, and to enlighten all, what the adminis-
 τρια τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπο-
 tration of the secret of that having been hidden from
 τῶν αἰώνων ἐν τῷ θεῷ, τῷ τα πάντα κτίσαν-
 the ages in the God, in that the all things having
 τι ¹⁰ ἵνα γνωρίσθῃ νῦν ταῖς ἀρχαῖς καὶ
 created, so that might be made known now to the governments and
 ταῖς ἐξουσίαις ἐν τοῖς οὐρανοῖς; δια τῆς
 to the authorities in the heavenlies; through the
 ἐκκλησίας, ἡ πολυποίκιλος σοφία τοῦ θεοῦ
 congregation, the manifold wisdom of the God;
¹¹ κατὰ προθεσιν τῶν αἰώνων, ἡ ἐποίησεν ἐν
 according to a plan of the ages, which he formed in

TION of THAT FAVOR of
 GOD having been GIVEN
 me for you;

3 That by Revelation
 he made known to me
 the SECRET,—as I wrote
 briefly before,

4 By reading which, you
 can perceive my INTEL-
 LIGENCE in the SECRET
 of the ANOINTED one,—

5 which in Other Gen-
 erations was not made
 known to the SONS of MEN,
 as it has now been re-
 vealed to his HOLY Apos-
 tles and Prophets by the
 Spirit;

6 that the GENTILES
 are Fellow-heirs, and a
 Joint-body, and Co-part-
 ners of the PROMISE in
 Christ Jesus, through the
 GLAD TIDINGS;

7 of which I became
 Servant, according to
 THAT GRACIOUS GIFT of
 GOD, which WAS IMPARTED
 to me by the ENERGY of
 his POWER;

8 to me, the VERY
 LOWEST of All Saints, was
 this FAVOR given, to an-
 nounce among the NA-
 TIONS the glad tidings,
 the BOUNDLESS WEALTH
 of the ANOINTED one;

9 even to enlighten ALL
 as to what is the ADMINIS-
 TRATION of THAT SE-
 CRET, which has been CON-
 CEALED from the AGES, by
 THAT GOD who CREATED
 ALL things;

10 in order that now
 it may be made known to
 the GOVERNMENTS and the
 AUTHORITIES in the HEAV-
 ENLIES, through the CON-
 GREGATION, the DIVER-
 SIFIED WISDOM of
 GOD,

11 according to a Plan
 of the AGES, which he

* VATICAN MANUSCRIPT.—3. because—omit. 6. the—omit.

3. apostles—omit.

6. of him—

3. Gal. i. 12.

3. Rom. xvi. 25; Col. i. 26, 27.

4. 1 Cor. iv. 1; Eph. vi. 10.

5. Acts x. 25; verse 9.

5. Eph. ii. 20.

6. Gal. iii. 28, 29; Eph. ii. 14.

6. Eph. ii. 15, 16.

6. Gal. iii. 14.

7. Rom. xv. 10; Col. i. 23, 25.

7. Rom.

8. 1 Cor. xv. 7; 1 Tim. i. 13, 15.

8. Gal. i. 10; ii. 8; 1 Tim. ii. 7; 2 Tim.

i. 11.

9. verse 3; Eph. i. 9.

10. 1 Pet. i. 12.

10. Rom. viii. 28; Eph.

i. 21; Col. i. 10; 1 Pet. iii. 22.

Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν· ¹² ἐν ᾧ ἐχομεν
 Anointed Jesus the Lord of us; by whom we have
 τὴν παρρησίαν καὶ τὴν προσάγωγην ἐν πεποι-
 the freedom of speech and the access with confi-
 θῆσει, δια τῆς πίστεως αὐτοῦ. ¹³ Διό αἰτούμαι
 aces, through the faith of him. Therefore I ask
 μὴ ἐκκαεῖν ἐν ταῖς θλίψεσι μου ὑπὲρ ὑμῶν,
 not to faint in the afflictions of me on behalf of you,
 ἧτις ἐστὶ δόξα ὑμῶν. ¹⁴ Τοῦτου χάριν καμπῶ
 which is glory of you. For this cause I bend
 ἡ γόνατά μου πρὸς τὸν πατέρα * [τοῦ κυρίου
 the knees of me to the father [of the Lord
 ἡμῶν Ἰησοῦ Χριστοῦ,] ¹⁵ ἐξ οὗ πᾶσα πατρία ἐν
 of us Jesus Anointed,] from whom whole family in
 οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, ¹⁶ ἵνα δῶρ
 heavens and on earth is named, so that he may give
 ὑμῖν κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δύνα-
 to you according to the wealth of the glory of himself, with
 μαι κραταιωθῆναι δια τοῦ πνεύματος αὐτοῦ, ¹⁷
 power to be strengthened through the spirit of himself,
 εἰς τὸν ἐσω ἀνθρώπον· ¹⁷ κατοικῆσαι τὸν Χρισ-
 in the within man; to have dwell the Anointed
 τὸν δια τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, ¹⁸ ἐν
 through the faith in the hearts of you, in
 ἀγαπῇ ἐρριζωμένοι καὶ τεθεμελιωμένοι ἵνα ἐξί-
 love having been rooted and having been founded so that you
 χυσῆτε καταλαβεσθαι συν πᾶσι τοῖς
 may be fully able to understand with all the
 ἁγίοις, τί τὸ πλάτος καὶ μήκος καὶ βάθος καὶ
 holy ones, what the breadth and length and depth and
 ὕψος, ¹⁹ γινώσκειν τε τὴν ὑπερβαλλούσαν τῆς
 height, to have known even the surpassing of the
 ἀγάπης ἀγαπῆν τοῦ Χριστοῦ· ἵνα πληρωθῆτε
 love of the Anointed; that you may be filled up
 εἰς πᾶν τὸ πλῆρωμα τοῦ θεοῦ. ²⁰ Τῷ δὲ δύνα-
 to all the fulness of the God. To the now one be-
 μεν ὑπὲρ πάντα ποιῆσαι ὑπερκεκρισσοῦ
 ing powerful above all to have done far exceeding
 ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύνα-
 what things we ask or we think, according to the power
 μιν τῇ ενεργουμένῃ ἐν ἡμῖν, ²¹ αὐτῷ ἢ δόξα
 that operating in us, to him the glory
 ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πᾶσας τὰς
 in the congregation by Anointed Jesus, to all the
 γενεὰς τοῦ αἰῶνος τῶν αἰώνων· Ἀμήν.
 generations of the age of the ages; So be it.

formed for *the ANOINTED Jesus our LORD;

¹³ by whom we have this FREEDOM OF SPEECH and *ACCESS with Confidence, through the FAITH of him.

¹³ † Therefore, I ask that I may not faint in these my AFFLICTIONS on your behalf, † which are your Glory.)

¹⁴ For This Cause, I bend my KNEES to the FATHER,

¹⁵ from whom † the Whole Family in the Heavens and on Earth is named,

¹⁶ that he may give you † according to his GLORIOUS WEALTH, † to be Powerfully strengthened through his SPIRIT in † the INNER Man;

¹⁷ † that the ANOINTED one, through the FAITH, may dwell in your HEART; that † being rooted in Love and well-established,

¹⁸ you † may be fully able to understand with All the SAINTS, what is the BREADTH and Length, and * Depth and Height,

¹⁹ to know even that which SURPASSES KNOWLEDGE,—the LOVE of the ANOINTED one; so that * you may be filled † with All the FULLNESS of God.

²⁰ † Now to HIM who is above all things, BEING MIGHTY to effect far beyond what we ask or think, † according to THAT POWER OPERATING in us,

²¹ † to him be the GLORY in the CONGREGATION, by Christ Jesus, to All the GENERATIONS of the AGE of the AGES. Amen.

* VATICAN MANUSCRIPT.—11. the ANOINTED Jesus our LORD.
 14. of our Lord Jesus Christ—omit. 19. and Height and Depth.

12. Access.
 12. All the FULLNESS

† 12. Eph. ii. 18; Heb. iv. 10. † 13. Acts xiv. 22; Phil. i. 14. † 14. 2 Cor. i. 6.
 † 15. Eph. i. 10; Phil. ii. 9—11. † 16. Rom. ix. 21; Eph. i. 7; Phil. iv. 19; Col. i. 27.
 † 16. Eph. i. 10; Col. i. 11. † 17. Col. i. 23; 11. 7. † 17. John iv. 23; † 18. Eph. i. 13.
 Eph. i. 23; Col. ii. 6, 10. † 19. Rom. xvi. 25; Jude 24. † 19. John i. 16;
 † 21. Rom. xi. 36; xvi. 27; Heb. xiii. 21. † 20. verse 7; Col. i. 22.

ΚΕΦ. 8'. 4.

¹ Παρακαλῶ οὖν ὑμα8, ἐγὼ ὁ δεσμῖος ἐν
I exhort therefore you, I the prisoner in
κυριῷ, ἀξίως περιπατῆσαι τῆ8 κλη8εω8 ἧ8
Lord, worthily to walk of the calling with which
ἐκληθῆτε, ² μετὰ πα8η8 ταπεινοφροσυνῆ8 καὶ
you were called, with all humility and
πραοτήτο8, μετὰ μακροθυμια8· ἀνεχομενοὶ
gentleness, with patience, bearing with
ἀλλήλων ἐν ἀγαπῇ, ³ σπουδαζοντε8 τηρεῖν τὴν
each other in love, using diligence to keep the
ἑνότητα τοῦ πνεύματο8 ἐν τῇ συνδεσμῷ τῆ8
oneness of the spirit by the uniting bond of the
εἰρήνη8. ⁴ Ἐν σῶμα καὶ ἐν πνεύμα, καθὼ8 καὶ
peace. One body and one spirit, even as also
ἐκληθῆτε ἐν μιᾷ ἐλπίδι τῆ8 κλη8εω8 ὑμῶν·
you were called in one hope of the calling of you,
⁵ εἰ8 κυριὸ8, μιὰ πίστι8, ἐν βάπτισμα, ⁶ εἰ8 θεο8
one Lord, one faith, one dipping, one God
καὶ πατὴρ πάντων, ὁ εἰ8 πάντων καὶ διὰ παν·
and father of all, he over all and through all
των καὶ ἐν πασὶν * [ἡμῖν.] ⁷ Ἐνὶ δε ἐκάστῳ
and in all [to us.] To one but each one
ἡμῶν ἐδόθη * [ἡ] χάρι8 κατὰ τὸ μετρὸν τῆ8
of us was given [the] favor according to the measure of the
δωρεά8 του Χριστοῦ. ⁸ (Διὸ λεγεί· Ἀναβας
free gift of the Anointed. (Therefore it says,) Having ascended
εἰ8 ὕψο8 ὀχμαλωτεύσεν αἰχμαλωσίαν, καὶ
on high he captivated, and
ἐδόκε δομὰτα τοῖ8 ἀνθρώποισ. ⁹ Το δε, ἀνεβῆ,
he gave gifts to the men. This but, he ascended,
τί ἐστίν, εἰ μὴ ὅτι καὶ κατέβῃ εἰ8 τὰ κατω·
what is it, if not that also he descended into the lower
τερα μερῇ τῆ8 γῆ8; ¹⁰ Ὁ καταβας, αὐτο8
parts of the earth? The one having descended, he
ἐστὶ καὶ ὁ ἀναβας ὑπερανῶ πάντων των
is also the one having ascended far above all of the
ουρανῶν, ἵνα πληρῶσῃ τὰ πάντα.) ¹¹ Καὶ αὐτο8
heavens, so that he might fill all things.) And he
ἐδόκε τοὺ8 μὲν ἀποστόλο8, τοὺ8 δε προφῆτα8,
gave the indeed apostles, the and prophets,
τοὺ8 δε εὐαγγελιστά8, τοὺ8 δε ποιμένα8 καὶ
the and evangelists, the and shepherds and
διδασκαλοὺ8, ¹² πρὸ8 τον καταρτισμόν των
teachers, for the complete qualification of the

CHAPTER IV.

1 I exhort you, therefore, E, † the PRISONER for the Lord, † to walk worthily of the CALLING with which you were called,
2 † with All Humility and Gentleness; with Patience, sustaining each other in Love;
3 using diligence to preserve the UNITY of the SPIRIT † by the UNITING BOND of PEACE;
4 there being One † Body and One † Spirit; as also you were called in One † Hope of your CALLING;
5 One † Lord, One † Faith, One † Immersion;
6 † One God and Father of all, HE who is over all, and † through all, and in all.
7 But to † each one of us was given Favor according to the MEASURE of the FREE GIFT of the ANOINTED ONE.
8 Therefore it is said, † "Having ascended on "high, he † led a multitude of Captives, and "gave Gifts to MEN."
9 (But THIS, † "HE ASCENDED," what is it, unless That he also * descended first into the LOWER Parts of the EARTH?
10 The one HAVING DESCENDED, † he is the one HAVING ASCENDED far above All of the HEAVENS, † so that he may fulfil ALL things.)
11 † And he gave indeed the APOSTLES, and the PROPHETS, and the EVANGELISTS, and SHEPHERDS and Teachers,
12 † for the COMPLETE QUALIFICATION of the

* VATICAN MANUSCRIPT.—d. us—omit.

7. the—omit.

9. descended first.

† 1. Eph. iii. 1.

† 1. Phil. i. 27; Col. i. 10; 1 Thess. ii. 12.

† 2. Acts xx. 79;

Gal. v. 22, 23; Col. iii. 12, 13.

† 3. Col. iii. 14.

† 4. Rom. xii. 5; 1 Cor. xii. 13, 12;

† 5. 1 Cor. i. 13; viii. 6;

Eph. ii. 16.

† 4. 1 Cor. xii. 4, 11.

† 4. Eph. i. 18.

† 5. 1 Cor. i. 13; viii. 6;

xii. 5; 2 Cor. xi. 4.

† 5. Jude 3.

† 5. Mark xvi. 15, 16; Gal. iii. 27.

† 6. 1 Cor. xii. 13; viii. 6;

Gal. ii. 10; 1 Cor. viii. 6; xii. 6.

† 6. Rom. xi. 36.

† 7. Rom. xii. 3, 6; 1 Cor. xii. 11.

† 8. John iii. 13; vi. 37, 62.

† 8. Psa. lxxviii. 13.

† 8. Judges v. 12; Col. ii. 18.

† 9. John iii. 13; vi. 37, 62.

† 10. Acts ii. 13; vi. 37, 62.

† 10. Acts i. 9, 11.

† 10. Acts ii. 23.

† 11. 1 Cor. xii. 28.

† 12. 1 Cor. xii. 7.

ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ
 holy ones for a work of service, for a building up of the
 σώματος τοῦ Χριστοῦ. ¹³ μέχρι καταστήσωμεν
 body of the Anointed; till we may attain
 οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς
 the all to the unity of the faith and of the
 ἐκγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἀνδρα τε-
 knowledge of the son of the God, to a man per-
 λειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ
 fact, to a measure of stature of the fullness of the
 Χριστοῦ. ¹⁴ ἵνα μηκέτι ὡμεν νηπιοί, κλυδωνι-
 Anointed; so that no longer we may be babes, being
 ζόμενοι καὶ περιφερόμενοι παντὶ ἀνεμῷ τῆς
 tossed and being whirled about with every wind of the
 διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν
 teaching, in the trickery of the men, by
 πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης.
 dealing with the method of the deceit;
¹⁵ ἀληθεύοντες δὲ ἐν ἀγαπῇ, αὐξήσωμεν εἰς
 being truthful but in love, we may grow into
 αὐτὸν τὰ πάντα, ὃς ἐστὶν ἡ κεφαλὴ, * [ὁ]
 him the all things, who is the head, [the]
 Χριστός. ¹⁶ ἐξ οὗ πάν το σώμα, (συναρμολο-
 Anointed; from whom all the body, (being fully joined)
 γούμενον καὶ συμβιβάζομενον διὰ πάσης ἄφης
 together and being compacted by means of every joint
 τῆς ἐπιχορηγίας κατ' ἐνεργεῖαν,) ἐν μέτρῳ
 of the supply according to working,) by a measure
 ἑνὸς ἑκάστου μέρους τὴν αὐξάνειν τοῦ σώματος
 of one of each part the growth of the body
 ποιεῖται, εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγαπῇ.
 makes, for a building up of itself in love.
¹⁷ Τοῦτο οὖν λέγω, καὶ μαρτυρομαι ἐν κυρίῳ,
 This then I say, and testify in Lord,
 μηκέτι ὑμεῖς περιπατεῖτε, καθὼς καὶ τὰ * [λοιπὰ]
 no longer you to walk, as also the [others]
 ἐθνη περιπατεῖτε ἐν ματαιότητι τοῦ νοῦς αὐτῶν,
 Gentiles walk in vanity of the mind of them,
¹⁸ ἐσκοτισμένοι τῇ διανοίᾳ, ὅντες ἀπηλλοτριω-
 having been darkened in the understanding, being alienated
 μένοι τῆς ζωῆς τοῦ θεοῦ, διὰ τὴν ἀγνοίαν τὴν
 from the life of the God, through the ignorance that
 οὐσαν ἐν αὐτοῖς, διὰ τὴν πωρωσιν τῆς καρδίας
 being in them, through the stupidity of the heart
 αὐτῶν. ¹⁹ οἵτινες ἀπληγκότες, ἑαυτοὺς παρε-
 of them; who having become callous, themselves gave
 δόκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρτίας
 over to the lewdness for a work of impurity
 πάσης ἐν πλεονεξίᾳ. ²⁰ Ὑμεῖς δὲ οὐχ οὕτως
 all with eagerness. You but not thus
 ἐμαθετε τὸν Χριστόν, ²¹ εἴγε αὐτὸν ἤκουσατε
 learned the Anointed, if indeed him you heard

SAINTS for the Work of
 service, in order to the
 Building up of the body of
 the ANOINTED one;
¹³ till we ALL attain to
 the UNITY of the FAITH,
 and of the KNOWLEDGE
 of the SON of GOD, to a
 full grown Man, to the
 Measure of the full Stature
 of the ANOINTED one;
¹⁴ so that we may be
 Infants no longer, tossed
 and whirled about with
 Every Wind of that TEACH-
 ING which is in the TRICK-
 ERY of MEN, & by Cunning
 craftiness in SYSTEMATIC
 DECEPTION;
¹⁵ but being truthful in
 Love, & we may grow up
 in ALL things into him,
 who is the HEAD,—the
 ANOINTED one;
¹⁶ & from whom the
 Whole BODY, being fully
 joined and united, by
 means of Every ASSISTING
 Joint, according to the
 proportionate Energy of
 Each single Part, effects
 the GROWTH of the BODY
 for the Building up of itself
 in Love.
¹⁷ This, therefore, I
 say, and testify in the
 Lord, that you no longer
 walk, * even as the GEN-
 TILES walk, in the Vanity
 of their MIND,
¹⁸ & having been dark-
 ened in the UNDERSTAND-
 ING, & being alienated from
 the LIFE of GOD, through
 THAT IGNORANCE which
 is in them, because of the
 STUPIDITY of their HEART;
¹⁹ who, being without
 feeling, & gave themselves
 up to LEWDNESS, for the
 Practice of all Impurity
 with Eagerness.
²⁰ But you have not
 thus learned the ANOINT-
 ED one;
²¹ & if indeed you heard

* VATICAN MANUSCRIPT.—13. the—omit.
 the GENTILES walk.

17. OTHERS—omit.

17. even as

† 12. 1 Cor. xiv. 20. † 13. Col. ii. 2. † 13. 1 Cor. xiv. 20; Col. i. 28. † 14. Rom.
 xvi. 18. † 15. Eph. i. 22; ii. 21. † 15. Col. i. 18. † 16. Col. ii. 19. † 17. Rom. i. 21.
 † 18. Acts xxvi. 18. † 19. Gal. iv. 8; Eph. ii. 12; 1 Thess. iv. 5. † 19. 1 Pet. iv. 8.
 † 21. Eph. i. 13.

καὶ ἐν αὐτῇ ἐδιδάχθητε, καθὼς ἐστὶν ἀληθεῖα
and by him were taught, as is truth
ἐν τῇ ἰησοῦ· ²² ἀποθεσθαι ὑμᾶς, κατὰ τὴν
in the Jesus; to put from you, according to the
προτεραν ἀναστροφὴν, τὸν παλαιὸν ἀνθρώπον,
former course of life, the old man,
τὸν φθειρομένον κατὰ τὰς ἐπιθυμίας τῆς
that being corrupt according to the inordinate desires of the
ἀπατῆς· ²³ ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς
deceit, to be renewed and in the spirit of the mind
ὑμῶν, ²⁴ καὶ ἐνδυσασθαι τὸν καινὸν ἀνθρώπον,
of you, and be you clothed with the new man,
τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ
that according to God having been created in righteousness and
δουλοῦν τῆς ἀληθείας. ²⁵ Διὸ ἀποθεμενοὶ τὸ
holiness of the truth. Therefore putting away the
ψεῦδος, λαλεῖτε ἀληθεῖαν, ἕκαστος μετὰ τοῦ
falsehood, speak you truth, each one with the
πλησίων αὐτοῦ· ὅτι ἐσμεν ἀλλήλων μέλη.
neighbor of himself; because we are of each other members,
²⁶ Ὁργίζεσθε καὶ μὴ ἁμαρτανετέ· ὁ ἥλιος μὴ
Be you angry and not do you sin; the sun not
ἐπιδενετώ ἐπὶ * [τῇ] παροργισμῷ ὑμῶν· ²⁷ μὴ τε
let it set on [the] wrath of you; not even
εἶδοτε τόπον τῇ διαβολῇ. ²⁸ Ὁ κλεπτὴν μὴ
give you a place for the accuser. The one stealing no
κετὶ κλεπτέτω, μάλλον δὲ κοπιᾶτω ἐργαζόμενος
more let him steal, rather but let him toil working
τὸ ἀγαθὸν ταῖς χερσίν, ἵνα ἔχῃ μεταζίδουσαι
the good thing with the hands, so that he may have to give
τῷ χρεῖαν ἔχοντι. ²⁹ Πᾶς λόγος σαπρὸς ἐκ
to the one want having. Every word rotten out of
τοῦ στοματός ὑμῶν μὴ ἐκπορευεσθῶ, ἀλλ', εἰ
the mouth of you not let go forth, but, if
τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρεῖας, ἵνα
anything good for a building up of the use, that
δῶ χάριν τοῖς ἀκούουσιν· ³⁰ καὶ μὴ λυκεῖτε
it may give benefit to those hearing; and not grieve you
τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσ-
the spirit the holy of the God, by which you were
θητε εἰς ἡμέραν ἀπολυτρώσεως. ³¹ Πᾶσα πικ-
sealed for a day of redemption. All bit-
ρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασ-
teries and anger and wrath and clamor and evil-
φροῦνία ἀρθεῖτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ·
speaking let be taken from you, with all malice;
³² γίνεσθε * [δὲ] εἰς ἀλλήλους χρηστοί, εὐσ-
become you [and] towards each other kind ones, tender
πλάνητοι, χαρίζομενοι ἑαυτοῖς, καθὼς καὶ ὁ
hearted ones, showing favor to others, even as also the
θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν. ΚΕΦ. ε'. 5.

him, and were taught by him, as the Truth is in Jesus;

²² to put off, according to the former Course of life, that old Man, CORRUPTED by DECEITFUL DESIRES;

²³ and to be renewed in the SPIRIT of your MIND;

²⁴ and be you clothed with THAT NEW Man, who, according to God, has been FORMED in Righteousness and Holiness of the TRUTH.

²⁵ Therefore, leaving off FALSEHOOD, I speak you Truth each one with his NEIGHBOR, Because we are Members of each other.

²⁶ When angry, do not sin; let not the sun set on your Wrath;

²⁷ nor give an Opportunity for the ACCUSER.

²⁸ Let the THIEF steal no more; but rather let him toil, working THAT which is GOOD with his HANDS, so that he may have something to give to him who is in WANT.

²⁹ Let No corrupt Word proceed from your MOUTH, but rather what is good for the use of Building up, so that it may confer a Benefit on the HEARERS;

³⁰ and grieve not the HOLY SPIRIT of GOD, by which you were sealed for a Day of Redemption.

³¹ Let All Bitterness, and Anger, and Wrath, and Clamor, and Evil-speaking, be taken away from you, together with All Malice;

³² and be kind towards each other, compassionate, showing favor to others, even as God by Christ showed favor to * you.

* VATICAN MANUSCRIPT.—26. the—omis.

31. and—omis.

31. us.

1 Cor. ii. 11.

1 23. Eph. ii. 2, 3.

1 22. Rom. vi. 6.

1 23. Rom. xii. 2;

Col. iii. 10.

1 24. Rom. vi. 4; 2 Cor. v. 17; Gal. vi. 15; Col. iii. 10.

1 25. Col. iii. 8.

1 25. Col. iii. 8.

1 25. Col. iii. 8.

1 26. Rom. xxi. 28; Eph. v. 4; Col. iii. 8.

1 28. Acts x. 25; 1 Thess. iv. 11; 3 Thess. iii. 8, 11, 12.

1 30. Eph. i. 13.

1 30. Luke xxi. 28; Rom. vi. 23.

1 31. Col. iii. 8, 10.

1 31. Titus iii. 2; James iv. 11; 1 Pet. ii. 1.

1 32. Matt. vi. 14; Mark x. 25.

1 32. Matt. vi. 14; Mark x. 25.

¹ Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ἀγα-
 Become you therefore imitators of the God, as children be-
 πητα· ² καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ
 loved; and walk you in love, even as also
 ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυ-
 the Anointed loved us, and delivered up him-
 τόν ὑπὲρ ἡμῶν προσφοράν καὶ θυσίαν, τῇ Θεῷ
 self on behalf of us an offering and a sacrifice, to the God
 εἰς ὁσμῆς εὐωδίας. ³ Πορνεία δὲ καὶ πᾶσα ἀκα-
 for an odor of a sweet smell. Fornication but and all im-
 θερσία ἢ πλεονεξία μὴδὲ ὀνομαζέσθω ἐν ὑμῖν,
 party or unbridled lust not even let it be named among you,
 (καθὼς πρὲς ἁγίοις.) ⁴ καὶ αἰσχροτης, καὶ
 (as it becomes holy ones,) also indecency, and
 μωρολογία ἢ εὐτραπέλεια, τὰ οὐκ ἀνηκοντα·
 foolish talking or loose jesting, the things not becoming:
 ἀλλὰ μᾶλλον εὐχαριστία. ⁵ Τοῦτο γὰρ ἴστε
 but rather thanksgiving. This for you know
 γινώσκοντες, ὅτι πᾶς πόρνος ἢ ἀκαθάρτος ἢ
 knowing, that every fornicator or impure person or
 πλεονεκτής, ὃς ἐστὶν εἰδωλολάτρης, οὐκ ἐχει
 lascivious person, who is an idol-worshipper, not has
 κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ
 an inheritance in the kingdom of the Anointed one and
 Θεοῦ. ⁶ Μὴδεὶς ὑμᾶς ἀπατάτω κενοὶς λόγοις·
 of God. No one you let deceive with empty words;
 διὰ ταῦτα γὰρ ἐρχεται ἡ ὀργὴ τοῦ Θεοῦ
 on account of these things for comes the wrath of the God
 ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. ⁷ Μὴ οὖν γίνεσθε
 on the sons of the disobedience. Not therefore become you
 συμμετοχοὶ αὐτῶν. ⁸ Ἡτε γὰρ ποτὲ σκοτός,
 associates of them. You were indeed once darkness,
 νῦν δὲ φῶς ἐν κυρίῳ ὡς τέκνα φωτός περιπα-
 now but light in Lord; as children of light walk
 τεῖτε· ⁹ (ὁ γὰρ καρπὸς τοῦ φωτός ἐν πάσῃ ἀγα-
 you; (the for fruit of the light in all good-
 θεῶσιν καὶ ἀληθείᾳ.) ¹⁰ δοκιμάζοντες τί ἐστὶν
 ness and truth,) searching out what is
 εὐαρεστον τῇ κυρίῳ· ¹¹ καὶ μὴ συγκοινωνεῖτε
 well-pleasing to the Lord; and not be you joint-partakers
 τοῖς ἔργοις τοῖς ἀκαργοῖς τοῦ σκοτοῦς, μᾶλλον
 with the works with those unfruitful of the darkness, rather

CHAPTER V.

1 Become therefore
 †Imitators of God, as
 beloved Children;

2 and †walk in Love,
 even as †the Anointed
 one loved us, and delivered
 himself up on * our behalf,
 an Offering and a Sacrifice
 to God for an †Odor of a
 Sweet smell.

3 Now let not †Forni-
 cation, and All Impurity,
 or unbridled Lust, be even
 named among you, (as be-
 comes Holy persons;)

4 also †Indecency, and
 Foolish talking or loose
 Jestings; THINGS not CON-
 SISTENT; but what is
 more becoming, Thanks-
 giving.

5 For This you know,
 †That no Fornicator, or
 Impure person, or man of
 unbridled Lust, who is an
 Idolater, has an Inheri-
 tance in the KINGDOM of
 the Anointed, and of God.

6 Let no one deceive
 you with empty Words;
 for on account of these
 things †the WRATH of God
 comes on the SONS of DIS-
 OBEDIENCE.

7 Therefore, do not be-
 come their Associates.

8 You were, indeed,
 †formerly Darkness, but
 you are now †Light in the
 Lord; walk as †Children
 of Light;

9 (since the FRUIT of
 the LIGHT is in All Good-
 ness, and Righteousness,
 and Truth;)

10 †searching out what
 is well-pleasing to the
 Lord.

11 And do not be †co-
 partners with the UN-
 FRUITFUL WORKS of DARK-

* VATICAN MANUSCRIPT.—2. your behalf.

† 2. In the highly figurative language of the Hebrews, *smelling* is used to denote the perception of a moral quality in another; thus God is said to "smell a sweet odor" from sacrifice, to signify that he perceived with pleasure the good disposition which the offerer expressed by such an act of worship.—Macknight.

1 1. Matt. v. 45, 48. Luke vi. 26. 2. John xiii. 34; xv. 12; 1 Thess. iv. 9; 1 John
 iii. 11, 23; iv. 21. 3. 1 Cor. vi. 18; 3 Cor. xii. 21; Col. iii.
 5; 1 Thess. iv. 2. 4. Matt. xii. 35; Eph. iv. 29. 5. 1 Cor. vi. 9, 10; Gal. v. 19-21;
 Rev. xii. 18. 6. Rom. i. 18. 7. Acts xxvi. 18. 8. John viii. 12.
 9. Luke xvi. 8; John xii. 30. 10. Rom. xii. 2; Phil. i. 10; 1 Thess. v. 21. 11.
 1 Cor. v. 9, 11; 2 Cor. vi. 14; 2 Thess. iii. 6, 14.

δε και ελεγχετε. ¹² Τα γαρ κρυφῇ γινόμενα
but even do you reprove. The things for in secret being done

ὑπ' αὐτῶν, αἰσχρὸν ἐστὶ καὶ λεγεῖν. ¹³ Τα δε
by them, indecent it is even to say. The but

πάντα, ἐλεγχόμενα ὑπο τοῦ φωτός, φανεροῦνται·
all things, being exposed by the light, are manifested;

πάν γαρ τὸ φανερούμενον, φῶς ἐστὶ. ¹⁴ Διὸ
everything for that is being manifested, light is. Therefore

λεγει· Ἐγείρε ὁ καθεύδων, καὶ ἀναστὰ ἐκ
it says; Awake thou the one sleeping, and arise thou out of

τῶν νεκρῶν, καὶ ἐπιφανεῖ σοὶ ὁ Χριστός.
the dead ones, and will shine on thee the Anointed.

¹⁵ Βλέπετε οὖν, πῶς ἀκριβῶς περιπατεῖτε·
See you then, how accurately you walk;

μὴ ὡς ἀσοφοί, ἀλλ' ὡς σοφοί· ¹⁶ ἐξαγοραζόμενοι
not as unwise ones, but as wise ones; buying for yourselves

τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσι. ¹⁷ Διὰ
the season, because the days evil are. Because of

τοῦτο μὴ γίνεσθε ἀφρονεῖς, ἀλλὰ συνιέντες τι
this not become you simple ones, but understanding what

τὸ θέλημα τοῦ κυρίου. ¹⁸ Καὶ μὴ μεθύσκεσθε
the will of the Lord. And not be you drunk

οἶνῳ, ἐν ᾧ ἐστὶν ἀσῶτια, ἀλλὰ πληροῦσθε
with wine, in which is profligacy, but be you filled

ἐν πνεύματι, ¹⁹ λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ
speaking to others in psalms and

ὕμνοις καὶ ᾠδαῖς * [πνευματικαῖς,] ᾄδοντες καὶ
hymns and songs [spiritual,] singing and

ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ· ²⁰ ἐν-
making music in the heart of you to the Lord; giv-

χαριστοῦντες πάντοτε ὑπὲρ πάντων, ἐν ὀνόματι
ing thanks at all times on behalf of all, in name

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῷ θεῷ καὶ
of the Lord of us Jesus Anointed, to the God and

πατρί· ²¹ ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ
father; submitting yourselves to each other in fear

Χριστοῦ· ²² αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν
of Anointed; the wives to the own husbands

* [ὑποτασσεσθε,] ὡς τῷ κυρίῳ· ²³ ὅτι ἀνὴρ ἐστὶ
[be you submissive,] as to the Lord; because a husband is

κεφαλὴ τῆς γυναῖκος, ὡς καὶ ὁ Χριστὸς κεφαλὴ
a head of the wife, as even the Anointed a head

τῆς ἐκκλησίας· αὐτὸς * [ἐστὶ] σωτὴρ τοῦ σώμα-
of the congregation; he [is] a preserver of the body.

τος. ²⁴ Ἀλλ' * [ὥσπερ] ἡ ἐκκλησία ὑποτάσσεται
But [even as] the congregation is subjected

NESS, but rather even re-
prove them.

¹² † For the THINGS
BEING DONE by them in
secret, it is indecent even
to mention.

¹³ † But ALL things be-
ing reprov'd are manifest-
ed by the LIGHT; for it
is Light which makes
every thing manifest.

¹⁴ Therefore it says,
† "Awake, O SLEEPER!
and arise from the DEAD,
and the ANOINTED one
will shine upon thee."

¹⁵ † Therefore, take
heed diligently how you
walk, not like ignorant
persons, but as Wise men;

¹⁶ securing the REASON
for yourselves, Because the
DAYS are evil.

¹⁷ † Therefore be not
inconsiderate, but * under-
stand what is the WILL
of the LORD.

¹⁸ And † be not drunk
with Wine, by which
comes Debauchery; but
be filled with Spirit;

¹⁹ speaking to one
another, in Psalms and
Hymns and Spiritual
Songs, singing and making
music in your heart to
the LORD;

²⁰ † giving thanks at all
times on account of all
things, to the God and
Father in the Name of
our LORD Jesus Christ.

²¹ † Be submissive to
each other in the fear of
Christ.

²² † WIVES, be submis-
sive to your OWN Hus-
bands, as to the LORD;

²³ for a † husband is the
WIFE's Head, even as † the
ANOINTED one is Head of
the CONGREGATION; He is
a Preserver of the BODY.

²⁴ But even as the
CONGREGATION is sub-

* VATICAN MANUSCRIPT.—17. understand you what the WILL of our Lord is. 11. spiritual—omit. 20. Christ Jesus. 22. be you submissive—omit. 23. is—omit. 24. even as—omit.

† 12. Rom. i. 24. 20. † 13. John iii. 20, 21. † 14. Isa. lx. 1; Rom. xiii. 11, 12; 1 Cor. xv. 24; 1 Thess. v. 6. † 15. Col. iv. 6. † 17. Rom. xii. 2; 1 Thess. iv. 5; v. 14. † 18. Prov. xx. 1; xliii. 20. † 19. Col. iii. 16. † 20. Col. iii. 17; 1 Thess. v. 18. † 21. Heb. xiii. 18. † 21. Phil. ii. 2; 1 Pet. v. 6. † 22. Gen. iii. 16; 1 Cor. xiv. 34; Col. iii. 18. † 23. 1 Cor. xi. 3. † 23. Eph. i. 22; iv. 13; Col. i. 18.

τῇ Χριστῷ, οὕτω καὶ αἱ γυναῖκες τοῖς * [ἰδίοις]
to the Anointed, thus also the wives to the [own]
ἀνδράσιν ἐν παντί. ²⁵ Οἱ ἄνδρες, ἀγαπάτε τὰς
husbands in everything. The husbands, love you the
γυναῖκας * [ἑαυτῶν], καθὼς καὶ ὁ Χριστὸς ἡγά-
wives [of yourselves], even as also the Anointed loved
ῆκε τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν
the congregation, and himself delivered up
ὑπὲρ αὐτῆς, ²⁶ ἵνα αὐτὴν ἁγιάσῃ, καθάρισας
on behalf of her, so that her he might sanctify, having cleansed
ἐν λουτρῷ τοῦ ὕδατος ἐν ῥήματι. ²⁷ ἵνα παρασ-
in the bath of the water by a word; that might
τήσῃ αὐτὸς ἑαυτῇ ἐνδοξὸν τῆς ἐκκλησίας,
place beside he himself glorious the congregation,
μὴ ἔχουσαν σκίον ἢ ῥυτίδα ἢ τι τῶν τοιού-
not having a spot or blemish or any of the such like
των, ἀλλ' ἵνα ᾖ ἁγία καὶ ἀμώμος. ²⁸ Οὕτως
things, but that she might be holy and blameless. Thus
οφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖ-
are obligated the husbands to love the of themselves wives,
κας, ὡς τὰ ἑαυτῶν σώματα. Ὁ ἀγαπῶν τὴν
as the of themselves bodies. He loving the
ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ. ²⁹ οὐδεὶς γάρ
of himself wife, himself loves, no one for
ποτέ τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ' ἐκτρέ-
ever the of himself flesh hated, but nourishes
φει καὶ θαλπεῖ αὐτήν· καθὼς καὶ ὁ Χριστὸς τὴν
and cherishes her; as even the Anointed the
ἐκκλησίαν. ³⁰ ὅτι μέλη ἐσμεν τοῦ σώματος
congregation; because members we are of the body
αὐτοῦ, * [ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν
of him, [out of the flesh of him, and out of the
ὀστέων αὐτοῦ.] ³¹ Ἀντὶ τούτου καταλείψει
bones of him.] On account of this shall leave
ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα,
a man the father of himself and the mother,
καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,
and shall be closely joined to the wife of himself,
καὶ ἑσονται οἱ δύο εἰς σάρκα μιαν. ³² Το μυστή-
and will be the two into flesh one. The secre-
ριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χρισ-
this great is; I but speak about Anointed
τον, καὶ εἰς τὴν ἐκκλησίαν. ³³ Πλὴν καὶ ὑμεῖς
and about the congregation. But also you
ὡς καθ' ἕνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως
the every one, each one the of himself wife thus
ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυναῖς ἵνα φοβηται
let love as himself; the and wife so that she may reverence
τὸν ἄνδρα. ΚΕΦ. 5. 6. ¹ Τα τέκνα, ὑπακού-
the husband. The children, be you sub-
ετε τοῖς γονευσὶν ὑμῶν * [ἐν κυρίῳ·] τοῦτο
ject to the parents of you [in Lord;] this thing

jected to the ANOINTED one, so also the WIVES to their HUSBANDS in every-thing.

²⁵ † HUSBANDS, love your WIVES, even as the ANOINTED one loved the CONGREGATION, and † delivered Himself up on her behalf;

²⁶ so that, having purified her in † the BATH of WATER, he might sanctify Her † by the Word;

²⁷ † that he might place the CONGREGATION by his own side, glorious, having no Spot or Blemish, or Any such thing, but that she might be holy and blameless.

²⁸ Thus * also ought the HUSBANDS to love THEIR OWN WIVES, as THEIR OWN Bodies. Him who LOVES his OWN Wife loves Him- self;

²⁹ for no one ever hated his OWN Flesh, but nourishes and cherishes it, even as the ANOINTED one the CONGREGATION;

³⁰ because † we are Members of his BODY.

³¹ † "On this account "shall a Man leave" Father and Mother, and shall be "united to his WIFE, and "† the two shall become "one Flesh."

³² This is a great SE-CRET; but † I am speaking concerning Christ and the CONGREGATION.

³³ But, indeed, let each each one of YOU, INDIVI- Dually, so love HIS OWN Wife as himself, that even the WIFE may † reverence her HUSBAND.

CHAPTER VI.

¹ CHILDREN, † obey your PARENTS; for this is a just precept,—

* VATICAN MANUSCRIPT.—24. OWN—omit. 29. of his flesh, and of his bones—omit.

25. of yourselves—omit.

28. also.

31. Father and Mother. 1. in the Lord—omit.

† 25. Col. iii. 10; 1 Pet. iii. 7.

† 25. Acts xx. 28; Gal. i. 4; ii. 20.

† 26. John

iii. 5; Titus iii. 5. † 26. John xv. 3; xvii. 17.

† 27. 2 Cor. xi. 2; Col. i. 22.

† 30. Gen. ii. 23; Rom. xii. 5; 1 Cor. vi. 13; xii. 27.

† 31. Gen. ii. 24; Mat. xix. 5;

Mark x. 7, 8. † 31. 1 Cor. vi. 10.

† 33. 1 Pet. iii. 6.

† 1. Prov. xiii. 21;

Col. iii. 20.

γαρ ἐστὶ δίκαιον. ² Τίμα τὸν πατέρα σου καὶ
for is just. Honor the father of thee and
τὴν μητέρα· (ἥτις * [ἐστὶν] ἐντολὴ πρώτη,
the mother; (which [is] a commandment first,
ἐν ἐπαγγελίᾳ·) ³ ἵνα ἐν σοὶ γενῇται, καὶ
with a promise;) that well with thee it may be, and
εἰς μακροχρόνιον ἐπὶ τῆς γῆς· ⁴ καὶ οἱ
thou mayest be long-lived on the land; and the
πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ'
fathers, not irritate you the children of you, but
ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ κυρίου.
bring you up them in discipline and instruction of Lord.
⁵ Οἱ δούλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα,
The slaves, be you submissive to the lords according to flesh,
μετὰ φόβου καὶ τρόμου, ἐν ἀπλοότητι τῆς καρ-
with fear and trembling, in simplicity of the heart
δίας ὑμῶν, ὡς τῷ Χριστῷ· ⁶ μὴ κατ' ὀφθαλμο-
of you, as to the Anointed; not by eye-service
δουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δούλοι
as men-pleasers, but as slaves
* [τοῦ] Χριστοῦ, ποιῶντες τὸ θέλημα τοῦ θεοῦ
[of the] Anointed, doing the will of the God
ἐκ ψυχῆς, ⁷ μετ' εὐνοίας δουλεύοντες, ὡς τῷ
from soul, with good-will serving, as to the
κυρίῳ καὶ οὐκ ἀνθρώποις· ⁸ εἰδότες, ὅτι ὃ εἴ
Lord and not to man; knowing, that whatever
τι ἕκαστος ποιῇσιν ἀγαθόν, τοῦτο κομίζεται
any each one may do good thing, this he will receive
παρὰ κυρίου, εἴτε δούλος, εἴτε ἐλεύθερος. ⁹ Καὶ
from Lord, whether a slave, or a freeman. And
οἱ κυριοί, τὸ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέντες
the lords, these things do you to them, omitting
τὴν ὀκείλην· εἰδότες, ὅτι καὶ ὑμῶν αὐτῶν ὁ
the threat; knowing, that also of you of them the
κύριος ἐστὶν ἐν οὐρανοῖς, καὶ προσώποληψια
lord is in heavens, and respect of persons
οὐκ ἐστὶ παρ' αὐτῶν.
not is with him.

¹⁰ Τὸ λοιπόν, * [ἀδελφοί μου,] ἐνδυναμούσθε
The rest, [brethren of me,] strengthen yourselves
ἐν κυρίῳ καὶ ἐν τῷ κρατεῖ τῆς ἰσχύος αὐτοῦ.
in Lord and in the power of the might of him.
¹¹ Ἐνδυσασθε τὴν πανοπλίαν τοῦ θεοῦ, πρὸς τὸ
Put you on the complete armor of the God, for that
δυνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ
to enable you to stand against the crafty ways of the
διαβολοῦ· ¹² ὅτι οὐκ ἐστὶν ἡμῖν ἡ πάλη πρὸς
adversary; because not is to us the contest with
αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς
blood and flesh, but with the governments, with the
ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκο-
authorities, with the world-rulers of the dark-

² Ἧ "Honor thy FATHER
"and MOTHER," (which is
the first Commandment
with a Promise.)

³ "that it may be well
"with thee, and that thou
"mayest be long lived in
"the LAND."

⁴ And, FATHERS, do
not irritate your CHILD-
REN, but bring them
up in the Discipline and
instruction of the Lord.

⁵ BOND-SERVANTS,
be subject to your MAS-
TERS, according to the
Flesh, with Fear and Trem-
bling, in the integrity of
your HEART, as to the
ANOINTED;

⁶ not with Eye-service
as Men-pleasers, but as
Bond-servants of Christ,
doing the WILL of God
from the Soul,

⁷ doing service with
Good-will, as if to the
Lord, and not to Men;

⁸ knowing That what-
ever good any one may do,
this he will receive from
the Lord,—whether a
Slave or a Freeman.

⁹ And, MASTERS, do
the SAME things to them,
forbearing to THREATEN;
knowing That * both Their
and Your MASTER is in
the Heavens; and there
is no Partiality of persons
with him.

¹⁰ FINALLY, strengthen
yourselves in the Lord,
and in his MIGHTY
POWER.

¹¹ Put on the COM-
PLETE ARMOR of God,
that you may be ABLE to
stand against the CRAFTY
WAYS of the ENEMY;

¹² because our CON-
FLICT is not with Blood
and Flesh, but with the
GOVERNMENTS, with the
AUTHORITIES, with the

* VATICAN MANUSCRIPT.—2. is—omit.
both Their and Your MASTER is in the Heavens.

6. of the—omit. 7. Man.
10. my Brethren—omit.

3. Exod. xx. 12; Deut. v. 16.
9. v. 7, 20; xi. 10; Prov. xix. 18; xiii. 26; xxix. 17.
Tit. ii. 6; 1 Pet. ii. 18. 8. Rom. ii. 6; 2 Cor. v. 10; Col. iii. 24.
9. Lev. xxv. 48. 10. John xiii. 13; 1 Cor. vii. 22. 11. Rom. ii. 11; Col. iii. 25.
10. Eph. i. 12; Col. i. 11. 11. Rom. xiii. 13; 2 Cor. vi. 7; 1 Thess. v. 8.
12. Matt. xv. 12; 1 Cor. xv. 50. 12. Rom. viii. 23; Eph. i. 21; Col. ii. 15.
Luke xii. 53; John xii. 31; xiv. 30; Col. i. 13.

4. Gen. xlviii. 19; Deut. ix.
5. Col. iii. 22; 1 Tim. vi. 11.
9. Col. iii. 1.
10. Rom. ii. 11; Col. iii. 25.
11. Rom. xiii. 13; 2 Cor. vi. 7; 1 Thess. v. 8.
12. Rom. viii. 23; Eph. i. 21; Col. ii. 15.

τῶν τούτου, πρὸς τὰ πνευματικά της πονηρίας,
arms of this, with the spiritual things of the evil one,
 ἐν τοῖς ἐπουρανίοις. ¹³ Διὰ τοῦτο ἀναλαβετε
on the heav'nlies. Because of this take you up
 τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνήθητε ἀνίστη-
the complete armor of the God, so that you may be able to stand
 ναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατε-
against in the day the evil, and all things having
 γασαμένοι στήναι. ¹⁴ Στήτε οὖν περιζώσαμενοι
worked out to stand. Stand you therefore having girded
 τὴν ὀσφύν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδύσαμενοι
the loins of you with truth, and having put on
 τὸν θώρακα τῆς δικαιοσύνης, ¹⁵ καὶ ὑποδήσαμε-
the breastplate of the righteousness, and having shod
 νοὶ τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου
the feet with a preparation of the glad tidings
 τῆς εἰρήνης. ¹⁶ ἐπὶ πᾶσιν ἀναλαβόντες τὸν
of the peace; besides all having taken up the
 θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα
shield of the faith, by which you will be able all
 τὰ βελέη τοῦ πονηροῦ * [τὰ] πεκυρωμένα σβεσαι·
the darts of the evil one [the] having been kindled to quench;
¹⁷ καὶ τὴν περικεφαλαιάν τοῦ σωτηρίου δεξασθε,
also the helmet of the salvation take you,
 καὶ τὴν μαχαίραν τοῦ πνεύματος, ἥ ἐστὶ ῥῆμα
and the sword of the spirit, which is a word
 θεοῦ. ¹⁸ Ἐν πάσῃ ἐξουσίᾳ καὶ διηγεύ-
of God; by means of every prayer and supplication
 προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι· καὶ
praying in every season in spirit; and
 εἰς αὐτὸ * [τοῦτο] ἀγρυπνοῦντες ἐν πάσῃ προσ-
for it [this] watching with all per-
 καρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων,
severance and supplication for all of the holy ones,
¹⁹ καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοι-
and on behalf of me, that to me may be given a word in open-
 ξει τοῦ στόματος μου, ἐν παρρησίᾳ γνωρίσαι το
ing of the mouth of me, with boldness to make known the
 μυστήριον * [τοῦ εὐαγγελίου,] ²⁰ ὑπὲρ οὗ
secret [of the glad tidings,] on account of which
 πρεσβυν ἐν ἀλυσει, ἵνα * [ἐν] αὐτῷ παρρη-
am on an embassy in a chain, that [in] it I may speak

POTENTATES of this DARK-
 NESS, with the SPIRITUAL
 THINGS of WICKEDNESS in
 the HEAVENLIES.

¹³ † On account of this,
 take up the † COMPLETE
 ARMOR of GOD, that you
 may be able to resist in
 the EVIL DAY, and having
 achieved Every thing, to
 stand.

¹⁴ Stand, then, † having
 your LOINS girded around
 with Truth, and † having
 put on the BREASTPLATE
 of RIGHTEOUSNESS;

¹⁵ and † having your
 FEET shod with the Pre-
 paration of the GLAD TID-
 INGS of PEACE;

¹⁶ besides all, having
 taken up † the SHIELD of
 the FAITH, by which you
 will be able to extinguish
 All the burning DARTS of
 the WICKED one;

¹⁷ † take also the PRE-
 MPT of SALVATION, and
 † the WORD of the SPIRIT,
 which is God's Word;

¹⁸ † praying at every
 Season, † with All Prayer
 and Supplication in Spirit,
 and † keeping watch for
 this with All Perseverance
 and † Entreaty for All
 SAINTS;

¹⁹ † and on my behalf,
 that Eloquence may be
 given to me, in opening my
 MOUTH with boldness, to
 make known the SECRET
 of the GLAD TIDINGS,

²⁰ (on account of which
 † I execute an Embassy in
 a Chain,) that † I may

* VATICAN MANUSCRIPT.—16. the—omit.
 TIDINGS—omit. 20. in—omit.

18. this—omit.

19. of the GLAD

† 13. The Grecian armor consisted of two sorts,—*Defensive* and *Offensive* armor. The apostle selects from these the following, which he calls the *panoply*, or complete armor of God:—1. The *Girdle*, or Military Belt, used to brace the armor tight to the body, and cover the two parts of the breastplate where they joined; and to support daggers, short swords, &c. 2. The *Breastplate* consisted of two parts,—one reaching from the neck to the navel, and the other hanging from thence to the knees. 3. The *Greaves*, made of gold, silver, brass, or iron, designed to defend the front of the legs and feet. 4. The *Helmet*, made of various metals, and used to protect the head. 5. The *Shield*, sometimes round and sometimes square, was made of strong thick leather or hides; sometimes of wood covered with brass or iron. 6. The *Sword*, as an offensive weapon. He who had these was completely armed for combat. † 18. As it was customary for the Grecians to offer prayers to their gods before engaging in battle, so the apostle exhorts Christian warriors to pray with all prayer, in every season, always depending on the Captain of their salvation.

† 13. 2 Cor. x. 4.

† 14. Isa. xl. 5; Luke xii. 26; 1 Pet. i. 13.

† 14. Isa. lix. 17;

† 15. 1 Thess. v. 8.

† 15. Isa. lli. 7; Rom. x. 15.

† 16. 1 John v. 4.

† 17. 1 Thess. ii. 17; 1 Thess. v. 8.

† 17. Heb. iv. 13; Rev. i. 16; xix. 15.

† 18. Luke xviii. 1; Rom. xii. 12; Col. iv. 2; 1 Thess. v. 17.

† 19. Eph. i. 16; Phil. i. 4; 1 Tim. ii. 1.

† 19. Acts iv. 29; Col. iv. 3; 2 Thess. i. 1.

† 20. 2 Cor. v. 20.

† 20. Acts xvi. 29; xxviii. 30; Phil. i. 7, 13, 14.

† 20. Acts xviii. 31.

σιασωμαι, ὡς δεῖ με λαλῆσαι. ²¹ ἵνα δε εἰδη-
boldly, as it becometh me to speak. That but may

τε καὶ ὑμεῖς τὰ κατ' ἐμὲ, τί πρᾶξω, πάντα
know also you the things concerning me, what I am doing, all things

ὑμῖν γνωρίσει Τυχικός ὁ ἀγαπητός ἀδελφός καὶ
to you will make known Tychicus the beloved brother and

πίστος διακόνος ἐν κυρίῳ. ²² ὃν ἐπέμψα πρὸς
faithful servant in Lord; whom I sent to

ὑμᾶς εἰς αὐτοῦτο, ἵνα γνῶτε τὰ περὶ
you for same this thing, that you may know the things concerning

ἡμῶν, καὶ παρακαλεσθῇ τὰς καρδίας ὑμῶν.
us, and he might comfort the hearts of you.

²³ Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πί-
Peace to the brethren and love with faith

στεως ἀπο θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ.
from God a father and Lord Jesus Anointed.

²⁴ Ἡ χάρις μετὰ πάντων τῶν ἀγαπῶντων τὸν
The favor with all of the ones loving; the

κύριον ἡμῶν Ἰησοῦν Χριστόν ἐν ἀφθαρσίᾳ.
Lord of us Jesus Anointed with incorruptness.

speak boldly concerning it,
as it becomes me.

²¹ But I that you also
may know the THINGS con-
cerning me, and what I am
doing, Tychicus, the BE-
LOVED Brother and Faith-
ful Servant in the Lord,
will make All things known
to you;

²² I whom I have sent
to you for this very pur-
pose, that you may know
the THINGS concerning us,
and that he may comfort
your HEARTS.

²³ Peace to the BETH-
REN and Love with Faith,
from God the Father, and
the LORD Jesus Christ.

²⁴ The FAVOR be with
all who I sincerely LOVE
our LORD Jesus Christ.

* TO THE EPHESIANS. WRITTEN FROM ROME.

* VATICAN MANUSCRIPT.—Subscription.—TO THE EPHESIANS. WRITTEN FROM ROME.
‡ 21. Col. iv. 7. † 22. Col. iv. 9. ‡ 23. 1 Pet. v. 14. ‡ 24. Titus: 1. 7.

[ΠΑΥΛΟΣ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.
[OF PAUL AN EPISTLE] TO PHILIPPIANS.
* TO THE PHILIPPIANS.

ΚΕΦ. α'. 1.

CHAPTER I.

¹ Πάυλος και Τιμόθεος, δούλοι Ἰησοῦ Χριστοῦ,
Paul and Timothy, bondmen of Jesus Anointed,
πᾶσι τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ, τοῖς οὖσιν
to all the holy ones in Anointed Jesus, to those being
ἐν Φιλιπποῖς, σὺν ἐπισκοποῖς καὶ διακονοῖς·
in Philippi, with overseers and servants;
² χάρις ὑμῖν καὶ εἰρήνη ἀπο Θεοῦ πατρὸς ἡμῶν,
favor to you and peace from God a father of us,
καὶ κυρίου Ἰησοῦ Χριστοῦ. ³ Εὐχαριστῶ τῷ
and Lord Jesus Anointed. I give thanks to the
Θεῷ μου ἐπὶ πάντῃ τῇ μνησίᾳ ὑμῶν, ⁴ πάντοτε
God of me on every the remembrance of you, always
ἐν τᾷ δέξασθαι μου ὑπὲρ πάντων ὑμῶν, μετὰ
in every prayer of me on behalf of all of you, with
χάρει τὴν δέξασθαι ποιοῦμενος ⁵ ἐπὶ τῇ κοινωνίᾳ
joy the prayer making in respect to the fellowship
ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας
of you for the glad tidings, from first day
ἀχρί του νῦν· ⁶ πεπειθὼς αὐτὸ τοῦτο, ὅτι ὁ
till the now; having been persuaded same this thing, that the
ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθόν, ἐπιτελεσεῖ
one having begun in you a work good, will complete
ἀχρί ἡμέρας Ἰησοῦ Χριστοῦ· ⁷ καθὼς ἐστὶ,
till a day of Jesus Anointed, as it is
δικαίον μοι τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν,
just for me this to think concerning all of you,
διὰ τὸ εἶναι με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε
because the to have me in the hearts of you, in both
τοῖς δεσμοῖς μου καὶ τῇ ἀπολογίᾳ καὶ βεβαιώ-
the bonds of me and in the defence and confirma-
σει τοῦ εὐαγγελίου, συγκοινωνοὺς μου τῆς
tion of the glad tidings, joint-contributors of me of the
χρηστίας πάντας ὑμᾶς ὄντας· ⁸ μάρτυς γὰρ μου
the gift all of you being; a witness for of me
* [ἐστίν] ὁ Θεός, ὥς ἐπικυθῶ πάντας ὑμᾶς ἐν
[is] the God, how I long after all of you in
σπλαγχνοῖς Χριστοῦ Ἰησοῦ. ⁹ Καὶ τοῦτο προσ-
bonds of Anointed Jesus. And this I
εὐχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἐτι μᾶλλον καὶ
pray, that the love of you yet more and
μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάντῃ
more may abound in knowledge and in all
αἰσθησίᾳ· ¹⁰ εἰς τὸ δοκιμαζεῖν ὑμᾶς τὰ δια-
perception; for the to examine you the things dif-

1 Paul and Timothy, bondmen of Christ Jesus, to all those saints in Christ Jesus, who are at Philippi, with the Overseers and Assistants;

2 † Favor to you, and Peace from God our Father, and our Lord Jesus Christ.

3 † I give thanks to my God on Every REMEMBRANCE of you,

4 (always, in Every Prayer of mine, making SUPPLICATION on behalf of you all with Joy.)

5 † on account of your PARTICIPATION in the GLAD TIDINGS, from the FIRST Day till now;

6 having this same confidence, That HE who COMMENCED † a good Work among you, will continue to complete it till the Day of Christ Jesus;

7 as it is right for me to think This respecting you all, Because you HAD me in your HEART, both in † my BONDS, and in the DEFENCE and CONFIRMATION of the GLAD TIDINGS, you all being joint-contributors to me of the GIFT.

8 For † God is my Witness how I long after you all with the tender Sympathies of Christ Jesus.

9 And This I pray, † that your LOVE may yet abound more and more in Knowledge, and in all Perception,

10 in order that you may EXAMINE the DIFFERENCES of THINGS; and that you † may be

* VATICAN MANUSCRIPT.—Title.—TO THE PHILIPPIANS. the FIRST Day. 6. Christ Jesus. 8. is—omit.

† 1. 1 Cor. i. 2. † 2. Rom. i. 7; 2 Cor. i. 2; 1 Pet. i. 2. † 3. Rom. i. 8, 9; 1 Cor. i. 4; Eph. i. 15, 16; Col. i. 8. † 4. Rom. xii. 13; xv. 20; 2 Cor. viii. 3; Phil. iv. 14, 15. † 5. 1 Thess. i. 8. † 6. 1 Thess. i. 8. † 7. Eph. i. 1; vi. 20; Col. iv. 3, 18; 2 Tim. i. 8. † 8. Rom. i. 9; ix. 1; Gal. i. 20; 1 Thess. ii. 6. † 9. 1 Thess. iii. 12. † 10. Acts xxiv. 10; 1 Thess. iii. 13; v. 22.

1. Christ Jesus. 5.

† 3. Rom. i. 8, 9; 1 Cor. i. 4; Eph. i. 15, 16; Col. i. 8. † 4. Rom. xii. 13; xv. 20; 2 Cor. viii. 3; Phil. iv. 14, 15. † 5. 1 Thess. i. 8. † 6. 1 Thess. i. 8. † 7. Eph. i. 1; vi. 20; Col. iv. 3, 18; 2 Tim. i. 8. † 8. Rom. i. 9; ix. 1; Gal. i. 20; 1 Thess. ii. 6. † 9. 1 Thess. iii. 12. † 10. Acts xxiv. 10;

φεροντα, ἵνα ἡτε εὐκρινεῖς καὶ ἀπροσκοποι
 fering, so that you may be sincere ones and inoffensive ones
 εἰς ἡμέραν Χριστοῦ, ¹¹ πεπληρωμένοι καρπὸν
 for a day of Anointed, having been filled fruit
 δικαιοσύνης * [τοῦ] διὰ Ἰησοῦ Χριστοῦ, εἰς
 of righteousness [that] through Jesus Anointed, to
 δοξάν καὶ ἐπαινον Θεοῦ. ¹² Γινώσκειν δε ὑμᾶς
 glory and praise of God. To know but you
 βουλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμε μάλ-
 I wish, brethren, that the things relating to me rather
 λον εἰς προκοπὴν τοῦ εὐαγγελίου ἐληλυθεν.
 for advancement of the glad tidings happened;
¹³ ὥστε τοὺς δεσμούς μου πανέρους ἐν Χριστῷ
 so that the bonds of me appear in Anointed
 γενεσθαι ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς
 to have become before all in the judgment hall and to the others
 πασί, ¹⁴ καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν
 to all, and the greater number of the brethren in
 κυρίῳ, πεποιθότας τοῖς δεσμοῖς μου, περισσο-
 Lord, having been assured by the bonds of me, more abun-
 τερως τολμᾶν ἀφοβῶς τὸν λόγον λαλεῖν.
 dantly are bold fearlessly the word to speak.
¹⁵ Τινες μὲν καὶ διὰ φθόνον καὶ ἐριν, τινες δὲ
 Some indeed even through envy and strife, some and
 καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν.
 also through good-will the Anointed they openly proclaim.
¹⁶ Οἱ μὲν ἐξ ἀγάπης, εἰδότες, ὅτι εἰς ἀπολογία
 These indeed from love, knowing, that for a defence
 τοῦ εὐαγγελίου κεῖμαι. ¹⁷ οἱ δὲ ἐξ ἐριθείας,
 of the glad tidings I am placed; those but from strife.
 * [τοῦ] Χριστοῦ καταγγέλλουσιν οὐχ ἁγνῶς,
 [the] Anointed are announcing not purely,
 οἰομενοὶ θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου.
 thinking affliction to superadd to the bonds of me.
¹⁸ Τί γὰρ; πλὴν παντὶ τρόπῳ, εἴτε προφασεί
 What then? Still in every way, whether in pretence
 εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται· καὶ ἐν
 or in truth, Anointed is announced; and in
 τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι. ¹⁹ Οἶδα
 this I rejoice, but also I will rejoice. I know
 γὰρ, ὅτι τούτο μοι ἀποβήσεται εἰς σωτηρίαν
 for, that this to me will result for deliverance
 διὰ τῆς ὑμῶν, δεήσεως, καὶ ἐπιχορηγίας τοῦ
 through the of you, entreaty, and a supply of the
 πνεύματος Ἰησοῦ Χριστοῦ, ²⁰ κατὰ τὴν ἀποκα-
 spirit of Jesus Anointed, according to the eager

sincere and inoffensive in the Day of Christ;

11 having been filled with ; the Fruit of Righteousness through Jesus Christ, ; to the Glory and Praise of God.

12 Now I wish you to know, Brethren, That the THINGS which have befallen me resulted rather for the Advancement of the GLAD TIDINGS ;

13 so that my BONDS for Christ have become manifest in All the † PRETORIUM, and in all OTHER places;

14 and the GREATER NUMBER of the BRETHREN in the Lord, having been made confident by my BONDS, have much more abundant courage to speak the * WORD of God without fear.

15 Some, indeed, proclaim the ANOINTED one even through Envy and † Strife, and some also through Good-will.

16 THESE, indeed, out of Love, knowing That I am placed for ; the Defence of the GLAD TIDINGS ;

17 but THOSE out of Contention are announcing Christ, not purely, thinking * to superadd Affliction to my BONDS.

18 What then? * Because, in Every Way, whether in Pretence or in Truth, Christ is announced, even in this I rejoice, yea, and will rejoice.

19 * And I know That this will result in My Deliverance, ; through your Entreaty, and the Supply of the SPIRIT of Jesus Christ,

20 according to my EARNEST EXPECTATION

* VATICAN MANUSCRIPT.—11. that—omit.
 up Affliction. 18. Because in Every Way.

14. word of God.
 19. And I know.

17. to raise

† 13. Or, in all the Pretorium Camp. It was either within or near to this fortress that the Apost'le dwelt in his own hired house. It was large enough to have many such houses within it for shops and taverns used by the soldiers, beside the barracks used by the soldiers themselves. See Note on Acts xviii. 16.—Sharpe.

‡ 11. John xv. 4, 5; Eph. ii. 10; Col. i. 6.

‡ 11. John xv. 3; Eph. i. 12, 14.

‡ 13

Phil. ii. 3.

‡ 13. ver. 37.

‡ 12. 2 Cor. i. 11.

ραδοκίαν και ελπίδα μου, ὅτι ἐν οὐδενί αἰσχύν-
 expectation and hope of me, that in nothing I shall be
 ῥησσομαι, ἀλλ' ἐν παντὶ παρήσῃ, ὡς πάντοτε,
 ashamed, but with all confidence, as always,
 και νυν μεγαλυνῇσεται Χριστὸς ἐν τῷ σώματι
 also now will be magnified Anointed in the body
 μου, εἴτε δια ζωῆς εἴτε δια θανάτου. ²¹ Ἐμοί
 of me, whether by means of life or by means of death. For me

γὰρ τὸ ζῆν, Χριστός, και τὸ ἀποθάνειν, κερ-
 therefore the to live, Anointed, and the to die, gain.

δος. ²² Εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτο μοι καρπὸς
 If but the to live in flesh, this to me a fruit

ἐργου, και τι αἰρησσομαι, οὐ γινώσκω. ²³ συνε-
 of work, and what I shall choose, not I know; I am hard

χομαι δὲ ἐκ τῶν δύο, τῇ ἐπιθυμίᾳ ἐχὼν εἰς
 pressed but by the two, the earnest desire having for

τὸ ἀναλῦσαι, και συν Χριστῷ εἶναι πολλῶν
 the to be loosed again, and with Anointed to be, much

γὰρ μᾶλλον κρεῖσσον. ²⁴ τὸ δὲ ἐπιμένειν ἐν τῇ
 for more better, the but to remain in the

σαρκί, ἀναγκαιότερον δι' ὑμᾶς. ²⁵ Καὶ τοῦτο
 flesh, more necessary on account of you. And this

πεποιθὼς οἶδα, ὅτι μένω και συμπαρα-
 having been persuaded I know, because I shall remain and I shall con-

μενω πασιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν και
 those with all you for the of you progress and

χαρὰν τῆς πίστεως. ²⁶ ἵνα τὸ καυχῆμα ὑμῶν
 joy of the faith, that the boasting of you

ἐπίσσειν ἐν Χριστῷ Ἰησοῦ ἐν ἐμοί, δια τῆς
 may abound by Anointed Jesus in me, through the

ἐμῆς παρουσίας παλιν πρὸς ὑμᾶς. ²⁷ Μόνον
 my presence again with you. Only

αἰῶς τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε,
 worthy of the glad tidings of the Anointed set you as citizens,

ἵνα, εἴτε ἐλθὼν και ἰδὼν ὑμᾶς, εἴτε ἀπὼν,
 so that, whether having come and having seen you, or being absent,

ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἑνί
 I may hear the things concerning you, that you stand firm in one

πνεύματι, μὴ ψυχῇ συναθλούντες τῇ πίστει
 spirit, with one soul co-operating vigorously for the faith

τοῦ εὐαγγελίου, ²⁸ και μὴ πτυρομένοι ἐν μηδενί
 of the glad tidings, and not being terrified in anything

ὅπο τῶν ἀντικειμένων· ἵτις ἐστὶν αὐτοῖς ἐνδει-
 by those opposing; which is to them a token

and Hope, † that in not-
 thing I shall be ashamed; but
 † with All Confidence, as at
 all times, also now Christ
 will be magnified in my
 BODY, whether by Life or
 by Death.

²¹ Therefore, for Me
 to LIVE is for Christ, and
 to DIE, Gain.

²² But if to LIVE in
 the Flesh, this is to me a
 Fruit of Labor; and what
 I should choose I do not
 exactly know.

²³ I am indeed, hard
 pressed by the two things;
 —(I have an EARNEST DE-
 SIRE for †† the RETURN-
 ING, and ‡ being with
 Christ, since it is very
 much to be preferred;)—

²⁴ but to REMAIN in
 the FLESH is more requisite
 on your account.

²⁵ † And fully believing
 this, I know That I shall
 remain and continue with
 you all, for YOUR Progress
 and Joy in the FAITH;

²⁶ that your BOASTING
 may abound, by Christ
 Jesus, in me, through MY
 Presence with you again.

²⁷ Only ‡ behave your-
 selves worthily of the
 GLAD TIDINGS of the
 ANOINTED one, so that
 whether coming and see-
 ing you, or being absent, I
 may hear concerning your
 AFFAIRS, that you † stand
 firm in One Spirit, with
 One Soul ‡ vigorously co-
 operating for the FAITH of
 the GLAD TIDINGS;

²⁸ and not being terri-
 fied in anything by the
 OPPOSERS; † which is to
 them a clear Indication of

† 21. To *anailuai*, the loosing again or the returning, being what Paul earnestly desired, could not be death or dissolution, as implied by the word *depart* in the common version, because it seemed a matter of indifference to him, which of the two—*life* or *death*—he should choose; but he longed for the *anailuai*, which was a third thing, and very much to be preferred to either of the other two things alluded to. The word *anailuai* occurs in Luke xii. 32, and is there rendered *return*:—"Be ye all the men waiting for their master, when he will return," &c. Jesus had taught his disciples that he would come again, or *return*, John xiv. 2, 19; thus, also, the angels said to him at his ascension, Acts i. 11. Paul believed this doctrine and taught it to others, and was looking for and waiting for the Savior from heaven, Phil. iii. 20; 1 Thess. i. 10; 1 Cor. xiii. 17, when his mortal body would put on immortality, and so he would "ever be with the Lord."

‡ 20. Rom. v. 8. † 22. Eph. vi. 12, 20. † 23. Luke xii. 32. † 24. 1 Thess. iv. 10, 17. † 25. Phil. iii. 1. † 27. Eph. iv. 1; Col. i. 10; 1 Thess. ii. 13; iv. 1. † 27. Phil. iv. 1. † 27. James. † 28. 2 Thess. i. 5.

ξίς ἀπωλείας, ὑμῖν δὲ σωτηρίας· καὶ τοῦτο ἀπο
of destruction, to you but of salvation; and this from
θεοῦ· ²⁹ ὅτι ὑμῖν ἐχαρίσθη το ὑπὲρ Χριστοῦ, οὐ
God; because to you it was given that on behalf of Anointed, not
μόνον το εἰς αὐτὸν πιστεῦν, ἀλλὰ καὶ το
only that into him to believe, but also that
ὑπὲρ αὐτοῦ πασχεῖν· ³⁰ τὸν αὐτὸν ἀγῶνα
on behalf of him to suffer; the same conflict
ἐχόντες, οἷον ἴδετε ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν
having, like thing you saw in me, and now you hear in
ἐμοί. ΚΕΦ. Β'. 2. ¹ Εἰ τις οὖν παρακλησις
me. If any therefore comfort
ἐν Χριστῷ, εἰ τι παραμυθίον ἀγάπης, εἰ τις
in Anointed, if any soothing of love, if any
κοινωνία πνεύματος, εἰ τις σπλαγχνὰ καὶ οἰκ-
fellowship of spirit, if any bowels and com-
τιρμοί· ² πληρώσατε μου τὴν χαρὰν, ἵνα το
passions; fulfil you of me the joy, so that the
αὐτο φρονετῇ, τὴν αὐτὴν ἀγάπην ἐχόντες,
same thing you may think, the same love having,
συνψυχοί, το ἐν φρονούντες· ³ μηδὲν κατὰ
united once in soul, the one thing minding; nothing in
ἐριθείαν ἢ κεροδοξίαν, ἀλλὰ τὴ ταπεινοφροσύνη
strife or vain-glory, but in the lowliness of mind
ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν· ⁴ μη
others outdoing exceeding yourselves; not
τα ἑαυτῶν ἕκαστος σκοποῦντες, ἀλλὰ καὶ
the things of yourselves each one regarding, but also
τα ἑτέρων ἕκαστοι. ⁵ Τοῦτο * [γὰρ] φρο-
the things of others every one. This [for] be
νεισθῶ ἐν ὑμῖν ὁ καὶ ἐν Χριστῷ Ἰησοῦ, ⁶ ὃς ἐν
cleared by you which also in Anointed Jesus, who in
μορφῇ θεοῦ ὑπάρχων, οὐχ ἄρπαγμον ἡγήσατο
a form of God being, not a usurpation meditated
το εἶναι ἰσα θεῷ, ⁷ ἀλλ' ἑαυτὸν ἐκένωσε, μορ-
the to be like to God, but himself emptied, a
φὴν δούλου λαβὼν, ἐν ὁμοιωματι ἀνθρώπων
form of a slave having taken, in likeness of men
γενόμενος, ⁸ καὶ σχηματι ἐδρεθείς ὡς ἀνθρώπος·
having been formed, and in condition being found as a man;
ἐταπεινώσεν ἑαυτὸν, γενόμενος ὑπηκούος μέχρι
humbled himself, having become obedient will
θανάτου, θανάτου δὲ σταυροῦ. ⁹ Διὸ καὶ ὁ
death, of a death even of a cross. Therefore also the

Destruction, but to you of
† Salvation, and this from
God.

²⁹ Because to you it
was graciously given on
BEHALF of Christ, not only
to BELIEVE into Him, but
also to SUFFER on His ac-
count;

³⁰ † having the SAME
Conflict which you saw in
me, and now hear concern-
ing me.

CHAPTER II.

1 If, therefore, there be
Any Comfort in Christ, if
Any Soothing of Love, if
Any Participation of Spirit,
† if Any Sympathies and
Compassions,

2 complete My Joy,
† that you may think the
SAME thing, having the
SAME Love, united in soul,
minding the ONE thing;

3 † doing nothing from
Party-spirit, or Vain-glory;
but in † HUMILITY esteem-
ing others as excelling
yourselves;

4 not each one regarding
HIS OWN interests, but
each one also those of
OTHERS.

5 † Let this disposition
be in * you, which was also
in Christ Jesus,

6 who, though being in
God's Form, yet did not
meditate † a Usurpation
to be like God,

7 but divested Himself,
† taking a Bondman's
Form, † having been made
in the Likeness of Men;

8 and being in condition
as a Man, he humbled him-
self, † becoming obedient
unto Death, even the Death
of the Cross.

9 And therefore God

* VATICAN MANUSCRIPT.—5, for—omit.

δ. us.

† 6. *Harpagmos* being a word of very rare occurrence, a great variety of translations have been given. The following may serve as examples:—"Who—did not think it a matter to be earnestly desired."—*Clarke*. "Did not earnestly affect."—*Cyprian*. "Did not think of eagerly retaining."—*Wakefield*. "Did not regard—as an object of solicitous desire."—*Nicoll*. "Thought not—as a thing to be seized."—*Sharpe*. "Did not eagerly grasp."—*Kneeland*. "Did not violently strive."—*Dickinson*. "Did not meditate a usurpation."—*Turnbull*.

† 28. Rom. viii. 17; 2 Tim. ii. 11.

† 30. Acts xvi. 19.

† 1. Col. iii. 12.

† 2. John. xii. 16; xv. 5; Phil. iii. 10.

† 3. Gal. v. 26; James iii. 14.

† 2. Rom. xii. 10.

† 5. Matt. xi. 29; John xiii. 15; 1 Pet. ii. 21.

† 7. Matt. xx. 23.

† 7. Gal. iv. 4;

Heb. ii. 14, 17.

† 8. Matt. xxvi. 30, 42; John x. 18; Heb. v. 8; xii. 2.

Θεὸς αὐτὸν ὑπερυψώσε, καὶ εὐχαρίσαστο αὐτῷ
God him supremely exalted, and freely granted to him
ὄνομα τὸ ὑπὲρ πάντων ὀνομάτων· ¹⁰ ἵνα ἐν τῷ ὀνοματί
a name that above every name; so that in the name

Ἰησοῦ πάντων γόνυ καμψῇ ἐπουρανίων καὶ ἐπιγείων
of Jesus every knee should bend of heavens and of earthies
καὶ καταχθονίων, ¹¹ καὶ πάντα γλῶσσα ἐξομολο-
and of underground ones, and every tongue should
γῇσθαι, ὅτι κύριος Ἰησοῦς Χριστός, εἰς δόξαν
confess, that a Lord Jesus Anointed, for glory
θεοῦ πατρὸς.
of God a father.

¹² Ὡστε, ἀγαπητοὶ μου, καθὼς πάντοτε ὕπη-
So that, beloved ones of me, as always you

κούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον,
obeyed, not as in the presence of me only,

ἀλλὰ νῦν πολλῶν μαλλόν ἐν τῇ ἀπουσίᾳ μου,
but now much more in the absence of me,

μετὰ φόβον καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν
with fear and trembling the of yourselves salvation

κατεργάζεσθε· ¹³ ὁ θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν
work you out; the God for it is the one working in

ὑμῖν καὶ τὸ θελεῖν καὶ τὸ ἐνεργεῖν, ὑπὲρ τῆς ἐν-
you both the to will and the to work, on account of the good

δοκίας. ¹⁴ Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ
placere. All things do you without murmuring and

διαλογισμῶν· ¹⁵ ἵνα γενήσθε ἀμεμπτοὶ καὶ ἀκε-
disputings, that you may be blameless ones and harmless

ραῖοι, τέκνα θεοῦ ἀμώμητα ἐν μέσῳ γενέας σκο-
ones, children of God irreproachable in midst of a generation per-

λίας καὶ διεστραμμένης· ἐν οἷς φαίνεσθε ὡς φά-
vers and having been misguided; to which you appear as lumi-

νηρές ἐν κόσμῳ, ¹⁶ λόγον ζωῆς ἐκέχοντες· εἰς
naries in world, a word of life holding out; for

καυχῆμα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς
a boast to me in a day of Anointed, that not in

κενὸν ἐδράμον, οὐδὲ εἰς κενὸν ἐκοπίασα. ¹⁷ Ἀλλ'
vain I ran, nor in vain I toiled. But

εἰ καὶ σπενδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ
if even I am poured out on the sacrifice and public service

τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πάντιν
of the faith of you, I am glad and I rejoice with all

ὑμῖν· ¹⁸ τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε, καὶ συγχαί-
you; the and same also you be you glad, and rejoice

ρετε μοι. ¹⁹ Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ, Τιμοθεῶν
you with me. I hope but in Lord Jesus, Timothy

‡supremely exalted Him, and I freely granted to him THAT Name which is above Every Name;

¹⁰ ‡in order that in the NAME of Jesus Every Knee should bend, of those in heaven, and of those on earth, and of those be- neath;

¹¹ and ‡Every Tongue confess That Jesus Christ is Lord, for the Glory of God the Father.

¹² So that, my Beloved, as you always obeyed, not only as in my PRESENCE, but now much more in my ABSENCE, work out YOUR OWN Salvation with Fear and Trembling;

¹³ for ‡GOD is HE who is WORKING EFFECTUALLY among you, both to WILL and to PERFORM, on ac- count of his BENEVO- LENCE.

¹⁴ Do All things with- out Murmurings and Dis- putings;

¹⁵ that you may be blameless and inoffensive, irreproachable ‡Children of God, in the Midst of a crooked and misguided Generation, among whom ‡you appear as ‡Lumina- ries in the World;

¹⁶ exhibiting the Word of Life; for my Exultation in the Day of Christ, That I did not run in vain, nor labored in vain.

¹⁷ But even ‡if I ‡be poured a libation on the SACRIFICE and public Ser- vice of your FAITH, I am glad, and rejoice with you all;

¹⁸ and for THIS be YOU also glad, and rejoice with me.

¹⁹ But I hope in the Lord Jesus to send Tim-

† 13. *Phaeceus* is the name given to the sun and moon in the Septuagint. Gen. i. 16.
† 17. An allusion to the wine and oil poured on the meat-offerings to render them accepta- ble to God, Exod. xix. 4, 45. Paul was most willing to pour out the costly libation of his own blood on the offering of the faith of the Gentiles, (Rom. xv. 16,) to render it more firm, and of consequence more pleasing to the Deity.

1 9. Acts ii. 33; Heb. ii. 9. 2 9. Eph. i. 20; Heb. i. 4. 3 10. Isa. xlv. 23; Rom. xiv. 11; Rev. v. 13. 4 11. Acts ii. 30; Rom. xiv. 9; 1 Cor. viii. 6; 1 Cor. xii. 3. 5 13. Heb. xiii. 21. 6 15. Matt. v. 43; Eph. v. 1. 7 15. Matt. v. 14, 16; Eph. v. 8. 8 17. 3 Tim. iv. 6; Rom. xv. 16.

ταχεως πεμψαι υμιν, ινα καγω ευψυχω,
shortly to send to you, that also I may be animated,

γρους τα περι υμων. ²⁰ Ουδενα γαρ
having ascertained the things concerning you. No one for

εχω ισοψυχον, οστις γηνησιω τα περι υμων
I have like-minded, who really the things concerning you

μεριμνησει· ²¹ οι παντες γαρ τα εαυτων ζη-
will care; the all for the things of themselves are

τουςιν, ου τα Ιησου Χριστου. ²² Την δε
seeking, not the things of Jesus Anointed. The but

δοκιμην αυτου γινωσκετε, οτι, ως πατρι τεκνον,
proof of him you know, that, as with a father a child,

συν εμοι εδουλευσεν εις το ευαγγελιον. ²³ Του-
with me he served for the glad tidings. Him

τον μεν ουν ελπιζω πεμψαι, ως αν απιδω
indeed therefore I hope to send, as I would view attentively

τα περι εμε, εξ αυτης· ²⁴ πεποιθα δε εν
the things concerning me, immediately; having confidence and in

κυριω, οτι και αυτος ταχεως ελευσεται.
Lord, that even myself shortly will come.

²⁵ Αναγκαιον δε ηγησαμεν, Επαφροδιτον τον
Necessary but I esteemed, Epaphroditus the

αδελφον και συνεργον και συστρατιωτην μου,
brother and fellow-worker and fellow-soldier of me,

υμων δε αποστολον, και λειτουργον της χρειας
of you but an apostle, and public servant of the want

μου, πεμψαι προς υμας· ²⁶ επειδη επιποθων
of me, to have sent to you; since longing after

ην παντας υμας, και αδημονων, διοτι ηκουσατε
he was all you, and being depressed, because you heard

οτι ησθενησε. ²⁷ Και γαρ ησθενησε παραπλη-
that he was sick. Indeed for he was sick near

σιον θανατω· αλλ' ο θεος αυτον ηλεησεν· ουκ
to death; but the God him pitied; not

αυτον δε μονον, αλλα και εμε, ινα μη λυπην
him and only, but also me, so that not sorrow

επι λυπην σχω. ²⁸ Σπουδαιοτερος ουν επεμψα
on sorrow I should have. More speedily therefore I sent

αυτον, ινα ιδοντες αυτον παλιν, χαρητε, καγω
him that seeing him again, you may rejoice, and I

αλυκοτερος ω. ²⁹ Προσδεχσθε ουν αυτον εν
less sorrowful may be. Receive you therefore him in

κυριω μετα πασης χαρας, και τους τοιουτους
Lord with all the such like ones

εντιμους εχετε· ³⁰ οτι δια το εργον * [του]
in honor hold you; because on account of the work [of the]

Χριστου μεχρι θανατου ηγγισε, παραβολευσα-
Anointed even to death he was near, having risked

οthy to you shortly, that I also may be animated when I ascertain how THINGS are with you.

²⁰ For I have No one like disposed, who will really care about your AFFAIRS;

²¹ For ALL I are seeking THEIR OWN things, not the THINGS of Christ Jesus.

²² But of him you know the PROOF; That as a Child with a Father, he served with me for the GLAD TIDINGS.

²³ Him, therefore, I hope to send immediately, whenever I see distinctly through the THINGS concerning me;

²⁴ and I having confidence in the Lord, That I also myself will come shortly.

²⁵ I esteemed it necessary, however, to send to you I Epaphroditus, the BROTHER, and my Fellow-workman and Fellow-soldier, but I Your Apostle, and I a Minister for my NEED;

²⁶ I since he was longing after you all, and was much depressed because you heard That he was sick.

²⁷ For indeed he was sick, near to Death; but God pitied him; and not him only, but me also, so that I might not have Sorrow upon Sorrow.

²⁸ I have sent him, therefore, the more speedily, that seeing him again you may rejoice, and that I may be the less sorrowful.

²⁹ Receive him, then, in the Lord, with All Joy, and I hold SUCH LIKE persons in honor.

³⁰ Because on account of the work of Christ he was near to Death, having

* VATICAN MANUSCRIPT.—21. Christ Jesus.

30. of the—omit.

1 21. 1 Cor. x. 34, 35; xiii. 5; 3 Tim. iv. 10, 16.

1 22. 1 Cor. iv. 17; 1 Tim. i. 3; 2 Tim.

1 23. Phil. i. 25; Philimon 22.

1 24. Phil. iv. 18.

1 25. 2 Cor. viii. 22.

1 26. 2 Cor. xi. 6.

1 27. Phil. i. 3.

1 28. 1 Cor. xvi. 13; 1 Thess. v. 12; 1 Tim. v. 17.

μενος τῇ ψυχῇ, ἵνα ἀνακληρῶσθ τοῦ μὲν ὄντε-
the life, so that he might fill up the of you def-
ρημα τῆς πρὸς με λειτουργίας. ΚΕΦ. γ'. 8.
ciency of the towards me public service.

¹ Το λοιπόν, ἀδελφοί μου χαίρετε ἐν κυρίῳ·
The thing remaining, brethren of me rejoice you in Lord,

τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκοκνηρον,
the things same to write to you, to me indeed not tedious,

ἔμην δὲ ἀσφαλές. ² Βλέπετε τοὺς κύνας, βλέ-
for you but safe. See you the dogs, see

πετε τοὺς κακούς ἐργάτας, βλέπετε τὴν κατα-
you the evil workers, see you the each-

τόμην. ³ Ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, οἱ
me. We for we are the circumcision, who

πνευματὶ θεοῦ λατρουῦντες, καὶ καυχώμενοι ἐν
in spirit God are serving, and boasting in

Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες·
Anointed Jesus, and not in flesh having been trusting;

⁴ καὶ περ ἐγὼ εἶχον πεποιθήσιν καὶ ἐν σαρκί. Εἰ
though I having confidence also in flesh. If

τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μάλ-
any thinks other to have confidence in flesh, I more,

λον· ⁵ περιτομὴ ὀκταήμερος, ἐκ γένους Ἰσραὴλ,
with a circumcision eighth-day, from race of Israel,

φυλῆς Βενιαμὴν Ἑβραῖος ἐξ Ἑβραίων, κατὰ
of tribe of Benjamin a Hebrew from Hebrews, according to

νόμον Φαρισαίος, ⁶ κατὰ ζῆλον διώκων τὴν
law a Pharisee, according to zeal persecuting the

ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ
congregation, according to righteousness that by law

γεγονότος ἀμεμπτος. ⁷ Ἄλλα ἅτινα ἦν μοι
having come blameless. But what things was to me

κερδῆ, ταῦτα ἡγήμαι διὰ τὸν Χριστὸν
gain, these things I have esteemed on account of the Anointed

ζημιαν. ⁸ Ἀλλὰ μὲν οὖν καὶ ἡγούμαι πάντα
loss. But indeed then even I esteem all things

ζημιαν εἶναι διὰ τὸ ὑπερεχόν της γνώσεως
a loss to be on account of the excellency of the knowledge

Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, (δι' ὃν τα
of Anointed Jesus the Lord of me, (on account of whom the

πάντα ἐζημιώθην, καὶ ἡγούμαι σκυβάλα εἶναι,
all things I suffered loss, and I esteem worthless things to be,

ἵνα Χριστὸν κερδήσω, ⁹ καὶ εὑρεθῶ ἐν αὐτῷ, μὴ
so that Anointed I may gain, and may be found in him, not

hazarded his LIFE, that
he might fill up the re-
mainder of YOUR MINIS-
TRATION to Me.

CHAPTER III.

1 FINALLY, my Breth-
ren, I rejoice in the Lord.
To write the SAME things
to you is not irksome to
Me, but for you it is safe.

2 Beware of the dogs!
Beware of the EVIL
Workers! Beware of the
EXCISION!

3 For we are the CIRCUMCISION, we who are
SERVING God in Spirit,
and boasting in Christ
Jesus, but who have no
confidence in Flesh.

4 Though indeed I
have had Confidence also
in Flesh; if some other
person think to have con-
fidence in Flesh, I had
more.

5 With a Circumcision
the eighth-day; from the
Race of Israel; from the
Tribe of Benjamin; a He-
brew from Hebrews; ac-
cording to Law, a Phari-
see;

6 with respect to zeal,
a persecutor of the CON-
GREGATION; as to THAT
Righteousness which came
by Law, I was irreproach-
able.

7 But whatever things
were Gain to me, These I
have, on account of the
ANOINTED one, esteemed
as a Loss.

8 But then, indeed, I
even esteem all things to
be a Loss, on account of
the EXCELLENCY of the
KNOWLEDGE of the
ANOINTED Jesus my
LORD; (on whose account
I suffered the loss of ALL
things, and consider them
to be vile refuse, so that I
may gain Christ,

9 and may be found in

* VATICAN MANUSCRIPT.—8. the ANOINTED.

1 20. 1 Cor. xvi. 17; Phil. iv. 10.

2 1. Isa. lvi. 10; Gal. v. 15.

3 2. Rom. ii. 29; Col. ii. 11.

4 2 Cor. xi. 23, 24.

Col. ii. 2.

1. 2 Cor. xiii. 11;

2. 2 Cor. xi. 13.

3. John iv. 23, 24; Rom. vii. 6.

4. Acts viii. 3; ix. 1.

Phil. iv. 4; 1 Thess. v. 16.

2. Rom. ii. 29; Gal. v. 2.

3. Gal. vi. 14.

4. John xvii. 3; 1 Cor. ii. 3;

εχων εμην δικαιοσυνην την εκ νομου, αλλα την
holding my righteousness that from of law, but that
δια πιστεως Χριστου, την εκ θεου δικαιοσυνην
through faith of Anointed, that from God a righteousness
επι τη πιστει· ¹⁰ του γνωειν αυτον, και την
on account of the faith; of the to know him, and the
δυναμιν της αναστασεως αυτου, και την κοινωνι-
power of the resurrection of him, and the fellow-
ριαν των παθηματων αυτου, συμμορφουμενος
ship of the sufferings of him, being conformed
τω θανατω αυτου, ¹¹ ειπως καταντησω εις την
to the death of himself, if possibly I may attain to the
εξαναστασιν των νεκρων. ¹² Ουχ οτι ηδη ελα-
resurrection of the dead ones. Not that already I re-
βον, η ηδη τετελειωμαι· διωκω δε, ει και κατα-
ceived, or already have been perfected; I pursue but, if indeed I may
λαβω, εφ' ω και κατεληφθην υπο Χριστου.
lay hold, in respect to which also I was laid hold of by Anointed.
¹³ Αδελφοι, εγω εμαυτον ου λογιζομαι κατειλη-
Brethren, myself not reckon to have laid
φεναι· ¹⁴ εν δε, τα μεν οπισω επιλανθανομε-
hold; one but, the things even behind forgetting.
νους, τοις δε εμπροσθεν επεκτεινομενος, κατα
the things but before stretching out to, according to
σκοπην διωκω επι το βραγειον της ανω κλη-
a mark I pursue towards the prize of the above call-
σεως του θεου εν Χριστω Ιησου. ¹⁵ Όσοι ουν
ing of the God in Anointed Jesus. As many as there
ηλειοι, τουτο φρονομεν· και ει τι ιτερως
noble ones, this should mind; and if in anything differently
φρονειτε, και τουτο ο θεος υμιν αποκαλυψει·
you think, even this thing the God to you will reveal,
¹⁶ πλην εις ο εφθασαμεν, τω αυτω στοιχειν.
but to what we attained, by the same to walk in line.
¹⁷ Συμμιμηται μου γινεσθε, αδελφοι, και σκο-
Joint-imitators of me become you, brethren, and watch
πειτε τους ουτω περιπατοντας, καθως εχετε
you those thus walking, as you have
τυπον ημας. ¹⁸ Πολλοι γαρ περιπατουσιν, ους
a pattern as. Many for walk, whom
πολλakis ελεγον υμιν, νυν δε και κλαιων λεγω,
often I said to you, now and even weeping I say,
τους εχθρους του σταυρου του Χριστου· ¹⁹ ων
the enemies of the cross of the Anointed; of whom
το τελος απωλεια, ων ο θεος η κολια, και η
the end destruction, of whom the God the belly, and the

him, not clinging to THAT Righteousness of † Mine own, which is from Law, † but to THAT which is through the Faith of Christ,—the RIGHTEOUSNESS from God on account of the FAITH;)

10 TO KNOW him, and the POWER of his RESURRECTION, and the † FELLOWSHIP of his SUFFERINGS, being conformed to his DEATH;

11 if possibly I may attain to the RESURRECTION from among the DEAD.

12 Not that I have already † received it, or have been already perfected; but I pursue, if indeed I may lay hold on that for which also I was laid hold on by Christ.

13 Brethren, I do not reckon Myself to have attained it; but one thing I do;—† even forgetting the THINGS BEHIND, † and stretching forth towards the THINGS BEFORE.

14 † I press along the Line, towards the PRIZE of the HIGH Calling of God by Christ Jesus.

15 As many, therefore, as are † perfect, should be of this mind; and if in any thing you think differently, God will also reveal This to you.

16 But to what we have attained, † let us walk by the SAME line.

17 Brethren, † become Joint-imitators of me, and watch THOSE who are thus WALKING, as you have us for a Pattern.

18 (For often I told you, and now even weeping I say, many walk as † the ENEMIES of the CROSS of ANOINTED one;

19 † whose END will be DESTRUCTION, † whose GOD is the STOMACH, and

† 9. Rom. x. 3, 5. † 9. Rom. i. 17; iii. 21, 22; ix. 30; x. 2, 6; Gal. ii. 16. † 10. Rom. vi. 3—5; viii. 17; 2 Cor. iv. 10, 11; 2 Tim. ii. 11, 12; 1 Pet. ii. 13. † 11. 1 Tim. vi. 12. † 12. Heb. xii. 22. † 13. Luke ix. 62. † 14. 1 Cor. ix. 24, 26; Heb. vi. 1. † 15. 2 Tim. iv. 7, 8; Heb. xii. 1. † 16. 1 Cor. ii. 6; xiv. 20. † 17. Phil. iv. 9; 1 Thess. i. 6. † 18. Gal. i. 7; ii. 21; vi. 12; Phil. i. 15, 16. † 19. 2 Cor. xi. 13; 2 Pet. ii. 1. † 19. Rom. xvi. 18; 1 Tim. vi. 8.

δοξα ἐν τῇ αἰσχυνῇ αὐτῶν, οἱ τὰ ἐπιγεία φρο-
 glory in the shame of them, who the things on earth are
 γουντες. ²⁰ Ἡμῶν γὰρ τὸ πολιτεύμα ἐν οὐρα-
 mending. Of us for the commonwealth in heav-
 νοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχομεθα
 ens begins, out of which also a savior we look for
 κυρίου Ἰησοῦν Χριστόν, ²¹ ὃς μετασχηματίζει
 Lord Jesus Anointed, who will transform
 τὸ σῶμα τῆς ταπεινώσεως ἡμῶν συμμορφὸν τῇ
 the body of the humiliation of us of like form with the
 σωματὶ τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνεργεσίαν
 body of the glory of him, according to the operation
 τοῦ δυνασθαι αὐτοῦ καὶ ὑποταξάαι ἑαυτῷ τὰ
 of the to be able him even to place under himself the things
 πάντα. ΚΕΦ. Δ'. 4. ¹ Ὡστε, ἀδελφοὶ μου
 all. Therefore, brethren of me

ἀγαπητοὶ καὶ ἐπιποθῆτοί, χαρὰ καὶ στεφανὸς
 beloved ones and ones longed for, joy and crown
 μου, οὕτως στηκετε ἐν κυρίῳ, ἀγαπητοί. ² Ευ-
 of me, thus stand you firm in Lord, X beloved ones. Sup-
 ὀδιαν παρακαλῶ, καὶ Συντυχὴν παρακαλῶ, το
 dia I exhort, and Syntyche I exhort, the
 αὐτὸ φρονεῖν ἐν κυρίῳ. ³ καὶ ἐρωτῶ καὶ σε,
 same thing to mind in Lord; you I ask also thee,
 συζυγε γνητίε, συλλαμβανούσας αὐταῖς, αἰτίνας ἐν
 yoke-fellow O true, help thou these women, who in
 τῇ εὐαγγελίῳ συνηθλησάν μοι, μετὰ καὶ Κλη-
 the glad tidings co-operated earnestly with me, with and Cle-
 μεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τα
 ment and the remaining fellow-workers of me, of whom the
 ὀνόματα ἐν βιβλῷ ζωῆς.
 names in book of life.

⁴ Χαίρετε ἐν κυρίῳ πάντοτε· καλινερῶ, χαίρετε.
 Rejoice you in Lord always—again I say, rejoice you.

⁵ Τὸ ἐπιεικὲς ὑμῶν γνωσθῆτω πᾶσιν ἀνθρώποις.
 The gentleness of you let be known to all men.

Ὁ κύριος ἐγγύς· ⁶ μὴδὲν μεριμνᾶτε, ἀλλ' ἐν παν-
 The Lord near; nothing be you over-careful, but in every-

τι τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας
 thing by the prayer and by the supplication with thanksgiving

τὰ αἰτήματα ὑμῶν γνωρίζεσθαι πρὸς τὸν θεόν·
 the requests of you let be made known to the God;

⁷ καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν,
 and the peace of the God that surpassing all conception,

φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα
 will guard the hearts of you and the minds

ὑμῶν ἐν Χριστῷ Ἰησοῦ. ⁸ Το λοιπῶν, ἀδελφοί,
 of you in Anointed Jesus The remaining, brethren,

† their GLORY in their SHAME; THEY who are en-
 grossed with EARTHLY things.)

²⁰ For † Our POLITY be-
 gins in the Heavens, † from
 whence also † we are ex-
 pecting a Savior, the Lord
 Jesus Christ;

²¹ † who will transform
 the BODY of our HUMILIA-
 tion into a conformity
 with his GLORIOUS BODY,
 according to the ENERGY
 by which he is ABLE † even
 to subject ALL things to
 himself.

CHAPTER IV.

¹ So then, Brethren, my
 beloved and much desired,
 † my Joy and Crown, stand
 you thus firm in the Lord,
 O my beloved!

² I exhort Euodia, and
 I exhort Syntyche, to be of
 the SAME mind in the
 Lord.

³ And I entreat thee
 also, * True Yoke-fellow,
 assist those women, † who
 earnestly co-operated with
 me in the GLAD TIDINGS,
 and with Clement, and my
 OTHER Co-laborers, Whose
 NAMES are in † the Book
 of Life.

⁴ † Be joyful in the Lord
 at all times; I say again,
 Be joyful!

⁵ Let your GENTLENESS
 be known to ALL Men.
 † The LORD is near.

⁶ † Be not anxious about
 Anything; but in every-
 thing let your PETITIONS
 be made known to God, by
 PRAYER and SUPPLICA-
 tion with Thanksgiving;

⁷ and † THAT PEACE of
 God which surpasses All
 Conception, shall guard
 your HEARTS and your
 MINDS by Christ Jesus.

⁸ FINALLY, Brethren

* VATICAN MANUSCRIPT.—3. True Yoke-fellow.

† 20. 2 Cor. xi. 12; Gal. vi. 13. † 20. Eph. ii. 6, 19; Col. iii. 1, 3. † 20. Acts i. 11
 † 20. 1 Cor. i. 7; 1 Thess. i. 10; Titus ii. 13. † 21. 1 Cor. xv. 43, 48, 49; Col. iii. 4; 1 Johr
 iii. 2. † 21. 1 Cor. xv. 50, 27. † 1. 2 Cor. i. 14; 1 Thess. ii. 10, 20. † 3. Rom
 xvi. 3. † 3. Exod. xxii. 32; Psal. lxi. 25; Dan. xii. 1; Luke x. 20; Rev. iii. 5; xiii. 8
 xx. 12; xxi. 27. † 4. Rom. xii. 12. † 5. Heb. x. 25; James v. 8, 9; 1 Pet. iv. 7
 † 1 Pet. iii. 9. See † Thess. ii. 2. † 6. Matt. vi. 25; Luke xii. 22. † 7. Johs
 xiv. 27; Rom. v. 1; Col. iii. 15.

ὅσα ἑστὶν ἀληθῆ, ὅσα σεμνα, ὅσα δίκαια,
what things is true, what things honorable, what things just,

ὅσα ἀγνα, ὅσα προσφιλή, ὅσα εὐφρημα, εἰ
what things pure, what things amiable, what things of good report, if

τις ἀρετὴ καὶ εἰ τις ἐπαινος, ταῦτα λογίζεσθε·
any virtue and if any praise, these things attentively consider:

9 ἃ καὶ ἐμαθετε καὶ παρελαβετε, καὶ ἤκου-
what things also you learned and you received, and you

σατε καὶ εἰδετε ἐν ἐμοί, ταῦτα πράσσετε·
heard and you saw in me, these things perform you:

καὶ ὁ θεὸς τῆς εἰρήνης ἐστὶ μεθ' ὑμῶν.
and the God of the peace shall be with you.

10 Ἐχαρην δὲ ἐν κυρίῳ μεγάλως, ὅτι ἤδη ποτε
I rejoiced and in Lord greatly, because now at length

ἀνέβαλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ
you revived the on behalf of me to think; on which also

ἐφρονεῖτε, ἡκαίρεισθε δέ. 11 Οὐχ ὅτι
you were thinking, were without opportunity but. Not because

καθ' ὑστερήσιν λέγων· ἐγὼ γὰρ ἐμαθὼν, ἐν
respecting want I speak; I for learned, in

οἷς εἰμι, αὐταρκῆς εἶναι. 12 Οἶδα καὶ ταπει-
what things I am, contented to be. I know both to be

νοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντί καὶ
brought low, I know and to abound, in everything and

ἐν παντί μεμνημαί, καὶ χορταζεσθαι καὶ πει-
in all things I have been initiated, both to be well-fed and to be

νῆν, καὶ περισσεύειν καὶ ὑστερεῖσθαι· 13 Πάντα
hungry, both to abound and to be in need; all things

ισχυῶ ἐν τῷ ἐνδυναμούντι με. 14 Πλὴν καλῶς
I am strong in the one strengthening me. But well

ἐποιήσατε, συγκοινωνήσαντες μοι τῇ θλίψει.
you did, having jointly sympathized with me in the affliction.

15 Οἶδατε δὲ καὶ ὑμεῖς, Φιλιππησίοι, ὅτι ἐν ἀρ-
You know and also you, O Philippians, that in a begin-

ῃ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδο-
ning of the glad tidings, when I went out from Macedo-

νίας, οὐδεμία μοι ἐκκλησία ἐκοινωνήσεν εἰς
nia, no one with me congregation communicated in

λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι·
an account of giving and receiving, if not you only;

16 ὅτι καὶ ἐν Θεσσαλονικῇ καὶ ἅπαξ καὶ δις εἰς
that and in Thessalonica even once and again for

τὴν χρεῖαν μοι ἐπεμψατε. 17 Οὐχ ὅτι ἐπιζη-
the need to me you sent. Not because I earnestly

τῷ το δομα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τοῦ
seek the gift, but I earnestly seek the fruit that

whatever things are true,
whatever things are hon-
orable, whatever things
are just, whatever things
are pure, whatever things
are amiable, & whatever
things are reputable, if
(there be Any Virtue, and
if Any Praise, and if
consider These things;

9 and & what you learned
and received, and heard
and saw in me, these
things practise; and & the
God of PEACE will be with
you.

10 But I rejoiced in the
Lord greatly, Because now
at length your REGARD
has revived on My behalf;
for whom indeed you did
have regard, but had no
opportunity.

11 Not That I speak
concerning Want; for I
have learned in whatever
condition I am to be con-
tented.

12 I know both what
it is to be abased, and I
know what it is to abound;
in every place and in all
conditions, I have been
disciplined, both to be a wil-
fed and to suffer hunger,
both to abound and to be
destitute.

13 I am strong to en-
dure All things with JESUS
WHO STRENGTHENS me.

14 You did well, how-
ever, & in sympathizing
with My AFFLICTION.

15 And you know also,
O Philippians, That in the
Beginning of the GLAD
TIDINGS, when I departed
from Macedonia, & No Con-
gregation communicated
with Me in the Matter of
Giving and Receiving, ex-
cept you alone;

16 and that to Thessa-
lonica, you sent once, and
a second time also, for my
NEED;

17 not Because I ear-
nestly seek the GIFT, but
I earnestly seek & THAT

8. 1 Thess. v. 22. 9. Phil. iii. 17. 10. Rom. xv. 33; xvi. 20; 1 Cor. xiv. 33;
2 Cor. xiii. 11; 1 Thess. v. 23; Heb. xiii. 20. 11. 1 Tim. vi. 8. 12. 1 Cor. iv. 17;
11; 2 Cor. vi. 10; xi. 27. 13. John xv. 5; 2 Cor. xii. 0. 14. Phil. i. 7.
15. 2 Cor. xi. 8, 0. 17. Rom. xv. 28, Titus iii. 14.

πλεονάζοντα εἰς λόγον ὑμῶν. ¹⁹ Ἀπεχω δὲ
increasing for an account of you. I have is full but

πάντα, καὶ περισσεύω· πεπληρωμαι, δεξαμενος
all things, and abound; I am filled, having received

παρα Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐα-
from Epaphroditus the things from you, a smell of good

δίας, θυσιῶν δεκτὴν, εὐαρεστον τῷ θεῷ. ¹⁹ Ὁ
odor, a sacrifice acceptable, well-pleasing to the God. The

δὲ θεὸς μου πληρώσει πᾶσαν χρείαν ὑμῶν κατὰ
and God of me will fill up every want of you according to

τὸν πλοῦτον αὐτοῦ ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ
the wealth of himself in glory, in Anointed Jesus

τῷ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς
To the new God and father of us the glory for the

αἰῶνας τῶν αἰώνων. Ἀμήν. ²¹ Ἀσπασασθε
ages of the ages. So be it. Salute you

πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. Ἀσπάζονται
every holy one in Anointed Jesus. Salute

ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. ²² ἀσπάζονται ὑμᾶς
you those with me brethren; Salute you

πάντες οἱ ἅγιοι, μαλιστα δὲ οἱ ἐκ τῆς Καίσα-
all the holy ones, especially but those from of the Caesar's

ρος οἰκίας. ²³ Ἡ χάρις τοῦ κυρίου * [ἡμῶν]
household. The favor of the Lord [of us]

Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. * [Ἀμήν.]
Jesus Anointed with all of you. [So be it.]

* TO THE PHILIPPIANS. WRITTEN FROM ROME.

FRUIT which ABOUND to your Account.

18 But I have in full all things, and abound. I am

fully satisfied, having received † from Epaphroditus

your PRESENTS,—† a Fragrant Odor, † an acceptable

Sacrifice, well-pleasing to God.

19 And my God † will fully supply All your Need,

† according to his Glorious WEALTH by Christ Jesus.

20 † Now to our GOD and Father be the GLORY for the AGES of the AGES.

Amen!

21 Salute Every Saint in Christ Jesus. The BRETH-

REN † who are with Me salute you.

22 All the SAINTS salute you, but especially those from CESAR'S Household.

23 † The FAVOR of the LORD Jesus Christ be with you all.

* VATICAN MANUSCRIPT.—22. of us—omit.
TO THE PHILIPPIANS. WRITTEN FROM ROME.

† 18. Phil. ii. 25. † 19. Heb. xiii. 16.
† 20. 1 Cor. ix. 8. † 22. Eph. i. 7; iii. 10.
† 23. Rom. xvi. 24.

23. So be it—omit.

Subscription—

† 18. 2 Cor. ix. 12. † 19. Ps. xiii.
† 20. Rom. xvi. 27. † 21. Gal. i. 2.

[ΠΑΥΛΟΣ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ.

[OF PAUL AN EPISTLE] TO COLOSSIANS.

* TO THE COLOSSIANS

ΚΕΦ. α'. 1.

¹ Παυλος, αποστολος Ιησου Χριστου δια
Paul, an apostle of Jesus Anointed through
Θεληματος Θεου, και Τιμοθεος ο αδελφος, ² τοις
will of God, and Timothy the brother, to those
εν Κολοσσαις ἁγίοις και πιστοῖς ἀδελφοῖς εν
in Colosse to holy ones and to faithful ones brethren in
Χριστῷ· χαρις ὑμιν και εἰρηνη απο Θεου πατρος
Anointed; favor to you and peace from God a father
ἡμων. ³ Ευχαριστοουμεν τῷ Θεῷ * [και] πατρι
of us. We give thanks to the God [and] father
του κυριου ἡμων Ιησου * [Χριστου] παντοτε,
of the Lord of us Jesus [Anointed] always,
περι ὑμων προσευχομενοι, ⁴ ακουσαντες τῆν
concerning you praying, having heard the
πιστιν ὑμων εν Χριστῷ Ιησου, και τὴν ἀγαπὴν
faith of you in Anointed Jesus, and the love
τὴν εἰς παντας τοὺς ἁγίους, ⁵ δια τὴν ἐλπίδα
that for all the holy ones, through the hope
τὴν ἀποκειμενὴν ὑμιν εν τοῖς οὐρανοῖς, ἣν
that being laid up for you in the heavens, which
προηκουσατε εν τῷ λόγῳ τῆς ἀληθείας του
you before heard in the word of the truth of the
ευαγγελίου, ⁶ του παροντος εἰς ὑμας, καθως και
glad tidings, of that being present among you, as also
εν παντὶ τῷ κόσμῳ, και ἐστὶ καρποφοροουμενον
in all the world, and is bringing forth fruit
και αυξανομενον, καθως και εν ὑμιν, ἀφ' ἧς
and growing, as also in you, from which
ἡμερᾶς ηκουσατε και ἀπεγνωτε τὴν χριν του
day you heard and acknowledged the favor of the
Θεου εν ἀληθείᾳ· ⁷ καθως * [και] ἐμαθετε απο
God in truth; as [even] you learned from
Ἐπαφρα του ἀγαπητου συνδουλου ἡμων, ὃς ἐσ-
Epaphras the beloved fellow-servant of us, who is
τι πιστος ὑπερ ὑμων διακονος του Χριστου·
faithful on behalf of you a servant of the Anointed;
⁸ ὃ και δηλώσας ἡμιν τὴν ὑμεων ἀγαπὴν εν πνευ-
who also having related to us the of you love in spirit.
ματι. ⁹ Δια τουτο και ἡμεῖς, ἀφ' ἧς ἡμερας
Because of this also we, from which day
ηκουσαμεν, ου παυομεθα ὑπερ ὑμων προσευχο-
we heard, not we cease on behalf of you praying,
μενοι, * [και] αιτουμενοι,] ἵνα πληρωθῆτε τὴν
[and asking,] that you may be filled the
ἐπὶ γνῶσιν του Θεληματος αὐτου εν πασῇ σοφίᾳ
exact knowledge of the will of him in all wisdom
και συνεσεῖ πνευματικῇ· ¹⁰ περιπατησαι ἀξίως
and understanding spiritual; to walk worthily

CHAPTER I.

¹ Paul, & an Apostle of
* Christ Jesus, by the Will
of God, and Timothy, the
BROTHER,
² to the * HOLY and
Faithful Brethren in Christ
at Colosse; † Favor and
Peace to you from God our
Father.
³ † Having heard of your
FAITH in Christ Jesus,
and † THAT LOVE which
you have for all the SAINTS,
⁴ † we give thanks to
God, the Father of our
LORD Jesus Christ, at all
times when we pray for
you;
⁵ on account of THAT
HOPE which is † BEING
PRESERVED for you in the
HEAVENS; of which you
previously heard in the
WORD of the TRUTH of
those GLAD TIDINGS,
⁶ which are PRESENT
among you, † as also in All
the WORLD; and are bring-
ing forth fruit and increas-
ing; even as among you,
from the Day you heard
and acknowledged the
FAVOR of God in Truth;
⁷ as you learned from
† Epaphras, our BELOVED
Fellow-servant, who is on
your behalf a faithful Ser-
vant of the ANOINTED
one;
⁸ who also RELATED to
us YOUR † Love in Spirit.
⁹ Because of this also,
we, from the Day we
heard it, do not cease pray-
ing on your behalf, † that
you may be filled, † as to
the EXACT KNOWLEDGE of
his WILL, with All Spirit-
ual Wisdom and Under-
standing;
¹⁰ † to walk worthily of

* VATICAN MANUSCRIPT.—Title—TO THE COLOSSIANS.
and—omit. 3. Anointed—omit. 7. even—omit.

1. Christ Jesus. 3.
0. and asking—omit.

† 1. Eph. i. 1. 13. Phil. i. 1. 13. 2 Tim. iv. 8. 1 Pct. i. 4. 7. Col. iv. 12. 0. Eph. i. 8. 10. Eph. iv. 1. 10. Eph. i. 17; 1 Thess. ii. 12. 2. 1 Cor. iv. 17. Heb. vi. 10. 4. 1 Cor. i. 4; Eph. i. 10; Phil. i. 3; iv. 6. 0. Matt. xxiv. 13; Mark xvi. 15; Rom. x. 18; verse 7. 0. Rom. xv. 20. 0. Rom. xii. 2; Eph. v. 10, 17.

του κυριου εις πασαν αρεσκειαν, εν παντι εργω
of the Lord to all pleasing, in every work
αγαθω καρποφορουντες και αυξανομενοι τη
good bringing forth fruit and growing in the
επγνωσει του θεου ¹¹ εν παση δυναμει δυνα-
exact knowledge of the God; with all strength being
μουμενοι κατα το κρατος της δοξης αυτου,
strengthened according to the power of the glory of him,
εις πασαν υπομονην και μακροθυμιαν μετα
for all patience and endurance with

χαρας.
joy.

¹² ευχαριστουντες τη πατρι τη ικανωσαντι
giving thanks to the father to that having fitted
ημας εις την μεριδα του κληρου των αγγων εν
us for the portion of the inheritance of the holy ones in
τη φωτι. ¹³ ος ερρυσατο ημας εκ της εξουσιας
the light, who delivered us from the authority
του σκοτους, και μετεστησεν εις την βασι-
of the darkness, and caused a change of sides for the king-
λειαν του υιου της αγαπης αυτου. ¹⁴ εν ω εχο-
dom of the son of the love of himself; in whom we
μεν την απολυτρωσιν, την αφεσιν των αμαρ-
have the redemption, the forgiveness of the sins;
τιων. ¹⁵ ος εστιν εικων του θεου του αορατου,
who is a likeness of the God of that unseen,
πρωτοτοκος πασης κτισεως. ¹⁶ οτι εν αυτω εκ-
first-born of every creature; because in him were
τισθη τα παντα, τα εν τοις ουρανοις και
created the things all, the things in the heavens and
τα επι της γης, τα ορατα και τα αο-
the things on the earth, the things seen and the things un-
ρατα, ετε θronoi, ετε κυριοτητες, ετε αρχαι,
seen, whether thrones, or lordships, or governments,
ετε εξουσαι. τα παντα δι' αυτου και εις
or authorities; the things all on account of him and for
αυτον εκτισται. ¹⁷ και αυτος εστι προ παντων,
him have been created; and he is in advance of all,
και τα παντα εν αυτω συνεστηκε. ¹⁸ και
and the things all in him have been placed together; and
αυτος εστιν η κεφαλη του σωματος, της εκκλη-
he is the head of the body, of the congre-
γιας. ος εστιν αρχη, πρωτοτοκος εκ των νεκ-
gation; who is a beginning, first-born out of the dead
ρων, ινα γενηται εν πασιν αυτος πρωτευων,
ones, so that he might become among all himself pre-eminent;
¹⁹ οτι εν αυτω ευδοκησε παν το πληρωμα κατοικ-
because in him it was thought good all the fulness to in-

the LORD, Pleasing him
in All things; †bringing
forth fruit by Every good
Work, and increasing in
the EXACT KNOWLEDGE
of GOD;

¹¹ † being strengthened
with All Strength accord-
ing to his GLORIOUS POW-
ER, for all Patience and
Endurance with Joy;

¹² † giving thanks * at
the same time to THAT
FATHER who CALLED and
QUALIFIED us for the
PORTION of the SAINTS' †
INHERITANCE in the
LIGHT;

¹³ who delivered us
from † the DOMINION of
DARKNESS, and † changed
us for the KINGDOM of the
SON of his LOVE;

¹⁴ † by whom we have
the REDEMPTION, the FOR-
GIVENESS of SINS.

¹⁵ He is † a Likeness of
the INVISIBLE GOD,—
† First-born of All Creation;

¹⁶ † Because in him
were created ALL things,
—those in the HEAVENS,
and those on the EARTH;
the VISIBLE and the IN-
VISIBLE, whether Thrones,
or Lordships, or Govern-
ments, or Authorities; ALL
things have been created
through Him and for Him;

¹⁷ and he precedes all
things, and in him all
things have been perma-
nently placed.

¹⁸ † He is also the HEAD
of the BODY of the CON-
GREGATION; who is the
Beginning, † the First-
born from the Dead, that
he might become Pre-e-
minent among all.

¹⁹ Because † in him it
was thought good that the
Whole FULLNESS should
dwell;

* VATICAN MANUSCRIPT.—12. at the same time to that FATHER who CALLED and QUALIFIED US.

† 10. John xv. 10; 2 Cor. ix. 8; Phil. i. 11; Heb. xiii. 21. † 11. Eph. iii. 10; vi. 10.
† 12. Eph. v. 20, Col. iii. 15. † 13. Acts xvi. 19; Eph. i. 11. † 14. Eph. i. 12;
† 15. Eph. i. 12. † 16. Eph. i. 12; 2 Cor. vi. 11. † 17. Eph. i. 12; 2 Cor. vi. 11.
† 18. Eph. i. 12; 2 Cor. vi. 11. † 19. Eph. i. 12; 2 Cor. vi. 11.
† 10. John i. 3; 1 Cor. viii. 6; Eph. iii. 9;
Heb. i. 2. † 11. Eph. i. 10, 22; iv. 15; v. 23; 1 Cor. xi. 3. † 12. Acts xxvi. 23;
1 Cor. xv. 20, 23; Rev. i. 6. † 13. John i. 10; iii. 34; Col. ii. 9

κησαι, ²⁰ και δι' αυτου αποκαταλλαξαι τα
habit, and by means of him to reconcile the things
παντα εις αυτον, ειρηνοποιησας δια του αιμα
all to him, having made peace by means of the blood
τος του σταυρου αυτου, * [δι' αυτου,] ειτε
of the cross of him, [by means of him,] whether

τα επι της γης, ειτε τα εν τοις ουρανοις.
the things on the earth, or the things in the heavens.

²¹ Και υμας, ποτε οντας απηλλοτριωμενους και
Even you, once being aliens and
εχθρους τη διανοια εν τοις εργοις τοις πονηροις,
enemies in the mind by the works those wicked,

νυν δε αποκαταλλαξεν ²² εν τη σωματι της
now indeed he reconciled in the body of the

σαρκος αυτου δια του θανατου, παραστησαι
flesh of himself by means of the death, to present

υμας αγιους και αμωμους και ανεγκλητους κατε-
you holy ones and blameless ones and irreproachable ones in pre-

στωπια αυτου. ²³ ειγε επιμενετε τη πιστει τεθε-
ences of him; If indeed you continue in the faith having

μελιωμενοι και εδραιoi, και μη μετακινουμενοι
been grounded and settled ones, and not being moved away

απο της ελπιδος του ευαγγελιου ου ηκουσατε,
from the hope of the glad tidings of which you heard,

του κηρυχθεντος εν παση * [τη] κτισει τη
of that having been published in all [the] creation that

υπο τον ουρανον ου εγενομενη εγω Παυλος
under the heaven; of which became I Paul

διακονος. ²⁴ Νυν χαιρω εν τοις παθημασιν
a servant. Now I rejoice in the sufferings

υπερ υμων, και ανταναπληρω τα υστερηματα
on behalf of you, and I fill up the wants

των θλιψεων του Χριστου εν τη σαρκι μου
of the afflictions of the Anointed one in the flesh of me

υπερ του σωματος αυτου, ο εστιν η εκκλη-
on behalf of the body of him, which is the congrega-

σια. ²⁵ ης εγενομενη εγω διακονος κατα την
gation; of which became I a servant according to the

οικονομιαν του θεου την δοθεισαν μοι εις υμας,
stewardship of the God that having been given to me for you,

πληρωσαι τον λογον του θεου, ²⁶ το μυστηριον
to fully set forth the word of the God, the secret

το αποκεκρυμμενον απο των αιωνων και απο των
that having been hid from the ages and from the

γενεων, νυν δε εφανερωθη τοις αγιοις αυτου.
generations, now but was manifested to the holy ones of him;

²⁷ οiς ηθελησεν ο θεος γνωρισαι, τις ο πλουτος
to whom wished the God to make known, what the wealth

της δοξης του μυστηριου τούτου εν τοις εθνε-
of the glory of the secret of this among the na-

σιν, ος εστι Χριστος εν υμιν, η ελπις της δοξης.
tions, who is Anointed in you, the hope of the glory;

20 and through Him to reconcile & ALL things for him, I having made peace by means of the BLOOD of his CROSS, whether the THINGS on the EARTH, or the THINGS in the HEAVENS.

21 And You, & formerly being Aliens and Enemies in MIND by WICKED WORKS, * he has even now reconciled

22 & in the BODY of his FLESH, through DEATH, & to present you holy, and blameless, and irreproachable before him;

23 if indeed you continue in the FAITH, founded and established, and not removed from the HOPE of THOSE GLAD TIDINGS, which you heard, which were PROCLAIMED & to EVERY Creature under HEAVEN, and of which & I Paul became a SERVANT.

24 & I am now rejoicing in the SUFFERINGS on your account, and I am filling up the REMAINDER of the AFFLICTIONS of the ANOINTED one, in my FLESH, on behalf of his BODY, which is the CONGREGATION;

25 of which I became a Servant, according to & THAT STEWARDSHIP of GOD which was given to me for you, fully to declare the word of GOD,—

26 & the SECRET which was CONCEALED from AGES and from GENERATIONS, & but now is MANIFESTED to his SAINTS;

27 to whom GOD wished to make known, what is & the GLORIOUS WEALTH of this SECRET among the NATIONS, which is Christ in you, the HOPE of GLORY;

* VATICAN MANUSCRIPT.—20. by means of him—omit.
elled, in the body of his FLESH through a death, that you should be presented holy.
the—omit.

21. but now are you reconciled.

† 20. Eph. i. 10. † 30. Eph. ii. 14—16. † 21. Eph. ii. 1, 2, 12, 19; iv. 13.
† 22. Eph. ii. 15, 16. † 23. Luke i. 75; Eph. i. 4; v. 27; 1 Thess. iv. 7; Titus ii. 14; Jude 24.
† 23. Rom. x. 18. † 24. 1 Tim. ii. 7. † 24. Rom. v. 3; 3 Cor. vii. 4. † 25.
1 Cor. ix. 17; Gal. ii. 7; Eph. iii. 2. † 26. Rom. xvi. 25; 1 Cor. ii. 7; Eph. iii. 9. † 26.
Matt. xiii. 11; 2 Tim. i. 10. † 27. Rom. ix. 23; Eph. i. 7; iii. 8.

²⁸ ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα
whom we announce, admonishing every
ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν
man, and teaching every man with
πᾶσι σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρω-
all wisdom, so that we may present every man
πον τέλειον ἐν Χριστῷ. ²⁹ εἰς ὃ καὶ κοπιῶ,
perfect in Anointed; for which also I labor,
ἀγωνίζομενος κατὰ τὴν ἐνεργίαν αὐτοῦ τὴν
ardently contending according to the strong working of him that
ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει. ΚΕΦ. β'. 2.
working strongly in me in power.

¹ Θέλω γὰρ ὑμᾶς εἶδεναι, ἥλικον ἀγῶνα ἐχω
I wish for you to know, how great a conflict I have
περὶ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι
concerning you and those in Laodicea, and as many as
οὐχ ἑώρακασιν τὸ πρόσωπόν μου ἐν σαρκί. ² ἵνα
not have seen the face of me in flesh; so that
παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθεν-
may be comforted the hearts of them, being knit together
τες ἐν ἀγάπῃ καὶ εἰς πάντα πλοῦτον τῆς πλῆ-
in love and for all wealth of the full
ροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ
revelation of the understanding, in order to an exact knowledge of the
μυστηρίου τοῦ θεοῦ. ³ ἐν ᾧ εἰσι πάντες οἱ θη-
secret of the God; in which are all the treas-
σαυροὶ τῆς σοφίας καὶ * [τῆς] γνῶσεως ἀποκ-
ures of the wisdom and [of the] knowledge stored
ρυφοί. ⁴ Τοῦτο * [δὲ] λέγω, ἵνα μὴ τις ὑμᾶς
up. This [but] I say, that not any one you
παραλογίζηται ἐν πιθανολογίᾳ. ⁵ Εἰ γὰρ καὶ
may deceive with plausible speech. If for even
τῇ σαρκὶ ἀπειμῶ, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν
in the flesh I am absent, still in the spirit with you
εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ
I am, rejoicing and beholding of you the order, and
το στερῆμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.
the stability of the in Anointed faith of you.

⁶ Ὡς οὖν παρέλαβετε τὸν Χριστὸν Ἰησοῦν
As therefore you received the Anointed Jesus
τὸν κυρίον, ἐν αὐτῷ περιπατεῖτε, ⁷ ἐρριζωμένοι
the Lord, in him walk you, having been rooted
καὶ ἐποικοδομουμένοι ἐν αὐτῷ, καὶ βεβαιούμενοι
and being built up in him, and being established
* [ἐν] τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύ-
[in] the faith, as you were taught, abounding
οντες ἐν αὐτῇ ἐν εὐχαριστίᾳ. ⁸ Βλέπετε, μὴ
in it with thanksgiving. See you, not
τις ὑμᾶς εἶσται ὁ συλαγωγῶν διὰ τῆς φιλο-
any one you shall be the making a prey by means of the philo-
σοφίας καὶ κενῆς ἀπατῆς, κατὰ τὴν παραδοσιν
sophy and empty deceit, according to the tradition
τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου,
of the men, according to the elements of the world,

28 whom we announce, admonishing Every Man, and teaching Every Man with All Wisdom, that we may present Every Man perfect in Christ;

29 for which I also labor, ardently contending, according to the strong working of his which OPERATES in me with Power.

CHAPTER II.

1 For I wish you to know how Great a Struggle I have about you and those in Laodicea, and as many as have not seen my FACE in the FLESH;

2 so that their HEARTS may be comforted, being closely united in Love, and in All the Wealth of the FULL ASSURANCE of the UNDERSTANDING, in order to an exact Knowledge of the SECRET of GOD;

3 in which are stored All the TREASURES of wisdom and Knowledge.

4 And thus I say, that no one may deceive You with Persuasive speech;

5 for though I am absent in the FLESH, yet I am with you in the SPIRIT, rejoicing and beholding Your ORDER, and the STABILITY of your FAITH in Christ.

6 As therefore you received the ANOINTED Jesus the LORD, walk you in Him;

7 rooted and built up in him, and established by the FAITH, even as you were taught, abounding in it with Thanksgiving.

8 Take care that no one make a prey of You through PHILOSOPHY and Empty Deceit, according to the TRADITION of MEN, according to the ELEMENTS

* VATICAN MANUSCRIPT.—2. the secret of the God Christ; in whom are hid. 3. of the—omit. 4. but—omit. 7. in—omit.

1 23. 2 Cor. xi. 2; Eph. v. 17; verse 23. 20. Eph. i. 10; iii. 7, 20. 1. Phil. i. 20; 1 Thess. ii. 2. 2. Phil. iii. 8; Col. i. 9. 3. 2 Cor. ii. 6, 7. 4. Rom. xli. 18; 2 Cor. xi. 13; Eph. iv. 14; v. 6. 5. 1 Thess. ii. 17. 6. 1 Cor. xiv. 40. 7. Eph. ii. 21, 22; iii. 17; Col. i. 23. 8. Matt. xv. 2; Gal. i. 14.

και ου κατα Χριστον. ⁹ ὅτι ἐν αὐτῷ κατοικεῖ
and not according to Anointed. Because in him dwells

παν το πληρωμα της θεοτητος σωματικως,
all the fulness of the Deity bodily,

¹⁰ και εστε ἐν αὐτῷ πεπληρωμενοι· ὃς ἐστιν ἡ
and you are by him having been filled; who is the

κεφαλη πασης αρχης και εξουσιας· ¹¹ ἐν ᾧ και
head of all government and authority; in whom also

περιετμηθητε περιτομῃ ἀχειροποιητῇ, ἐν
you were circumcised with a circumcision not done by hand, in

τῇ ἀπεκδυσει του σωματος της σαρκος, ἐν τῇ
the putting off of the body of the flesh, in the

περιτομῇ του Χριστου, ¹² συνταφεντες αὐτῷ ἐν
circumcision of the Anointed, having been buried with him by

τῷ βαπτισματι· ἐν ᾧ και συνηργηθητε δια
the dipping; in which also you were raised by means of

της πιστεως της ενεργειας του θεου του ἐγει-
the faith of the strong working of the God of that one

ραντος αὐτον ἐκ νεκρων· ¹³ και ὑμας, νεκρους
having raised him out of dead ones; and you, dead

οντας * [ἐν] τοις παραπτωμασι και τη ακροβυσ-
being [in] the faults and by the anarchy

τις της σαρκος ὑμων, συνεζωοποιησε συν αὐτῷ,
also of the flesh of you, he made alive together with him,

χαρισαμενος ἡμιν παντα τα παραπτώματα·
having freely forgiven us all the faults;

¹⁴ ἐξαλείψας το καθ' ἡμῶν χειρογραφον τοις
having blotted out that against us written by hand in the

δογμασιν, ὃ ἦν ὑπεναντιον ἡμιν, και αὐτο πρ-
ordinances, which was contrary to us, and it he has re-

κεν ἐκ του μεσου, προσηλωσας αὐτο τῷ
moved out of the midst, having nailed it to the

σταυρῷ· ¹⁵ ἀπεκδυσσαμενος τας αρχας και τας
cross; having stripped off the governments and the

ἐξουσιας, ἐδείγματισεν ἐν παρῃσια, θριαμβευ-
authorities, he made a show by publicly, having triumphed

σας αὐτους ἐν αὐτῷ. ¹⁶ Μὴ οὖν τις ὑμας
over them in it. Not therefore any one you

κρινετω ἐν βρωσει ἢ ἐν ποσει, ἢ ἐν μερεῖ ἑορ-
let judge in food or in drink, or in respect of a

της, ἢ νομηνιας, ἢ σαββατων· ¹⁷ ἃ ἐστὶ σκια
feast, or of a new moon, or of sabbaths; which are a shadow

των μελλοντων, το δε σωμα Χριστου. ¹⁸ Μὴ
of the things about coming, the but body of Anointed. No

δεῖς ὑμας καταβραβεuetw, θελων ἐν ταπεινοφ-
one you let deprive of the prize, wishing by humility of

ροσυνη και θρησκεια των ἀγγελων, ἃ * [μὴ]
mind and a religious worship of the messengers, what things [not]

of the world, and not ac-
cording to Christ.

⁹ Because † in him
dwells ALL the FULLNESS of
the DEITY bodily;

¹⁰ † and you are replen-
ished by Him, † who is the
HEAD of ALL Government
and Authority;

¹¹ by whom also you
were † circumcised with a
Circumcision not done by
hand, in the PUTTING OFF
of the BODY of the FLESH,
by the CIRCUMCISION of
the ANOINTED;

¹² † having been buried
with him by IMMERSION;
in which also you were
raised with him, through
† the BELIEF of the ESPE-
RY of THAT GOD who
RAISED him from the
DEAD.

¹³ † And You, being
dead by the TRANSGRESSES,
even by the UNCIRCUM-
CISION of your FLESH, he
made alive together with
him, having freely par-
doned ALL our OFFENCES;

¹⁴ † having blotted out
what was WRITTEN BY
HAND in ORDINANCES
which was AGAINST us,
and has removed it from
the MIDST, having nailed
it to the CROSS;

¹⁵ † having stripped the
GOVERNMENTS and AU-
THORITIES, he made a
public exhibition of them,
triumphing over them by
it.

¹⁶ Let no one, therefore,
† rule You in Food, or in
Drink, or in respect of a
Festival, or of a New-
moon, or of Sabbaths,

¹⁷ * † which are Shad-
ows of the FUTURE things;
but the BODY is Christ's.

¹⁸ † Let no one wishing
it deprive You of the prize,
by Humility and a Wor-
ship of the ANGELS, pray-
ing into things which he has

* VATICAN MANUSCRIPT.—13. in—omit.

17. which is a Shadow.

18. not—omit.

† 9. John i. 16; Col. i. 19.

† 10. John i. 16.

† 10. Eph. i. 20, 21; 1 Pet. iii. 22.

† 11. Deut. x. 10; xxx. 6; Jer. iv. 4; Rom. ii. 20; Phil. iii. 2.

† 12. Rom. vi. 4.

† 12. Eph. ii. 1, 5, 6, 11.

† 13. Psa. lxxviii. 18; Eph. iv. 8.

† 13. Eph. ii. 1, 5, 6, 11.

† 14. Eph. ii. 15, 16.

† 15. Psa. lxxviii. 18; Eph. iv. 8.

† 15. Psa. lxxviii. 18; Eph. iv. 8.

† 16. Rom. xiv. 5; x. 15.

† 17. Heb. viii. 5; ix. 9; x. 1.

† 18. verse 4.

ἰωρακεν ἐμβατευων, εἰκη φυσιουμενος ὑπο
he has seen prying into, without cause being puffed up by
του νοος της σαρκος αὐτου, ¹⁹ και ου κρατων
the mind of the flesh of himself, and not holding firmly
την κεφαλην, ἐξ ου παν το σωμα, δια των
the head, from whom all the body, by means of the
ἁφων και συνδεσμων επιχορηγουμενον και συμ-
joints and ligaments being served and being
βιβαζομενον, αυζει την αυξησιν του θεου. ²⁰ Εἰ
compact, grows the growth of the God. If
ατεθανετε συν Χριστῳ απο των στοιχειων του
you died with Anointed from the elements of the
κοσμου, τι ὡς ζωντες εν κοσμῳ δογματι-
world, why as living in world do you impose on your-
ζεσθε. ²¹ μη ἄψη, μηδε γευ-
self-ordinances; not then shouldst have touched, nor then shouldst
σθαι, μηδε θιγης; ²² ἃ ἐστι
have tasted, nor then shouldst have handled? which things is
παντα εἰς φθοραν τη αποχρησει,) κατα τα
all for corruption in the using,) according to the
ἐνταλματα και διδασκαλιας των ανθρωπων.
commands and teachings of the men;
²³ ἅτινα ἐστι λογον μεν εχοντα σοφιας εν
which things is a wordly show indeed having of wisdom in
εθελοβρησκεια και ταπεινοφροσυνη * [και] ἀφει-
self-devised worship and humility [and] non-indul-
δια σωματος, ουκ εν τιμη τινη, προς πλησμονην
grace of body, not in honor any, for a filling up
της σαρκος.
of the flesh.

ΚΕΦ. γ'. 3.

¹ Εἰ ουν συνηρθητε τῳ Χριστῳ, τα ανω
If then you were raised with the Anointed, the things above
ζητεῖτε. οὐ δ Χριστος ἐστιν εν δεξια του θεου
seek you, where the Anointed is at right of the God
καθημενος. ² τα ανω φρονεῖτε, μη τα επι
sitting; the things above mind you, not the things on
της γης. ³ Απεθανετε γαρ, και ἡ ζωη ὑμων
the earth. You died for, and the life of you
κεκρυπται συν τῳ Χριστῳ εν τῳ θεῳ. ⁴ ὅταν
has been hidden with the Anointed by the God; when
δ Χριστος φανερωθῃ, ἡ ζωη ἡμων, τότε και
the Anointed may appear, the life of us, then also
ὑμεις συν αὐτῳ φανερωθησεσθε εν δοξῃ. ⁵ Νεκ-
you with him shall appear in glory. Put you
ρωσατε ουν τα μελη * [ὑμων,] τα επι της γης,
to death therefore the members [of you,] those on the earth,
πορνεϊαν, ακαθαρσιαν, παθος, επιθυμιαν κακην,
fornication, impurity, passion, desire evil,

not seen, being without
cause puffed up by the
MIND of his FLESH;

¹⁹ and not holding
firmly † the HEAD, from
whom the Whole BODY,
being supplied and com-
pacted together by means
of the JOINTS and Liga-
ments, grows with the IN-
CREASE of GOD.

²⁰ If † you died with
Christ from the ELEMENTS
of the WORLD, † why, as
living in the World, do you
subject yourselves to ordi-
nances;—

²¹ † ("Eat not," "taste
not," "handle not;"—

²² all which things are
consumed in the USING;) †
according to the COM-
MANDMENTS and Teach-
ings of men?

²³ † which ordinances,
having a Wordly show of
Wisdom in Self-devised
worship and Humility, by
a Non-indulgence of the
Body, not in any Honor,
are only for a Gratification
of the FLESH.

CHAPTER III.

¹ If, then, † you were
raised with the ANOINTED
one, seek the THINGS
above, where † the ANOINT-
ED one is sitting at the
Right hand of God.

² Mind the THINGS
above, not the THINGS on
the EARTH.

³ † For you died, and
† your LIFE has been hid-
den with the ANOINTED
one by GOD.

⁴ † When the ANOINT-
ED one, † our LIFE, shall
be manifested, then you
also will be manifested
† with Him in Glory.

⁵ † Put to death, there-
fore, THOSE MEMBERS on
the EARTH; Fornication,
Impurity, Passion, evil De-

* VATICAN MANUSCRIPT.—23. add—omit.

5. of you—omit.

- † 19. Eph. iv. 15, 16. † 20. Rom. vi. 3, 5; vii. 4, 6; Gal. ii. 10; Eph. ii. 15. † 20.
Gal. iv. 3, 9. † 21. 1 Tim. iv. 3. † 22. Isa. xlix. 13; Math. xv. 9; Titus. i. 14.
† 23. 1 Tim. iv. 8. † 1. Rom. vi. 5; Eph. ii. 6; Col. ii. 13. † 1. Rom. vii. 24;
Eph. i. 20. † 3. Rom. vi. 7. † 3. 2 Cor. v. 7. † 4. 1 John iii. 13. † 4. John xi. 26;
xiv. 6. † 4. 1 Cor. xv. 43; Phil. iii. 21. † 5. Rom. viii. 18; Gal. v. 24.

και την πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία·
and the covetousness, which is idol-worship;

6 δι' ἧς ἐρχεται ἡ ὀργή του θεου * [ἐπὶ
because of which things comes the wrath of the God [on

τους υἱούς της ἀπειθείας.] 7 ἐν οἷς καὶ ὑμεῖς
the sons of the disobedience:] in which things also you

περιπατήσατε ποτε, ὅτε ἐζητε ἐν αὐτοῖς·
waited once, when you were living among them;

8 νυνὶ δὲ ἀποθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργήν,
now but put off also you the things all, anger,

ὀνῆμον, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ
wrath, malice, evil-speaking, filthy words out of

του στόματος ὑμῶν· 9 μὴ ψευδεσθε εἰς
the mouth of you; not speak you falsely to

ἀλλήλους· ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον
each other; having stripped off the old man

πῶν συν ταῖς πράξεσιν αὐτοῦ, 10 καὶ ἐνδυσάμενοι
with the practices of him, and having put on

τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπιγνώσιν
the new, that being renewed by exact knowledge

κατ' εἰκόνα του κτισάντος αὐτόν· 11 ὅπου
according to an image of the one having created him; where

οὐκ ἐν Ἑλλήν καὶ Ἰουδαίῳ· περιτομῇ καὶ ἀκρο-
not exists Greek and Jew; circumcision and eucha-

βυστία· βάρβαρος, Σκυθίας· δούλος, ἐλευθερός·
circumcision; barbarian, Scythian; slave, freeman;

ἀλλὰ τὰ πάντα καὶ ἐν πασὶ Χριστός. 12 Ἐν-
but the things all and in all Anointed. Be

δυσάσθε οὖν, ὡς ἐκλεκτοὶ του θεοῦ ἅγιοι
v. n. clothed therefore, as chosen ones of the God holy ones

* [καὶ] ἡγαπημένοι, σπλαγχνὰ οἰκτιρμού,
(and) beloved ones, bowels of mercy,

χρηστοσύνη, ταπεινοφροσύνη, πραότης,
kindness, humility, meekness,

μακροθυμίαν· 13 (ἀνεχόμενοι ἀλλήλων, καὶ
patient endurance; (bearing with each other, and

χαρίζομενοι ἑαυτοῖς, εἰς τίς πρὸς τίνα ἐχρ
freely forgiving each other, if any one for something should have

μομφήν· καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο
a cause of complaint; as even the Anointed freely forgave

ὑμῖν, ὅτε καὶ ὑμεῖς·) 14 ἐνί πᾶσι δὲ τοῖς
you, so also you,) besides all and these

τὴν ἀγάπην, ἥτις ἐστὶ συνδεσμός της τελειο-
the love, which is a bond of the complete-

τητος· 15 καὶ ἡ εἰρήνη του Χριστοῦ βραβεύτω
ness, and the peace of the Anointed one let preside

ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν
in the hearts of you, for which also you were called in

* [ἐνί] σώματι· καὶ εὐχαρᾶστοι γίνεσθε.
(one) body; and thankful ones become you.

15 Ὁ λόγος του Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν
The word of the Anointed let dwell in you

πλουσίως· ἐν πάσῃ σοφίᾳ διδασκόντες, καὶ
richly; in all wisdom teaching, and

sire, and INORDINATE
lust, which is Idol-wor-
ship;

6 ¶ On account of which
things the WRATH of God
is coming.

7 ¶ In which also you
formerly walked, when
you lived in these things.

8 ¶ But now do you put
off also ALL these; Ang-
er, Wrath, Malice, Evil
speaking, Vile words out
of your MOUTH.

9 ¶ Do not speak falsely
to each other, having put
off the OLD Man with his
PRACTICES;

10 and having put on
that NEW one, BEING RE-
NEWED by Knowledge, ac-
cording to a Likeness of
HIM who CREATED him.

11 In which state there
are not ¶ Greek and Jew,
Circumcision and Uncir-
cumcision; Barbarian, Scy-
thian, bondman, freeman;
but Christ is ALL things,
and in all.

12 Be clothed, therefore,
as Chosen ones of God, be-
loved Saints, with ¶ Bowels
of Mercy, Kindness, Hum-
ility, Meekness, Patient
endurance;

13 ¶ bearing with each
other, and freely forgiving
each other, if any one for
some things may have a
Cause of complaint; even
as the * LORD forgave you,
so also do you forgive.

14 And besides all these
things, put on ¶ LOVE; * it
is the BOND of the COM-
PLETENESS.

15 And ¶ let the PEACE
of the ANOINTED preside
in your HEARTS, for which
you were also called in
One Body; and be thankful.

16 Let the WORD of the
ANOINTED dwell in you
richly; teaching and ad-
monishing each other in

* VATICAN MANUSCRIPT.—6. on the sons of disobedience—omit.
12. Load. 14. it is the bond. 15. one—omit.

13. and—omit.

16. Rom. i. 18; Eph. v. 6.

17. Rom. vi. 19, 20; Titus iii. 3.

18. Eph. iv.

20. 1 Pet. ii. 11; 1. 0. Eph. iv. 25.

10. Rom. xii. 2.

11. Gal. iii. 28; v. 6.

12. Gal. v. 22; Phil. ii. 1.

13. Eph. iv. 2, 34.

14. John xiii. 34; Rom. xiii.

15. 1 Cor. xiii; Eph. v. 2.

16. Rom. xiv. 17; Phil. iv. 7.

νουθετοῦντες ἑαυτοὺς ψαλμοῖς * [καὶ] ὕμνοις
admonishing each other in psalms [and] in hymns
 * [καὶ] ᾠδαῖς πνευματικαῖς, ἐν χάριτι ᾄδοντες
[and] in songs spiritual, with favor singing
 ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ· ¹⁷ καὶ παν ὃ,
in the hearts of you to the God, and every thing,
 τι αὐ ποιεῖτε, ἐν λόγῳ ἢ ἐν ἐργῳ, πάντα ἐν
whatever you may do, in word or in work, all in
 ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ
name of Lord Jesus, giving thanks to the God
 * [καὶ] πατρὶ δι' αὐτοῦ. ¹⁸ Αἱ γυναῖκες, ὑπο-
[and] father through him. The wives, sub-
 τασσεσθε τοῖς ἀνδράσιν, ὡς ἠνέκεν ἐν κυρίῳ.
mit yourselves to the husbands, as it has been proper in Lord.
¹⁹ Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας, καὶ μὴ
The husbands, love you the wives, and not
 πικραίνεσθε πρὸς αὐτάς. ²⁰ Τα τέκνα, ὑπακού-
be you embittered against them. The children, be you
 ετε τοῖς γονεῦσι κατὰ πάντα· τοῦτο γὰρ ἐστὶν
subject to the parents in all things; this for is
 εὐαρεστον ἐν κυρίῳ. ²¹ Οἱ πατέρες, μὴ ἐρεθί-
z-pleasing in Lord. The fathers, not do you
 ζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμώσιν. ²² Οἱ
provoke the children of you, so that not they may be discouraged. The
 δούλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα
slaves, be you subject in all things to the according to flesh
 κυρίοις, μὴ ἐν ὀφθαλμοδουλείαις, ὡς ἀνθρώποι-
lords, not with service of eyes, as men-pleas-
 ρεσκοί, ἀλλ' ἐν ἀπλοτητί καρδίας, φοβούμενοι
etc. but in sincerity of heart, fearing
 τὸν κύριον· ²³ * [καὶ παν ὃ,] τι εἰς αὐ ποιεῖτε,
the Lord; [and every thing,] whatever you may do,
 ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ κυρίῳ * [καὶ] οὐκ
from soul work you, as to the Lord [and] not
 ἀνθρώποις. ²⁴ Εἰδότες, ὅτι ἀπὸ κυρίου ἀπολή-
to men. Knowing, that from Lord you will
 ψεσθε τὴν ἀνταποδοσὶν τῆς κληρονομίας, τῷ
receive the recompense of the inheritance, to the
 * [γὰρ] κυρίῳ Χριστῷ δουλεύετε. ²⁵ Ὁ δὲ
[for] Lord Anointed you serve. He but
 ἀδικῶν κομίζεται ὃ ἠδίκησεν· καὶ οὐκ ἐστὶ
doing wrong will receive back what he did wrong; and not is
 προσωπολήψια. ΚΕΦ. Δ'. 4. ¹ Οἱ κύριοι, το
respect of persons. The lords, the
 δίκαιον καὶ τὴν ἰσότητά τοῖς δούλοις παρε-
just and the equal to the slaves render
 χεσθε, εἰδότες, ὅτι καὶ ὑμεῖς ἐχετε κύριον ἐν
you, knowing, that also you have a Lord in
 οὐρανόις.

All Wisdom; † in Psalms, in Hymns, in spiritual Songs, singing with * GRATITUDE in your HEARTS to God.

¹⁷ † And everything, whatever you may do, in Word or in Work, do all in the Name of the Lord Jesus, † giving thanks to God the Father through him.

¹⁸ † WIVES, submit yourselves to your HUSBANDS, as is proper in the Lord.

¹⁹ † HUSBANDS, love your WIVES, and do not behave harshly to them.

²⁰ † CHILDREN, obey your PARENTS in all things; for this is well-pleasing in the Lord.

²¹ † FATHERS, do not provoke your CHILDREN, that they may not be discouraged.

²² † BOND-SERVANTS, obey in all things your MASTERS according to the Flesh; not with Eye-service as Men-pleasers, but in Sincerity of Heart, fearing the LORD.

²³ † Whatever you may do, work it from the soul, as for the LORD, and not for Men;

²⁴ † knowing that from the Lord you will receive the RECOMPENSE of the INHERITANCE; for † you serve Christ the LORD.

²⁵ * For HE who ACTS UNJUSTLY, will receive back for the injustice he committed; † and without any Partiality.

CHAPTER IV.

¹ MASTERS, † render to your BOND-SERVANTS THAT which is JUST and THAT which is EQUAL; knowing that you also have a Master in the Heavens.

* VATICAN MANUSCRIPT.—10. and—omit twice. 23. and every thing—omit. 23. and—omit.

16. GRATITUDE. 24. for—omit.

17. and—omit. 25. For HE who.

† 16. Eph. v. 19. † 17. 1 Cor. x. 31. † 17. Rom. i. 8; Eph. v. 20; Col. i. 12; 11. 7; 1 Thess. v. 18; Heb. xiii. 17. † 18. Eph. v. 22; Titus ii. 5; 1 Pet. iii. 1. † 19. Eph. v. 25, 28; 1 Pet. iii. 7. † 20. Eph. vi. 1. † 21. Eph. vi. 4. † 22. Eph. vi. 8. † 23. Eph. vi. 8. † 24. 1 Cor. vii. 22. † 25. Titus ii. 9; 1 Pet. ii. 18. † 26. Eph. vi. 9, 7. † 27. Eph. vi. 9. † 28. 1 Tim. vi. 1. † 29. 1 Cor. vii. 22.

² Τη προσευχῇ προσκαρτερεῖτε, γρηγοροῦν-
To the prayer attend you constantly, watching
τες ἐν αὐτῇ, ἐν εὐχαριστίᾳ· ³ προσευχομενοὶ
in it, with thankfulness; praying
ἀμα καὶ περὶ ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ
at the same time also for us, that the God may open
ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον
to us a door for the word, to speak the secret
τοῦ Χριστοῦ, δι' ὃ καὶ δεδεμαι· ⁴ ἵνα
of the Anointed, on account of which even I have been bound; so that
φανερῶσω αὐτό, ὥς δεῖ με λαλῆσαι· ⁵ Ἐν
I may make manifest it, as it behoves me to speak. In
σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν
wisdom walk you towards those outside, the season
ἐξαγοραζόμενοι· ⁶ Ὁ λόγος ὑμῶν πάντοτε ἐν
buying for yourselves. The word of you always with
χαρίτι, ἁλατι ἠρτυμένος, εἶδεναι πῶς δεῖ
favor, with salt having been seasoned, to have known how it behoves
ὑμᾶς ἐνὶ ἑκάστῳ ἀποκρινέσθαι· ⁷ Τα κατ'
you one each to answer. The things concerning
ἐμε πάντα γινώρισι ὅμιν Τυχικός ὁ ἀγαπητός
me all will make known to you Tychicus the beloved
ἀδελφὸς καὶ πιστὸς διακὸνος καὶ συνδουλὸς ἐν
brother and faithful servant and fellow-servant in
κυρίῳ· ⁸ ὃν ἐπέμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο,
Lord; whom I sent to you for it this thing
ἵνα γνῶ τα περὶ ὑμῶν, καὶ παρακα-
that he may know the things concerning you, and may com-
λέσῃ τὰς καρδίας ὑμῶν· ⁹ συν Ονησίμῳ τῷ
fort the hearts of you; with Onesimus the
πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὃς ἐστὶν ἐξ ὑμῶν·
faithful and beloved brother, who is from you;
πάντα ὑμῖν γινώρισσι τὰ ὧδε· ¹⁰ Ἀσ-
all to you they will make known the things here. Sa-
παζεται ὑμᾶς Ἀριστάρχῳ ὁ συναϊχμαλωτός
lutes you Aristarchus the fellow-captive
μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρναβᾶ, περὶ οὗ
of me, and Mark the nephew of Barnabas, concerning whom
ἐλάβετε ἐντολὰς· (εἰαν ἐλθῇ πρὸς ὑμᾶς,
you received commands; (if he should come to you,
δεξασθε αὐτόν·) ¹¹ καὶ Ἰησοῦς ὁ λεγόμενος Ἰου-
receive him;) and Jesus he being called Jas-
τος· οἱ ὄντες ἐκ περιτομῆς· οὗτοι μόνοι συνερ-
tus; they being of circumcision; these alone fellow-
γῶν· εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενή-
workers for the kingdom of the God, who were
θησαν μοι παρηγορία· ¹² Ἀσπάζεται ὑμᾶς Ἐπαφ-
to me a comfort. Salutes you Epaph-

² Attend constantly to PRAYER, watching in it with Thankfulness;

³ praying also at the same time for us, that God may open to us a Door for the WORD, to speak the SECRET of the ANOINTED ONE, on account of whom I have been bound;

⁴ that I may make it manifest, as it behoves me to speak.

⁵ Walk in Wisdom towards THOSE WITHOUT, securing the SEASON for yourselves.

⁶ Let your WORDS be always with Affability, having been seasoned with Salt, knowing how it behoves you to answer every one.

⁷ Tychicus will make known to you all THINGS relating to me,—that BELOVED Brother, and Faithful Assistant, and Fellow-servant in the Lord;

⁸ whom I sent to you for this purpose, that you might know our AFFAIRS, and that he might comfort your HEARTS;

⁹ together with the FAITHFUL and Beloved Brother Onesimus, who is from you. They will tell You of all THINGS here.

¹⁰ Aristarchus, my FELLOW-CAPTIVE, salutes you; and Mark, the NEPHEW of Barnabas; concerning whom you received Orders; (if he should come to you, receive him;)

¹¹ and THAT Jesus who is CALLED Justus. These only are THEY who of the Circumcision ARE my Fellow-workmen for the KINGDOM of GOD, who were a Comfort to me.

¹² THAT EPHRAH,

* VATICAN MANUSCRIPT.—3. whom.

8. you might know our AFFAIRS.

† 2. Luke xviii. 1; Rom. xii. 12; Eph. vi. 18.

† 3. Eph. vi. 19; 2 Thess. iii. 1.

† 4. 1 Cor. xvi. 9; 2 Cor. ii. 12.

† 5. Matt. xiii. 11; 1 Cor. iv. 1; Eph. vi. 19; Col. i. 26;

† 6. Eph. v. 15; 1 Thess. i. 11.

† 7. Eph. vi. 21.

† 8. Eph. vi. 22.

† 9. Philémon 19.

† 10. Acts xv. 37; 2 Tim. iv. 11.

† 11. Acts xix. 29; xx. 4; xviii. 2; Philémon 24.

† 12. Col. i. 7; Philémon 23.

ras, ὁ ἐξ ὑμῶν δούλος Χριστοῦ, πάντοτε
ras, he from you a slave of Anointed, always

ἀγωνίζομενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς,
serently striving on behalf of you in the prayers,

ἵνα στήτε τέλειοι καὶ πεπληρωμένοι ἐν παντί
that you may stand perfect even having been completed in all

θελημάτων τοῦ θεοῦ. ¹³ Μαρτυρῶ γὰρ αὐτῷ,
will of the God. I testify for to him,

ὅτι ἔχει πολὺν πόνον ὑπὲρ ὑμῶν, καὶ τῶν ἐν
that he has great concern on behalf of you, and for those in

Λαοδικείᾳ, καὶ τῶν ἐν Ἱεραπολὶ. ¹⁴ Ἀσπάζε-
Laodicea, and for those in Hierapolis. Salutes

ταῖς ὑμᾶς Λουκᾶς ὁ ἰατρός ὁ ἀγαπητός, καὶ
you Take the physician the beloved, and

Δημάς. ¹⁵ Ἀσπασάσθε τοὺς ἐν Λαοδικείᾳ ἀδελ-
them. Salute you those in Laodicea breth-

φους, καὶ Νυμφᾶν, καὶ τὴν κατ' οἶκον αὐτοῦ
ren, and Nymphas, and the in house of him

ἐκκλησίαν. ¹⁶ Καὶ ὅταν ἀναγνώσθῃ παρ' ὑμῖν
congregation. And when may have been read among you

*[ἡ ἐπιστολὴ,] ποιῆσατε, ἵνα καὶ ἐν τῇ Λαοδι-
[the letter,] make you, that also in the Laodi-

καιᾷ ἐκκλησίᾳ ἀναγνώσθῃ, καὶ τὴν ἐκ Λαοδι-
ceans congregation it may be read, and that from Laodi-

κειας ἵνα καὶ ὑμεῖς ἀναγνῶτε. ¹⁷ Καὶ εἰπατε
cea that also you may read. And say you

Ἀρχιεπῷ· Ὡλεπε τὴν διακονίαν ἣν παρελάβες
to Archippus; See the service which thou didst receive

ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς. ¹⁸ Ὁ ἀσπασμός
in Lord, that her thou mayest fulfil. The salutation

τῇ ἐμῇ χειρὶ Παύλου. Μνημονεύετε μου τῶν
in the my hand of Paul. Remember you of me the

δεσμῶν. Ἡ χάρις μετ' ὑμῶν.
chains. The favor with you.

who is from you, a servant of * Christ Jesus, salutes you; at all times † servently striving on your behalf in his PRAYERS, that you may * stand † perfect and complete in the Whole Will of God.

¹³ For I testify for him, that he has a great Concern for you, and for THOSE in Laodicea, and for THOSE in Hieropolis.

¹⁴ † Luke, the BELOVED PHYSICIAN, salutes you, and † Demas.

¹⁵ Salute the BROTHERN in Laodicea, and Nymphas, and † the CONGREGATION in * his House.

¹⁶ And when † this LETTER may have been read among you, cause that it may also be read in the CONGREGATION of the LAODICEANS; and do you also read THAT from Laodicea.

¹⁷ And say to † Archip-
pus, "Attend on the † SER-
vice which thou didst re-
ceive in the Lord, that
thou mayest fulfil it."

¹⁸ † The SALUTATION of Paul, with MY OWN Hand. † Remember MY CHAINS! FAVOR be with you!

* TO THE COLOSSIANS. WRITTEN FROM ROME.

* VATICAN MANUSCRIPT.—12. Christ Jesus.
her House. 16. the LETTER—omit.
FROM ROME.

12. be established perfect. 15.
Subscription—TO THE COLOSSIANS. WAIT-

† 12. Rom. xv. 30. † 12. Matt. v. 49; 1 Cor. ii. 6; xiv. 20; Phil. iii. 15; Heb. v. 14.
† 14. 2 Tim. iv. 11. † 14. 2 Tim. iv. 10; Philemon 24. † 15. Rom. xvi. 8; 1 Cor.
xvi. 19. † 16. 1 Thess. v. 27. † 17. Philemon 2. † 17. 1 Tim. iv. 6.
† 18. 1 Cor. xvi. 21; 2 Thess. iii. 17. † 18. Heb. xiii. 3.

[ΠΑΤΑΚΤ] ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ.
[OF PAUL] TO THE THESSALONIANS [AN EPISTLE] FIRST.
* FIRST TO THE THESSALONIANS.

ΚΕΦ. α'. 1.

¹ Παυλος και Σιλουανος και Τιμοθεος, τη
Paul and Silvanus and Timothy, to the
εκκλησια Θεσσαλονικεων εν θεω πατρι και
congregation of Thessalonians in God a father and

κυριω Ιησου Χριστω· χαρις υμιν και ειρηνη
Lord Jesus Anointed; favor to you and peace.

*[απο θεου πατρος ημων, και κυριου Ιησου
{from God a father of us, and Lord Jesus
Χριστου.}] ² Ευχαριστουμεν τω θεω παντοτε
Anointed.] We give thanks to the God always

περι παντων υμων, μνησιν υμων ποιουμενοι
concerning all of you, a remembrance of you making

επι της προσευχων ημων, ³ αδιαλειπτως μνη-
in the prayers of us, unceasingly recol-

μονουμεντες υμων του εργου της πιστεως, και
lecting of you of the work of the faith, and

του κοπου της αγαπης, και της υπομονης της
of the labor of the love, and of the patient endurance of the

ελπιδος του κυριου ημων Ιησου Χριστου, εμ-
hope of the Lord of us Jesus Anointed, in

προσθεν του θεου και πατρος ημων· ⁴ ειδotes,
presence of the God and father of us, knowing,

αδελφοι ηγαπημενοι υπο θεου, την εκλογην
brethren beloved by God, the election

υμων· ⁵ οτι το ευαγγελιον ημων ουκ εγεννηθη
of you; because the glad tidings of us not came

εις υμας εν λογω μονον, αλλα και εν δυναμει,
to you in word only, but also in power,

και εν πνευματι αγιω, και * [εν] πληροφορια
even with spirit holy, and [with] confirmation

πολλη· καθως οιδατε οιοι εγεννηθημεν εν υμιν
much; as you know what we were among you

δι' υμας. ⁶ Και υμεις μιμηται· ⁷ ουκ εγε-
on account of you. And you imitators of us; be-

νηθητε και του κυριου, δεξαμενοι τον λογον εν
came and of the Lord, having received the word in

θλιψει πολλη μετα χαρας πνευματος αγιου·
affliction much with joy of spirit holy;

⁷ ωστε γενεσθαι υμας τυπους πασι τοις πιστευ-
so that to have become you patterns to all to those believ-

ουσιν εν τη Μακεδονια και τη Αχαια. ⁸ Αφ'
ing in the Macedonia and in the Achaia. From

υμων γαρ εξηχηται ο λογος του κυριου ου
you for has been sounded forth the word of the Lord not

μονον εν τη Μακεδονια και Αχαια, αλλα * [και]
only in the Macedonia and Achaia, but [also]

εν παντι τοπω η πιστις υμων η προς τον θεον
in every place the faith of you that towards the God

εξεληλυθεν· ωστε μη χρειαν ημας εχειν λαλειν
has gone forth; so that not necessary us to have to speak

CHAPTER I.

¹ Paul, and ² Silvanus, and Timothy, to the con-
gregation of Thessalonians in God the Father and the Lord Jesus Christ; Favor to you and peace.

² We give thanks to God at all times respecting you all, making a Remembrance of you in our PRAYERS;

³ never forgetting in the Presence of our God and Father, Your ⁴ OPERATIVE FAITH, and ⁵ LABORIOUS LOVE, and PATIENT HOPE of our LORD Jesus Christ;

⁴ knowing, Brethren beloved by God, your ⁵ ELECTION;

⁵ because ⁶ our GLAD TIDINGS came to you not in Word only, but also in Power, even with the holy Spirit, and abundant Confirmation; as you know what we were among you on your account.

⁶ And ⁷ you became Imitators of us, and of the LORD, having embraced the word in much Affliction, with Joy of holy Spirit;

⁷ so that you became ⁸ a Pattern to ALL the BELIEVERS in MACEDONIA and ACHAEA.

⁸ Indeed, not only has the word of the LORD been sounded forth from you through MACEDONIA and Achaia; but ⁹ in Every Place THAT FAITH of yours towards God has gone forth, so that it is unnecessary for us to say anything.

* VATICAN MANUSCRIPT.—Title—FIRST TO THE THESSALONIANS.
our Father, and the Lord Jesus Christ.—omit. 5. with—omit.
B. also—omit.

1. from God
7. a Pattern.

¹ 1. 2 Cor. i. 10; 2 Thess. i. 1; 1 Pet. v. 12. ² 2. Rom. i. 8; Eph. i. 10; Philémon 4.
³ 3. 1 Thess. ii. 13. ⁴ 4. Gal. v. 6; James ii. 17. ⁵ 5. Rom. xvi. 6; 12b. vi. 10.
⁶ 6. 1 Cor. ii. 12; 2 Thess. ii. 13. ⁷ 7. Mark xvi. 20; 1 Cor. ii. 4. ⁸ 8. 1 Cor. iv.
10; 21. 1; 1 Thess. iii. 17; 1 Thess. ii. 14; 2 Thess. iii. 6. ⁹ 9. Rom. i. 8; 2 Thess. i. 4.

ὁμειρομενοι ὑμῶν, εὐδοκούμεν μεταδουναί ὑμῖν
being very desirous of you, we were well-pleased to have imparted to you
οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ, ἀλλὰ καὶ τὰς
not only the glad tidings of the God, but also the
ἑαυτῶν ψυχὰς, διότι ἀγαπητοὶ ἡμῖν γεγενησθε.
of yourselves lives, because beloved ones to us you have become.

Ἐμνημονεύετε γὰρ, ἀδελφοί, τὸν κόπον ἡμῶν
You remember for, brethren, the labor of us

καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζόμενοι
and the toil; night and day working

πρὸς τὸ μὴ ἐπιβαρῆσαι τίνα ὑμῶν, ἐκηρύξαμεν
for the not to burden any one of you, we published

εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ. ἡμεῖς
to you the glad tidings of the God. You

μάρτυρες καὶ ὁ θεὸς, ὡς ὁσίως καὶ δίκαιως καὶ
witnesses and the God, how piously and justly and

ἀμεμπτῶς ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν
blamelessly with you the believers we were;

καθὰπερ οἴδατε, ὡς ἕνα ἕκαστον ὑμῶν, ὡς
as also you know, how one each of you, as

πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ
a father children of himself, exhorting you and

παραμυθούμενοι, καὶ μαρτυροῦμενοι εἰς τὸ
consoling, and testifying in order that

περιπατήσαι ὑμᾶς ἀξίως τοῦ θεοῦ, τοῦ καλούν-
to walk you worthily of the God, of the one call-
τος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.
ing you for the of himself kingdom and glory.

Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ
On account of this also we give thanks to the

θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον
God unceasingly, because receiving a word

ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ, ἐδεξάσθε, οὐ λόγον
of hearing from us of the God, you received, not a word

ἀνθρώπων, ἀλλὰ, καθὼς ἐστὶν ἀληθὺς, λόγον
of men, but, as it is truly, a word

θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύου-
of God, which also is wrought in you the believing

σιν. ἡμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελ-
ones. You for imitators became, brethren,

φοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ
ren, of the congregations of the God of those being in the

Ιουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπα-
Juda in Anointed Jesus, because the things same you

θετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν,
suffered also you by the own countrymen,

καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων· τῶν καὶ
as also they by the Jews; of those also

τοῦ κυρίου ἀποκτείναντων Ἰησοῦν καὶ τοὺς προ-
the Lord having killed Jesus and the proph-

φetas, καὶ ἡμᾶς ἐκδιώξαντων, καὶ θεῷ μὴ ἀρεσ-
ets, and us persecuted, and God not pleas-

κόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων· καὶ
ing, and to all men contrary; for.

8 Thus yearning over you, we were content, not only to have imparted to you the GLAD TIDINGS OF GOD, but also ^{our own} Lives, because you had become endeared to us.

9 For you remember, Brethren, our LABOR and FATIGUE; ^{working} Night and Day, ^{so as not to} BURDEN any one of you, we published to you the GLAD TIDINGS of God.

10 You and God are Witnesses; ^{how piously,} and ^{righteously,} and blamelessly, we were with you, the BELIEVERS;

11 as you know how we exhorted and comforted you, as a Father each One of his own Children,—

12 and warned you ^{to} WALK worthily of THAT GOD ^{who is} INVITING you into HIS OWN Glorious Kingdom.

13 * And on this account also, we give thanks to God unceasingly, Because receiving from us this DIVINE Message, you embraced ^{not} Men's Word but as it is truly, God's Word, and which works powerfully in you, the BELIEVERS.

14 For you, Brethren, became imitators of THOSE CONGREGATIONS of GOD which ARE in JUDAEA in Christ Jesus; Because ^{you} also suffered the Same things from your OWN Countrymen, ^{even as} they did from THOSE JEWS,

15 who also ^{you} KILLED the LORD Jesus and the PROPHETS, and persecuted Us; and who please not God, and are hostile to All Men;

* VATICAN MANUSCRIPT.—13. And on this account.

1 & Rom. i. 11; xv. 29.
2 Cor. xi. 9; 1 Thess. iii. 8.
1 & 1 Ph. i. 1; Phil. i. 27; Col. i. 10; 1 Thess. iv. 1.
1 Thess. ii. 14; 1 Tim. i. 9.
2 & 1 Heb. x. 23, 24.

1 & 2 Cor. xii. 15.
2 & 2 Cor. xii. 13, 14.
1 & 10; 1 Thess. iv. 1.
1 & Matt. x. 40; Gal. iv. 14; 1 Pet. iii. 2.
1 & 15. Acts ii. 23; vii. 52.

1 & v. Acts xx. 24; 1 Cor. iv. 12;
1 & 10. 2 Cor. vii. 3; 2 Thess. iii. 7.
1 & 12. 1 Cor. i. 9; 1 Thess. v. 24;
1 & 14. Acts

λυοντων ἡμας τοις ἐθνέσι λαλῆσαι ἵνα σωθῶ-
 sidding us to the Gentiles to speak that they might
 σιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας
 be moved, in order that to have filled up of themselves the
 παντοτε. Ἐφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς
 always. Has come but on them the wrath for
 τέλος. 17 Ἡμεῖς δὲ, ἀδελφοί, ἀπορφανισθέντες
 an end. We but, brethren, having been bereaved
 ἀφ' ὧμων πρὸς καιρὸν ὥρας, προσώψω, οὐ καρ-
 from you for a season an hour, in face, not
 δια, περισσώστερως ἐσπουδάσαμεν τὸ προσώπων
 heart, more earnestly we endeavored the face
 ὧμων ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. 18 Διὸ ἠθελή-
 of you to see with much desire. Therefore we wished
 σάμεν ελθεῖν πρὸς ὑμᾶς, (ἐγὼ μὲν Παῦλος,)
 to come to you, (I indeed Paul,)
 καὶ ἀπαξ καὶ δις· καὶ ἐνεκόνυσεν ἡμᾶς ὁ σατανᾶς.
 even once and twice; and thwarted us the adversary.
 19 Τίς γὰρ ἡμῶν ἐλπίς ἡ χάρις ἡ στεφανὸς καυ-
 What for of us hope or joy or exultation of
 χήσεως, ἡ οὐχὶ καὶ ὑμεῖς, ἐμπροσθεν τοῦ κυρίου
 exultation, or not also you, in presence of the Lord
 ἡμῶν Ἰησοῦ * [Χριστοῦ] ἐν τῇ αὐτοῦ παρουσίᾳ;
 of us Jesus [Anointed] in the of him coming;
 20 Ὑμεῖς γὰρ ἐστέ ἡ δόξα ἡμῶν καὶ ἡ χάρις.
 you for are the glory of us and the joy.

ΚΕΦ. γ'. 8. 1 Διὸ μηκέτι στεγόντες, εὐδο-
 Wherefore no longer holding out,
 κησαμεν καταλειφθῆναι ἐν Ἀθῆναις μόνοι, 2 καὶ
 thought well to be left in Athens alone, and
 ἐπεμψάμεν Τιμόθεον, τὸν ἀδελφὸν ἡμῶν καὶ
 we sent Timothy, the brother of us and
 συνεργὸν τοῦ θεοῦ ἐν τῇ εὐαγγελίῳ τοῦ Χρισ-
 fellow-worker of the God in the glad tidings of the Anointed,
 του, εἰς τὸ στήριξαι ὑμᾶς καὶ παρακαλεῖσθαι
 in order that to confirm you and to exhort
 * [ὑμᾶς] ὑπὲρ τῆς πίστεως ὑμῶν, 3 τῷ μη-
 [you] in behalf of the faith of you, that no
 δεῖν σαλευσθῆναι ἐν ταῖς θλίψεσι ταύταις· (αὐτοὶ
 one to be shaken by the afflictions these; (yourselves,
 γὰρ οἴδατε, ὅτι εἰς τοῦτο κείμεθα· 4 καὶ γὰρ
 for you know, that for this we are placed; indeed for
 ὅτε πρὸς ὑμᾶς μὲν, προελεγόμεν ὑμῖν, ὅτι μελ-
 when with you we were, we previously said to you, that we
 λομεν θλιβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε·)
 are about to be afflicted, even as also it happened and you know;)
 5 διὰ τοῦτο καγὼ μηκέτι στεγῶν, ἐπεμψα
 on account of this also I no longer holding out, I sent:
 εἰς τὸ γινῶναι τὴν πίστιν ὑμῶν, μήπως ἐπει-
 in order that to know the faith of you, lest perhaps tempt-
 ρασεν ὑμᾶς ὁ πειραζὼν, καὶ εἰς κενὸν γένηται
 ed you the tempter, and in vain should become

16 hindering us from speaking to the GENTILES that they may be saved; so as to FILL UP Their sins always; but now in the End, VENGEANCE has come upon them.

17 But we, Brethren, having been bereaved of you for a short season, in Presence, not in Heart, more earnestly endeavored to see your face with Much Desire.

18 We would therefore have come to you, (even I Paul,) once and also a second time, but the ADVERSARY thwarted us.

19 For what is Our Hope, or Joy, or Crown of Exultation? Or are not you also, before our LORD Jesus at His Appearing?

20 You are, indeed, our GLORY and JOY.

CHAPTER III.

1 When, therefore, we could no longer refrain; we thought well to be left in Athens alone;

2 and we sent Timothy, our BROTHER, and God's Co-laborer in the GLAD TIDINGS of the ANOINTED one, to CONFIRM you, and to exhort on behalf of your FAITH;

3 that no one might be SHAKEN by these AFFLICTIONS; for you yourselves know that we are liable to this;

4 I and indeed, when we were with you, we previously informed you That we were about to be afflicted; even as it also happened, and you know.

5 On this account also, being no longer able to endure, I sent to ASCERTAIN * Your FAITH, lest perhaps the TEMPTER had tempted you, and our TOIL

* VATICAN MANUSCRIPT.—19. Anointed—omit.

2. you—omit.

5. Your FAITH.

1. 16. Acts xvii. 5, 13; xviii. 12; xix. 9.

2. 17. 1 Thess. iii. 10.

3. Phil. ii. 16; iv. 1.

4. 3. Eph. iii. 18.

5. 1 Pet. ii. 21.

1. 1. Acts xvii. 16.

2. 3. Acts ix. 16; xiv. 22.

3. 4. Acts xx. 24.

1. 16. Matt. xxiii. 32.

2. 18. Rom. i. 13; xv. 23.

3. 2. Rom. xvi. 21; 1 Cor. xvi. 10; 2 Cor. i. 11.

4. 3. 28; xxi. 11; 1 Cor. iv. 9; 2 Tim. iii. 12;

5. 1 Cor. vii. 5; 2 Cor. xi. 5.

1. 16. Matt. xxiv.

2. 19. 2 Cor. i. 14;

3. 2 Cor. i. 11.

4. 2 Tim. iii. 12;

5. 2 Cor. xi. 5.

ὁ κόπος ἡμῶν. ⁶ Ἄρτι δε, ἐλθόντες Τιμοθεου
the toil of us. Just now but, having come Timothy
προς ἡμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισαμένου
to us from you, and having brought glad tidings
ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι
to us the faith and the love of you, and because
εχετε μνησίαν ἡμῶν ἀγαθὴν πάντοτε, ἐπι-
you have remembrance of us good always, long-
οῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς.
ing us to see, even as also we you:
⁷ διὰ τοῦτο παρεκληθημεν, ἀδελφοί, ἐφ' ὑμῖν
through this we were comforted, brethren, ever you
ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν, διὰ
in all the affliction and distress of us, on account
τῆς ὑμῶν πίστεως. ⁸ ὅτι νῦν ζῶμεν, εἰς ὑμῖν
of the of you faith; because now we live, if you
στήκητε ἐν κυρίῳ. ⁹ Τίνα γὰρ εὐχαριστίας
stand firm in Lord. What for gratitude
δυναμέθα τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ
we are able to the God to return concerning you for
πάσῃ τῇ χαρᾷ ἣν χαίρομεν δι' ὑμᾶς
all the joy with which we rejoice on account of you
ἐμπροσθεν τοῦ θεοῦ ἡμῶν; ¹⁰ νύκτος καὶ ἡμέρας
in presence of the God of us? night and day
ὑπερεκπερίσσει δέομενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ
more exceedingly entreating for the to see of or the
πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς
face, and to supply the things wanting of the
πίστεως ὑμῶν. ¹¹ Ἄυτος δὲ ὁ θεὸς ὁ πατὴρ
faith of you. Himself is the God even father
ἡμῶν, καὶ ὁ κύριος ἡμῶν Ἰησοῦς * [Χριστός]
of us, and the Lord of us Jesus [Anointed]
κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς. ¹² ὅπως
may direct the way of us to you, for
δὲ ὁ κύριος πληροῦσαι καὶ περισσεύσαι τῇ ἐγά-
but the Lord cause to be full and to overflow with the love
πῇ εἰς ἀλλήλους καὶ εἰς πάντα, καθάπερ καὶ
to each other and to all, even as also
ἡμεῖς εἰς ὑμᾶς. ¹³ εἰς τὸ στηριξάι ὑμῶν τὰς
we to you; in order that to be established of you the
καρδίας ἀμεμπτοὺς ἐν ἁγιωσυνῇ ἐμπροσθεν τοῦ
hearts blameless in holiness in presence of the
θεοῦ καὶ πατρός ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ
God even a father of us, at the coming of the
κυρίου ἡμῶν Ἰησοῦ * [Χριστοῦ] μετὰ πάντων
Lord of us Jesus [Anointed] with all
τῶν ἁγίων αὐτοῦ.
of the holy ones of himself.

ΚΕΦ. δ'. 4.

¹ Λοιπὸν * [οὖν,] ἀδελφοί, ἐρωτῶμεν ὑμᾶς
Finally [therefore,] brethren, we entreat you
καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ, καθὼς παρε-
and we exhort in Lord Jesus, as you re-

should have become in vain.

⁶ ‡ But just now, Timo-
thy having come to us
from you, and having
brought us glad tidings of
your faith and love, and
That you have always a
kind Remembrance of us,
longing to see us, ‡ even
as for also you;

⁷ † on this account, Breth-
ren, ‡ we were comforted
over you, in All our * dis-
tress and Affliction, by
means of your Faith.

⁹ Because we now live,
since you ‡ stand firm in
the Lord.

⁹ For ‡ What Gratitude
can we return to God
concerning you, for All
the joy with which we
rejoice on your account in
the presence of our God;

¹⁰ Night and Day most
abundantly ‡ entreating to
see Your face, and ‡ to
supply the deficiencies
of your faith?

¹¹ But may God Him-
self, even our Father, and
our Lord Jesus, direct our
way to you;

¹³ and may the Lord
‡ cause you to be full and
to overflow with ‡ love to
each other, and to all, even
as for also to you.

¹³ so as to ‡ establish
your hearts blameless in
holiness before God, even
our Father, at the coming
of our Lord Jesus, ‡ with
All his saints.

CHAPTER IV.

¹ * Finally, Brethren,
we entreat you, and we
exhort in the Lord Jesus,
* that as you received from

* VATICAN MANUSCRIPT.—7. DISTRESS and Affliction.

13. Anointed—omit.

1. FINALLY. 1. therefore—omit.

1. that as you re-
ceived from us now it be-
hoves you to walk and please
God, even as also you may
abound more.

11. Anointed—omit.

1. that as you re-

1. that as you may

1. that as you may

1. that as you may

1. that as you may

1. that as you may

1. that as you may

1. that as you may

λαβετε παρ' ἡμῶν το πῶς δεῖ ὑμᾶς περιπατεῖν
 received from us the how it behoves you to walk
 καὶ ἀρεσκεῖν θεῷ, ἵνα περισσεύητε μαλλον
 and to please God, so that you may abound more;
² οἰδατε γάρ, τινὰς παραγγελίας ἐδωκαμεν ὑμῖν
 you know for, what commands we gave to you
 δια τοῦ κυρίου Ἰησοῦ. ³ Τοῦτο γὰρ ἐστὶ θελη-
 by the Lord Jesus. This for is will
 μα τοῦ θεοῦ, ὁ ἁγιασμος ὑμῶν· ἀπεχεσθαι ὑμᾶς
 of the God, the sanctification of you; to abstain you
 ἀπο τῆς πορνείας· ⁴ εἶδεναι ἕκαστον ὑμῶν το
 from the fornication; to have known each one of you the
 ἑαυτοῦ σκευος κτασθαι ἐν ἁγιασμῷ καὶ τιμῇ,
 of himself vessel to possess in sanctification and honor;
⁵ μὴ ἐν παθεὶ ἐπιθυμίας, καθάπερ καὶ τὰ ἐθνῆ
 not in passion of inordinate desire, as even the Gentiles
 τα μὴ εἰδὼτα τὸν θεόν· ⁶ το μὴ ὑπερβαίνειν
 those not knowing the God; that not to overstep
 καὶ πλεονεκτεῖν ἐν τῷ πράγματι τοῦ ἀδελφῶν
 and to cheat in the matter the brother
 αὐτοῦ· διότι ἐκδικος * [ὁ] κύριος περὶ πάντων
 of himself, because an avenger [the] Lord concerning all
 τούτων, καθὼς καὶ προείπομεν ὑμῖν καὶ διε-
 these things, as also we before said to you and fully
 μαρτυραμεθα. ⁷ Οὐ γὰρ ἐκάλεσεν ἡμῶς ὁ θεός
 testified. Not for did call us the God
 ἐν ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ. ⁸ Τοιγαρὺν
 for impurity, but in sanctification. Therefore
 ὁ ἀθετῶν, οὐκ ἀνθρώπον ἀθετεῖ, ἀλλὰ τὸν
 the one setting aside, not man sets aside, but the
 θεόν, τὸν καὶ δόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον
 God, that also having given the spirit of himself the holy
 εἰς ἡμᾶς. ⁹ Περὶ δὲ τῆς φιλαδελφίας, οὐ χρεια-
 to us. Concerning but the brotherly love, no need
 ἔχετε γραφεῖν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδιδάκ-
 you have to write to you; yourselves for you God-taught
 τοι ἐστέ εἰς τὸ ἀγαπᾶν ἀλλήλους· ¹⁰ καὶ γὰρ
 are into the to love each other; also for
 ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφούς τοὺς ἐν
 you do it to all the brethren those in
 ὅλῃ τῇ Μακεδονίᾳ. Παρακαλοῦμεν δὲ ὑμᾶς,
 whole the Macedonia. We exhort but you,
 ἀδελφοί, περισσεύειν μαλλον· ¹¹ καὶ φιλοτι-
 brethren, to abound more; and to strive
 μεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ
 earnestly to be quiet, and to do the things your own, and
 ἐργάζεσθαι ταῖς * [ἰδίαις] χερσὶν ὑμῶν, καθὼς
 to work with the own hands of you, as
 ἡμῖν παρηγγείλαμεν· ¹² ἵνα περιπατῇτε εὐσχη-
 to you we commanded, so that you may walk becom-

us † now it behoves you to walk and † to please God. so that you may abound more.
 2 For you know What Commandments we gave you by the LORD Jesus.
 3 For this is † God's Will, your SANCTIFICATION; † that you abstain from FORNICATION;
 4 † that each of you know how to possess HIS OWN Vessel in Sanctification and Honor;
 5 not in Passion of Lust, † even as THOSE GENTILES who KNOW not God;
 6 † that none OVERSTEP the bounds and cheat his BROTHER by the PRAC-TICE; because the Lord is † an Avenger for all these things, as we before said to you, and fully tes-tified.
 7 For God did not call us for Impurity, † but in Sanctification.
 8 Therefore, † HE who REJECTS, rejects not Man, but THAT GOD † who also imparted his HOLY SPIRIT for * you.
 9 But concerning BRO-THERLY LOVE, * we have no Need to write to you, for you yourselves are di-vinely instructed † to LOVE each other;
 10 † for you also do it * even towards All THOSE BROTHERN in All MACe-DO-NIA. But we exhort you, Brethren, † to abound yet more,
 11 and earnestly strive to be quiet, and to mind your OWN affairs, and † to work with your HANDS, as we commanded You;
 12 † so that you may walk becomingly towards

* VATICAN MANUSCRIPT.—6. the—omit. write to you.

10. even towards.

8. you.

11. own—omit.

9. we have no Need to

1. Phil. I. 27; Col. II. 6.

1. Eph. v. 27.

1. 3. Rom. xii. 2; Eph. v. 17.

2. 1 Cor. vi. 15, 18; Eph. v. 3; Col. III. 6.

1. 4. Rom. vi. 10; 1 Cor. vi. 15, 18.

1. 5. Eph. iv. 11.

3. 1 Pet. I. 4, 15.

1. 6. 1 Cor. vi. 8.

1. 7. 1 Cor. I. 2; Heb. xii. 24.

4. 1 John xii. 34; xv. 13; Eph. v. 3; 1 Pet. iv. 8; 1 John iii. 11, 23; iv. 21.

1. 8. 1 Cor. ii. 10; vii. 40; 1 John iii. 24.

1. 9. 1 Thess. ii. 12.

5. 1 John xii. 34; xv. 13; Eph. v. 3; 1 Pet. iv. 8; 1 John iii. 11, 23; iv. 21.

1. 10. 1 Thess. ii. 12.

1. 11. Eph. iv. 23; 2 Thess. iii. 7, 8, 12.

6. 1 John xii. 34; xv. 13; Eph. v. 3; 1 Pet. iv. 8; 1 John iii. 11, 23; iv. 21.

1. 12. 1 Thess. ii. 12.

1. 13. Rom.

μονες προς τους εξω, και μηδενος χρεια-
ingly towards those outside, and of nothing need
εχγτε. ¹³ Ου θελομεν δε υμας αγνοειν, αδε-
may have. Not we wish but you to be ignorant, brethren,
φοι, περι των κεκοιμημενων, ινα μη λυπησθε,
ren, concerning those having fallen asleep, so that not you may grieve,
καθως και οι λοιποι οι μη εχοντες ελπιδα. ¹⁴ Ει
as even the others those not having a hope. If

γαρ πιστευομεν, οτι Ιησους απεθανε και ανε-
for we believe, that Jesus died and arose,
τη, ουτω και ο θεος τους κοιμηθεντας δια του
so also the God those having slept through the

Ιησου, αξει συν αυτω. ¹⁵ Τουτο γαρ υμιν λεγο-
Jesus, will lead outwith him. This for to you we may
μεν εν λογω κυριου, οτι ημεις οι ζωντες οι
say by word of Lord, that we the living ones those

περιλειπομενοι εις την παρουσιαν του κυριου,
being left over to the coming of the Lord,
ου μη φθασωμεν τους κοιμηθεντας. ¹⁶ Οτι
not not may precede those having slept. Because

αυτος ο κυριος εν κελευσмати, εν φωνη αρχαγ-
himself the Lord with a command, with a voice of a chief
γελου, και εν σαλπινγι θεου καταβησεται απ'
messenger, and with a trumpet of God will come down from

ουρανου, και οι νεκροι εν Χριστω αναστησονται
heaven, and the dead ones in Anointed will be raised
πρωτον ¹⁷ Ωπειτα ημεις οι ζωντες οι περιλειπο-
first; afterwards we the living ones those being left

μενοι, αμα συν αυτοις αρπαγησομεθα εν νεφε-
over, at the same time with them shall be caught away in clouds
λαις εις ανωτησιν του κυριου εις αερα; και
for a meeting of the Lord into air; and

ουτω παντοτε συν κυριω εσομεθα. ¹⁸ Ωπτε
so always with Lord shall we be. Therefore
παρκαλειτε αλληλους εν τοις λογοις τουτοις.
comfort you each other in the words these.

ΚΕΦ. ε'. δ. ¹ Περι δε των χρονων και των
Concerning but the times and the
καιρων, αδελφοι, ου χρειαν εχετε υμιν γραφεσ-
seasons, brethren, no need you have to you to be writ-

θαι. ² αυτοι γαρ ακριβως οιδατε, οτι * [η] ημερα
too; yourselves for accurately you know, that [the] day
κυριου, ως κλεπτης εν νυκτι, ουτως ερχεται.
of Lord, as a thief in night, so comes.

³ Οταν λεγωσιν· Ειρηνη και ασφαλεια· τοτε
When they may say; Peace and safety; then
αφηνιδιος αυτοις επισπταται ολεθρος, ωσπερ η
sudden to them is at hand destruction, just as the

αδιν τη εν γαστρι εχουσα· και ου μη εκφυγω-
woman-pang to her in womb having; and not not can they es-

THOSE WITHOUT, and may
have Need of nothing.

¹³ And we do not wish
you to be ignorant, Breth-
ren, concerning THOSE
HAVING FALLEN ASLEEP,
so that you may not grieve
as THOSE OTHERS : who
HAVE not a Hope.

¹⁴ For : since we believe
That Jesus died and arose;
so also [we believe] that
God, through Jesus, : will
lead forth with him THOSE
who fell ASLEEP.

¹⁵ For this we affirm to
you, by the Lord's Word,
: That we, the LIVING,
who are LEFT OVER to the
COMING of the * LORD, will
by no means precede
THOSE who fell ASLEEP.

¹⁶ Because : the LORD
himself will come down
from Heaven with a Shout,
with an Archangel's Voice,
and with : God's Trumpet;
and : the DEAD in Christ
will be raised first :

¹⁷ then we, the LIVING,
: who are LEFT OVER, shall
at the same time with them,
be caught away in Clouds,
for a Meeting of the LORD in
the Air; and : so we shall
be always * with the Lord.

¹⁸ Therefore, comfort
each other with these
WORDS.

CHAPTER V.

¹ But concerning : the
TIMES and the SEASONS,
Brethren, you do not need
to be written to ;

² for you yourselves
know accurately, : That
the Lord's Day is coming
like a Thief at Night.

³ When they may say,
"Peace and Safety," then
: sudden Destruction im-
pends over them, just as the
LABOR-PANGS on HER who
is pregnant, and they shall
by no means escape.

* VATICAN MANUSCRIPT.—15. JESUS.

17. in the Lord.

2. the—omit.

1. Eph. ii. 12. : 14. 1 Cor. xv. 13. : 14. 1 Cor. xv. 23. : 15. 1 Cor. xv. 51.
: 16. 1 Cor. xv. 52. : 17. 1 Cor. xv. 53. : 18. 1 Cor. xv. 54.
: 19. 1 Cor. xv. 55. : 20. 1 Cor. xv. 56. : 21. 1 Cor. xv. 57. : 22. 1 Cor. xv. 58.
: 23. 1 Cor. xv. 59. : 24. 1 Cor. xv. 60. : 25. 1 Cor. xv. 61.
: 26. 1 Cor. xv. 62. : 27. 1 Cor. xv. 63. : 28. 1 Cor. xv. 64.
: 29. 1 Cor. xv. 65. : 30. 1 Cor. xv. 66. : 31. 1 Cor. xv. 67.
: 32. 1 Cor. xv. 68. : 33. 1 Cor. xv. 69. : 34. 1 Cor. xv. 70.
: 35. 1 Cor. xv. 71. : 36. 1 Cor. xv. 72. : 37. 1 Cor. xv. 73.
: 38. 1 Cor. xv. 74. : 39. 1 Cor. xv. 75. : 40. 1 Cor. xv. 76.
: 41. 1 Cor. xv. 77. : 42. 1 Cor. xv. 78. : 43. 1 Cor. xv. 79.
: 44. 1 Cor. xv. 80. : 45. 1 Cor. xv. 81. : 46. 1 Cor. xv. 82.
: 47. 1 Cor. xv. 83. : 48. 1 Cor. xv. 84. : 49. 1 Cor. xv. 85.
: 50. 1 Cor. xv. 86. : 51. 1 Cor. xv. 87. : 52. 1 Cor. xv. 88.
: 53. 1 Cor. xv. 89. : 54. 1 Cor. xv. 90. : 55. 1 Cor. xv. 91.
: 56. 1 Cor. xv. 92. : 57. 1 Cor. xv. 93. : 58. 1 Cor. xv. 94.
: 59. 1 Cor. xv. 95. : 60. 1 Cor. xv. 96. : 61. 1 Cor. xv. 97.
: 62. 1 Cor. xv. 98. : 63. 1 Cor. xv. 99. : 64. 1 Cor. xv. 100.

σιν. ⁴ Ὑμεῖς δὲ, ἀδελφοί, οὐκ ἐστὲ ἐν σκοτεινῇ, ^{εἰς} εἰς. You but, brethren, not are in darkness, ^{ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλεπτῆς καταλαβῇ} that the day you as a thief should come upon;

⁵ πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ^{ἡμέρας} all for you sons of light are and sons of day;

οὐκ ἐσμεν νυκτός, οὐδὲ σκοτούς. ⁶ Ἄρα ^{of day;} not we are of night, nor of darkness. So

οὐ μὴ καθευδόμεν, ὥς * [καὶ] οἱ λοιποὶ, ἀλλὰ ^{then} not we may sleep, as [even] the others, but

γρηγοροῦμεν καὶ νηφόμεν. ⁷ οἱ γὰρ καθευδόντες, ^{we} should watch and we should not drink; those for sleeping

νυκτός, καθευδούσι· καὶ οἱ μεθύσκοιμοι, ^{of night} they sleep, and those getting drunk,

νυκτός μεθύουσιν. ⁸ Ὑμεῖς δὲ, ἡμέρας ὄντες, ^{of night} they get drunk. We but, of day being,

νηφόμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγα- ^{love,} and

πῆς, καὶ περικεφαλαιαν, ἐλπίδα σωτηρίας· ^{love,} and a helmet, a hope of salvation;

⁹ ὅτι οὐκ ἐθετο ἡμᾶς ὁ θεὸς εἰς ὀργήν, ἀλλ' ^{because} not did set us the God for wrath, but

εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν ^{for} attaining of salvation by means of the Lord of us

Ἰησοῦ * [Χριστοῦ,] ¹⁰ τοῦ ἀποθανόντος ὑπὲρ ^{Jesus} [Anointed,] of that having died on behalf

ἡμῶν ἵνα, εἴτε γρηγοροῦμεν εἴτε καθευδόμεν, ^{of us,} so that, whether we may be awake or we may be asleep,

ἅμα συν αὐτῷ ζήσωμεν. ¹¹ Διὸ παρακαλεῖτε ^{together} with him we may live. Wherefore comfort you

ἀλλήλους, καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς ^{each} other, and build you up one the other, as

καὶ ποιεῖτε. ¹² Ἐντρέψωμεν δὲ ὑμᾶς, ἀδελφοί, ^{even} you do. We entreat but you, brethren,

εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊστάμε- ^{to know} those toiling among you, and presiding

νους ὑμῶν ἐν κυρίῳ, καὶ νουθετοῦντας ὑμᾶς, ^{over} you in Lord, and admonishing you,

¹³ καὶ ἡγέσθαι αὐτοὺς ὑπερεκπερισσὸν ἐν ἀγα- ^{and} to esteem them superabundantly in love,

πῇ, διὰ τὸ ἔργον αὐτῶν· εἰρηνεύετε ἐν ἑαυ- ^{on} account of the work of them: be you at peace among your-

τοῖς. ¹⁴ Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νου- ^{selves.} We exhort but you, brethren, ad-

θετεῖτε τοὺς ἀτακτοὺς, παραμυθεῖσθε τοὺς ὀλι- ^{monish} you the disorderly ones, encourage you the des-

γούψυχους, ἀντεχέσθε τῶν ἀσθενῶν, μακροθυ- ^{ponding} ones, hold you on to the feeble ones, be you long-

μείτε πρὸς πάντας. ¹⁵ Ὁρατε, μὴ τις κακὸν ^{suffering} towards all. See you, no one evil

4 † But you, Brethren, are not in Darkness, that the DAY should come upon You like a Thief;

5 for you are all † Sons of Light, and Sons of Day. We are not of Night, nor of Darkness.

6 † So then, we should not sleep, as the OTHERS; but we should † be vigilant and temperate.

7 For † THOSE who SLEEP, sleep by Night; and † the DRUNKARDS Drink by Night.

8 But for, being of the Day, should be vigilant, † having put on a Breast-plate of Faith and Love, and for a Helmet, the Hope of Salvation;

9 Because † God did not set us apart for Wrath, but † for attaining Salva-tion, through THAT LORD of ours, Jesus,

10 † who DIED on our behalf, so that whether we may be watching or sleep-ing, we may live together with Him.

11 † Therefore, console each other, and edify one the OTHER, as also you do.

12 But we entreat you, Brethren, † to acknowledge THOSE who TOIL among you, both presiding over you in the Lord, and ad-monishing you;

13 and to esteem them very highly in Love, on account of their WORK. Cultivate peace among yourselves.

14 And we exhort you, Brethren, † admonish the DISORDERLY, † encourage the TIMID, † assist the FEEBLER, be † forbearing towards all.

15 † See that no one

* VATICAN MANUSCRIPT.—6. even—omit.

9. Anointed—omit.

† 4. Rom. xlii. 12, 13; 1 John ii. 8. † 5. Eph. v. 8. † 6. Matt. xxv. 5. † 7. Matt. xxiv. 42; xxv. 13; Rom. xlii. 11—13; 1 Pet. v. 8. † 8. Luke xxi. 34, 36; Rom. xlii. 13; 1 Cor. xv. 58; Eph. v. 14. † 9. Acts ii. 15. † 10. Eph. vi. 14, 16, 17. † 11. Rom. ix. 22; 1 Thess. i. 10; 1 Pet. ii. 8; Jude 4. † 12. 1 Cor. xvi. 18; 1 Th. i. ii. 20; 1 Tim. v. 17; Heb. xlii. 7, 17. † 13. 1 Thess. iii. 11, 12. † 14. 1 Cor. xvi. 18; 1 Th. i. ii. 20; 1 Tim. v. 17; Heb. xlii. 7, 17. † 15. Gal. vi. 1, 2. † 16. Gal. v. 22; Eph. iv. 2; Col. iii. 12. † 17. Lev. xix. 18; Prov. xx. 22; xiv. 29; Matt. v. 39, 44; Rom. xii. 17; 1 Cor. vi. 7; 1 Pet. iii. 9.

ἂντι κακοῦ τινὶ ἀποδῶ· ἀλλὰ πάντοτε το
in place of evil to anyone should render; but always the
ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πάν-
pursue you both towards each other and towards all.
τας. 16 Πάντοτε χαίρετε. 17 Ἀδιαλείπτως ποιεῖ-
Always rejoice you. Unceasingly pray
εὐχεσθε· 18 ἐν παντί ευχαριστεῖτε· τοῦτο γάρ
you; in everything give you thanks; this for
θελημα θεοῦ ἐν Χριστοῦ Ἰησοῦ εἰς ὑμᾶς. 19 Το
will of God is Anointed Jesus concerning you. The
πνεῦμα μὴ σβεννύτε· 20 προφητείας μὴ ἐξουθε-
spirit not quench you; prophecies not disregard
νεῖτε· 21 πάντα δὲ δοκιμάζετε· τὸ καλὸν κατε-
you; all things but try you; the good thing hold
χετε· 22 ἀπο πάντος εἰδους πονηροῦ ἀνεχεσθε.
you fast; from every form of evil do you abstain.
23 Ἄντος δὲ ὁ θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς
Himself but the God of the peace may sanctify you
ὁλοτελεῖς· καὶ ὁλοκληρὸν ὑμῶν τὸ πνεῦμα καὶ
entirely; and whole of you the spirit and
ἡ ψυχὴ καὶ τὸ σῶμα ἀμεμπτὰς ἐν τῇ παρουσίᾳ
the life and the body blameless in the presence
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖν.
of the Lord of us Jesus Anointed may be preserved.
24 Πιστὸς ὁ καλῶν ὑμᾶς, ὅς καὶ ποιήσει. 25 Ἀδελ-
Faithful the one calling you, who also will perform. Breth-
φοι, προσευχεσθε περὶ ἡμῶν. 26 Ἀσπασαθε
you, pray you for us. Salute you
τοὺς ἀδελφούς πάντας ἐν φιληματι ἁγίῳ.
the brethren all with a kiss Holy.
27 Ὅρκιζω ὑμᾶς τὸν κύριον, ἀναγνωσθῆναι τὴν
I adjure you the Lord, to be read the
ἐπιστολὴν πᾶσι τοῖς * [ἁγίοις] ἀδελφοῖς. 28 Ἡ
letter to all the [holy] brethren. The
χαρὶς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ'
favor of the Lord of us Jesus Anointed with
ὑμῶν.
you.

render Evil for Evil to
Any one; but always pur-
sue the good, both towards
each other and towards all.
16 † Rejoice always.
17 † Pray unceasingly.
18 † In everything give
thanks; for this is God's
Will, by Christ Jesus, con-
cerning you.
19 † Quench not the
SPIRIT.
20 † Do not disregard
Prophecies;
21 but † examine all
things. † Hold fast the
GOOD.
22 Abstain from Every
form of Evil.
23 And may the God of
PEACE Himself sanctify
you entirely; and may
Your Whole person—the
SPIRIT, and the soul, and
the BODY,—be preserved
blameless in the presence
of our Lord Jesus Christ.
24 † Faithful is HE who
CALLS you, who also will
perform.
25 Brethren, † pray
also for us.
26 † Salute all the
BRETHREN with a holy
KISS.
27 I adjure you by the
LORD, † to read the LET-
TER to ALL the BRETHREN.
28 † The FAVOR of our
LORD Jesus Christ be with
you. * †

* VATICAN MANUSCRIPT.—25. also. 27. holy—omit.
TO THE THESSALONICANS. WRITTEN FROM ATHENS.

28. Subscription—FIRST

† 28. From facts and circumstances related in the history of the Acts, it appears that this First Epistle was written, not from Athens, as the interpolated postscript at the end of the Epistle bears, but from Corinth; and that not long after the publication of Claudius's edict against the Jews, which happened in the 12th year of his reign, answering to A. D. 61.—*Midnight.*

2 16. 2 Cor. vi. 10; Phil. iv. 4. † 17. Luke xviii. 1; xxi. 36; Rom. xii. 12; Eph. vi. 18; Col. iv. 2; 1 Pet. iv. 7. † 18. Eph. v. 20; Col. iii. 17. † 19. Eph. iv. 2a. † 20. 1 Cor. xiv. 1, 39. † 21. 1 Cor. ii. 11, 15; 1 John iv. 1. † 21. Phil. iv. 8. † 22. 1 Cor. i. 8. † 24. 1 Cor. i. 9; x. 13; 2 Thess. iii. 1. † 25. Col. iv. 8; 2 Thess. iii. 1. † 26. Rom. xvi. 8. † 27. Col. iv. 10; 2 Thess. iii. 4. † 28. Rom. xvi. 10, 14; 2 Thess. iii. 13.

[ΠΑΥΛΟΥ] ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ [ΕΠΙΣΤΟΛΗ] ΔΕΥΤΕΡΑ.
[OF PAUL] TO THESSALONICANS [AN EPISTLE] SECOND.
= SECOND TO THE THESSALONICANS.

ΚΕΦ. α'. 1.

CHAPTER I.

¹ Παυλος και Σιλουανος και Τιμοθεος, τη εκ-
Paul and Silvanus and Timothy, to the con-
gregation of Thessalonians in God a father of us and
κυριω Ιησου Χριστω· ² χαρις υμιν και ειρηνη
Lord Jesus Anointed; favor to you and peace
απο θεου πατρος * [υμων,] και κυριου. Ιησου
from God a father [of us,] and Lord Jesus
Χριστου. ³ Ευχαριστειν οφειλομεν τω θεω
Anointed. To give thanks we are bound to the God
παντοτε περι υμων, αδελφοι, καθως αξιον
always concerning you, brethren, as proper
εστιν, οτι υπεραιξανει η πιστις υμων, και πλεον-
it is, because is growing fast the faith of you, and abounds
αζει η αγαπη ενος εκαστου παντων υμων εις
the love of one of each of all of you for
αλληλους· ⁴ οστε ημας αυτους εν υμιν καυχασ-
each other; so that us ourselves in you to boast
θαι εν ταις εκκλησιαις του θεου, υπερ της
among the congregations of the God, on account of the
υπομονης υμων και πιστεως, εν πασι τοις διωγ-
patience of you and of faith, in all the perse-
μοις υμων και ταις θλιψεσιν, αις ανεχεσθε·
cutions of you and the afflictions, which you endure;
⁵ ενδειγμα της δικαιας κρισεως του θεου, εις το
a token of the righteous judgment of the God, for that
καταζηθηναι υμας της βασιλειας του θεου,
to be deemed worthy you of the kingdom of the God,
υπερ ης και πατχετε. ⁶ Ειπερ δικαιον παρα
on behalf of which also you suffer. If indeed a just thing with
θεω, ανταποδουναι τοις θλιβουσιν υμας θλιψιν,
God, to give in return to those afflicting you affliction,
⁷ και υμιν τοις θλιβομενοις ανεσιν μεθ' ημων, εν
and to you to those being afflicted a relaxation with us, at
τη αποκαλυψει του κυριου Ιησου απ' ουρανου,
the revelation of the Lord Jesus from heaven,
μετ' αγγελων δυναμεως αυτου, ⁸ εν πυρι φλο-
with messengers of power of himself, in a fire of
γος, διδοντος εκδικησιν τοις μη ειδοσι θεον,
flame, executing retributive justice to those not knowing God,
και τοις μη υπακουουσιν τω ευαγγελιω του
and to those not being obedient to the glad tidings of the
κυριου ημων Ιησου * [Χριστου.] ⁹ οτιτινες δικην
Lord of us Jesus [Anointed,] who a just penalty

1 Paul, and † Sylvanus, and Timothy, to the CON- GREGATION of Thessaloni- cans † in God our Father and the Lord Jesus Christ;
2 † Favor to you and Peace, from God the Fa- ther and the Lord Jesus Christ.

3 † We are bound to give thanks to God always concerning you, Brethren, as it is proper, Because your FAITH is growing ex- ceedingly, and the LOVE of each One of you All is abounding towards each other;

4 so that † we ourselves boast in You among the CONGREGATIONS of GOD, † on account of your FA- TIENCE and Faith, † in All your PERSECUTIONS and the AFFLICTIONS which you endure;

5 † a Token of the RIGHTEOUS Judgment of GOD, for you to be RE- V- ENDED WORTHY of the KING- DOM of GOD, on account of which also you suffer.

6 † If indeed it is just with God to repay Afflic- tion to THOSE who AF- FLICT you,

7 so also to YOU the AF- FLICTED, † a Rest together with us, at † the REVELA- TION of the LORD Jesus from Heaven with the Angels of his Power,

8 † in a Flame of Fire, dispensing Retributive jus- tice † to THOSE not AC- KNOWLEDGING God, and † to THOSE not BEING OBEDIENT to the GLAD TIDINGS of our LORD Je- sus;

9 † who shall pay a just

* VATICAN MANUSCRIPT.—Title—SECOND TO THE THESSALONICANS.
2. Anointed—omit.

2. of us—omit.

1. 1. 2 Cor. i. 19. 1. 1. Thess. i. 1. 1. 2. 1 Cor. i. 3. 1. 2. 1 Thess. i. 2, 3;
111. 4, 9; 2 Thess. ii. 18. 1. 4. 2 Cor. vii. 14; 1x. 2; 1 Thess. ii. 10, 20. 1. 4. 1 Thess.
i. 2. 1. 4. 1 Thess. ii. 14. 1. 5. Phil. i. 28. 1. 6. Rev. vi. 10. 1. 7. Rev.
xvi. 13. 1. 7. 1 Thess. iv. 16; Jude 14. 1. 8. Heb. x. 27; xii. 20. 1. 8. 1 Thess.
iv. 5. 1. 8. Rom. ii. 8. 1. 9. Phil. iii. 19; 2 Pet. iii. 7.

τισουσιν, ὀλεθρον αἰωνιον, ἀπο προσώπου του
shall pay, destruction age-lasting, from face of the
κυριου και ἀπο της δόξης της ισχύος αὐτου,
Lord and from the glory of the strength of him,
10 ὅταν ἔλθῃ· ἐνδοξασθῆναι ἐν τοῖς ἁγίοις
when he may come to be glorified in the holy ones
αὐτου και θαυμασθῆναι ἐν πασὶ τοῖς πιστευσα-
of himself and to be admired in all those having believed,
σιν, (ὅτι ἐπιστευθῇ το μαρτυριον ἡμῶν ἐφ'
(because was believed the testimony of us to
ύμας,) ἐν τῇ ἡμέρᾳ ἐκείνῃ. 11 Εἰς δὲ και προσ-
you,) in the day that. For which also we
ευχομεθα παντοτε περι ύμων, ἵνα ύμας αξιω-
pray always concerning you, that you may be
σῃ της κλησεως ὁ θεος ἡμῶν, και
counted worthy of the calling the God of us, and
πληρωσῇ πᾶσαν εὐδοκίαν ἀγαθωσύνης και
may fill up every good intention of goodness and
ἐργον πιστεως ἐν δυναμει. 12 ὅπως ὑνδοξασθῇ το
work of faith in power, so that may be glorified the
ὄνομα του κυριου ἡμῶν Ἰησου * [Χριστου] ἐν
name of the Lord of us Jesus [Anointed] in
ύμιν, και ὑμεῖς ἐν αὐτῷ, κατα την χάριν του
you, and you in him, according to the favor of the
θεου ἡμῶν και κυριου Ἰησου Χριστου.
God of us and Lord Jesus Anointed.

ΚΕΦ. Β'. 2.

1 Ἐρωτῶμεν δε ύμας, ἀδελφοί, ὑπὲρ της
We entreat and you, brethren, concerning the
παρουσίας του κυριου * [ἡμῶν] Ἰησου Χριστου,
presence of the Lord [of us] Jesus Anointed,
και ἡμῶν ἐπισυναγωγῆς ἐκ' αὐτον, 2 εἰς το μη
and of us assembling to him, in order that not
ταχῶς σαλευθῆναι ύμας ἀπο του νοος, μητε
quickly to be shaken you from the mind, nor
ὀρρεῖσθαι μητε δια πνευματος, μητε δια λόγου,
to be alarmed neither by a spirit, nor by a word,
μητε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι
nor by a letter as by means of us, as that
ἐνεστήκεν ἡ ἡμέρα του κυριου. 3 Μη τις ύμας
has come close the day of the Lord. No one you
ἐξαπατησῇ κατα μηδενα τρόπον· ὅτι, ἐὰν μη
should delude by any turn, because, if not
ἔλθῃ ἡ ἀποστασία πρῶτον, και ἀποκαλυφθῇ
may come the falling away first, and may be revealed
ὁ ἀνθρώπος της ἀμαρτίας, ὁ υἱος της ἀπωλείας,
the man of the sin, the son of the destruction,
4 ὁ ἀντικείμενος και ὑπεραίρομενος ἐπὶ πάντα
he opposing and lifting up himself above all
λεγομενον θεον η σεβασμα, ὥστε αὐτον εἰς τον
being called a god or an august object, so that him into the
ναον του θεου καθῆναι, ἀποδεικνυντα ἑαυτον,
temple of the God to be seated, openly showing himself,
ὅτι ἐστι θεος. 5 Οὐ μνημονευετε, ὅτι ἐτι
that he is a god. Not remember you, that still

penalty,—eternal Destruction from the Face of the Lord, and from the GLORY of his STRENGTH;

10 † when he shall come to be glorified in his SAINTS, and † to be admired in ALL THOSE who BELIEVE, in that DAY; Because our TESTIMONY to you was believed.

11 For which also we pray always concerning you, that our GOD may esteem You worthy of the CALLING, and may complete Every Desire of Goodness, and † Work of Faith with Power;

12 † so that the NAME of our LORD Jesus may be glorified in you, and you in him, according to the FAVOR of our GOD, and Lord Jesus Christ.

CHAPTER II.

1 But we entreat you, Brethren, concerning † the COMING of the LORD Jesus Christ, and Our † Assembling to him,

2 that you be not quickly AGITATED in MIND, nor alarmed, neither by a Spirit, nor by a Discourse nor by a Letter as from us, as though the DAY of the LORD was present.

3 † Let no one delude You by any means, because † the APOSTASY must come first, and there must be revealed † THAT MAN of SIN, THAT SON of DESTRUCTION,

4 the OPPONENT, who indeed † lifts himself above everything called Divinity or Majesty; so as to seat himself in the TEMPLE of GOD, exhibiting himself That he is a God.

5 Do you not remember-

* VATICAN MANUSCRIPT.—12. Anointed—omit.

2. of us—omit.

† 10. Ps. lxxxix. 7.

† 10. Ps. lxxviii. 35.

† 11. 1 Thess. i. 3.

† 12. 1 Pet.

i. 7; iv. 14.

† 1. 1 Thess. iv. 16.

† 1. Matt. xxiv. 31;

Mark xli. 37;

† 1 Thess. iv. 17.

† 2. Matt. xxiv. 4; Eph. v. 6; 1 John iv. 1.

† 3. 1 Tim. iv. 1.

† 3. Dan. vii. 33;

1 John ii. 18; Rev. xiii. 11

† 4. Dan. vii. 25; xi. 36; Rev. xiii. 4.

ἄν πρὸς ὑμᾶς, ταῦτα εἶπον ὑμῖν; ⁶ καὶ νῦν
being with you, these things I said to you? and now
το κατεχόν οἰδατε, εἰς το ἀποκαλυφθῆναι
the restraining thing you know, in order that to be revealed
αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. ⁷ Το γὰρ μυστήριον
him in the of himself season. The for secret thing

ἤδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατεχὼν
already works of the lawlessness, only the one restraining
ἀρτὶ ἔως ἐκ μέσου γενήται. ⁸ καὶ τότε ἀποκα-
now till out of midst it may be; and then will be re-
λυφθῇσεται ὁ ἀνομος· ὃν ὁ κύριος * [Ἰησοῦς]
reale the lawless one; whom the Lord [Jesus]

ἐσθλῶσει τῷ πνεύματι τοῦ στόματος αὐτοῦ,
will consume with the breath of the mouth of himself,
καὶ καταργήσει τὴν ἐπιφάνειαν τῆς παρουσίας
and will make powerless by the appearing of the presence

αὐτοῦ. ⁹ ὅ ἐστιν ἡ παρουσία, κατ' ἐνεργεῖαν
of himself, of whom is the presence, according to an energy
τοῦ σατανα, ἐν πάσῃ δυνάμει. καὶ σημείοις καὶ
of the adversary, with all power and signs and

τεράσι ψεύδους, ¹⁰ καὶ ἐν πάσῃ ἀπατῇ * [τῆς]
wonders of falsehood, and with every deception [of the]
ἀδικίας, * [ἐν] τοῖς ἀπολλυμένοις· ἀπὸ ὧν τὴν
iniquity, [is] those perishing; because as the

ἀγάπην τῆς ἀληθείας οὐκ εἰδὲξαντο εἰς το
love of the truth not they received in order that
σωθῆναι αὐτοὺς. ¹¹ Καὶ διὰ τοῦτο πέμψει
to be saved them. And because of this will send

αὐτοῖς ὁ θεὸς ἐνεργεῖαν πλάνης, εἰς το πιστεῦ-
to them the God a strong working of deceit, in order that to believe

σαι αὐτοὺς τῷ ψεύδει. ¹² ἵνα κριθῶσι πάντες οἱ
them the falsehood; so that may be judged all those of

μὴ πιστευσάντες τὴν ἀληθείαν, ἀλλ' εὐδοκῆσαν-
not having believed the truth, but having delighted

τες * [ἐν] τῇ ἀδικίᾳ. ¹³ Ἡμεῖς δὲ οφειλομέν
[in] the iniquity. We but are bound

εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ ὑμῶν,
to give thanks to the God always concerning you,

ἀδελφοὶ ἠγαπημένοι ὑπὸ κυρίου, ὅτι εἰλάτο
brethren being beloved by Lord, because chose

ὑμᾶς ὁ θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἁγί-
you the God from a beginning for salvation in sancti-

σμοῦ πνεύματος καὶ πίστει ἀληθείας. ¹⁴ εἰς ὃ
blessing of spirit and belief of truth; into which

ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς
he called you by means of the glad tidings of us, for

περὶ τοῦ δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ
obtaining glory of the Lord of us Jesus

Χριστοῦ.

Announced.

¹⁵ Ἀρα οὖν, ἀδελφοὶ, στήκετε, καὶ κρατεῖτε

So then, brethren, stand you, and hold you fast

That while I was with you, I said these things to you?

⁶ and now you know WHAT RESTRAINS, in order to his BEING REVEALED in his own Season.

⁷ For † the SECRET of LAWLESSNESS is already working, till only the ONE RESTRAINING for the present shall be out of the way;

⁸ and then will be revealed the LAWLESS ONE; († whom the LORD Jesus will consume with † the BREATH of his MOUTH, and annihilate by the APPEARING of his PRESENCE;)

⁹ Whose COMING is according to the ENERGY of the ADVERSARY, with ALL Power, and † Signs, and Wonders of Falsehood,

¹⁰ and with EVERY Deception of Iniquity to † THOSE who are PERISHING, because they admitted not the LOVE of the TRUTH in order that they might be saved.

¹¹ † And on this account GOD * will send to them an Energy of Delusion, † to their BELIEVING the FALSEHOOD;

¹² in order that ALL THOSE may be judged who BELIEVED not the TRUTH, † but approved the INIQUITY.

¹³ But † we are bound to give thanks to GOD always for you, Brethren beloved by the Lord, Because † GOD * chose you a First-fruit for Salvation, † in Sanctification of Spirit and Belief of Truth;

¹⁴ to which he called you by our GLAD TIDINGS, for the obtaining of † the Glory of our LORD Jesus Christ.

¹⁵ So then, Brethren, † stand firm, and retain

* VATICAN MANUSCRIPT.—8. Jesus—omit.

11. sends them.

12. in—omit.

10. of the—omit.

13. chose you a First-fruit.

10. in—omit.

† 7. 1 John ii. 18; iv. 3. † 8. Dan. vii. 10, 11. † 8. Isa. xl. 4; Rev. ii. 16.
† 9. Matt. xxiv. 24; Rev. xiii. 13; xix. 20. † 10. 2 Cor. ii. 15; iv. 3. † 11. Rom.
i. 24. † 11. Matt. xxiv. 8; 1 Tim. iv. 1. † 12. Rom. i. 33. † 13. 2 Thess.
i. 3. † 13. 1 Thess. i. 4. † 13. 1 Pet. i. 2. — † 14. John xvii. 22; 1 Thess. ii.
12; 1 Pet. v. 10. † 15. 1 Cor. xvi. 13; Phil. iv. 1.

τας παραδοσεις, ἃς ἐδίδαχθητε, εἴτε δια
the traditions, which you were taught, whether through
λογῶν εἴτε δι' ἐπιστολῆς ἡμῶν. ¹⁶ Αυτοὺς θε
a word or by a letter of us. himself be
ὁ κυριος ἡμῶν Ἰησοῦς Χριστός, καὶ ὁ θεὸς
the Lord of us Jesus Anointed, and the God
*[καὶ] πατὴρ ἡμῶν ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς
[and] father of us he having loved us and having given
παράκλησιν αἰώνιαν καὶ ἐλπίδα ἀγαθὴν ἐν χάρ
a consolation age-lasting and a hope good by fa-
ριτι, ¹⁷ παρακαλεῖσθαι ὑμῶν τὰς καρδίας, καὶ στή-
-ur, may comfort of you the hearts, and may
ριζαί * [ὑμᾶς] ἐν παντί λόγῳ καὶ ἔργῳ ἀγαθῷ.
establish [you] in every word and work good.

ΚΕΦ. γ', 3.

¹Τὸ λοιπὸν, προσευχεσθε, ἀδελφοί, ²περί
 The remainder, pray you, brethren, for
 ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρεχῇ καὶ δοξα-
 of us, that the word of the Lord may run and may be
 ζηται, καθὼς καὶ πρὸς ὑμᾶς, ³καὶ ἵνα βυσθω-
 glorified, as even among you, and that we may be de-
 μεν ἀπο τῶν ἀτοπῶν καὶ πονηρῶν ἀνθρώπων· ⁴οὐ
 lived from the out of place and evil men; not
 γὰρ πάντων ἡ πίστις. ⁵Πίστος δὲ ἐστὶν ὁ
 for of all the faith. Faithful but is the
 κύριος, ὃς στηριξεῖ ὑμᾶς καὶ φυλάξει ἀπο τοῦ
 Lord, who will establish you and will guard from the
 πονηροῦ. ⁶Πεποιθαμένον δὲ ἐν κυρίῳ ἐφ' ὑμᾶς,
 evil one. We have confidence but in Lord concerning you,
 ὅτι ἃ παραγγέλλομεν * [ὑμῖν,] καὶ ποι-
 because the things we announce [to you,] both you
 εἴτε καὶ ποιήσετε. ⁷Ὁ δὲ κύριος κατευθύνει
 do and will do. The but Lord may direct
 ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ, καὶ εἰς
 of you the hearts into the love of the God, and into
 τὴν ὑπομονὴν τοῦ Χριστοῦ. ⁸Παραγγέλλομεν δὲ
 the patience of the Anointed. We give orders but
 ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου * [ἡμῶν]
 to you, brethren, in name of the Lord [of us]
 Ἰησοῦ Χριστοῦ, στελλεσθαι ὑμᾶς ἀπο πάντος
 of Jesus Anointed, to withdraw you from every
 ἀδελφου ἀτακτῶς περιπατούντος, καὶ μὴ κατὰ
 brother disorderly walking, and not according to
 τὴν παραδοσιν, ἣν παρελάβοσαν παρ' ἡμῶν.
 the tradition, which they received from us.
⁹Ἐαυτοὶ γὰρ οἴδατε, πῶς δεῖ μιμεῖσθαι ἡμᾶς·
 Yourselves for know, how it behoves to imitate us;
 ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν, ¹⁰οὐδὲ δωρεὰν
 because not we were disorderly among you, neither gratuitously
 ἀρτον ἐφαγομεν παρὰ τινος, ἀλλ' ἐν κοπῇ καὶ
 bread did we eat from any one, but in toil and

†the INSTRUCTIONS you were taught, whether by our Word or Letter.

16 But may our LORD,
• Christ Jesus himself, and
THAT GOD OUR FATHER,
‡ who LOVED us, and gave
us, by Favor, æonian Con-
solation, and ‡ a good
Hope.

17 console Your HEARTS,
and establish you in
Every good * Work and
Word.

CHAPTER III.

1 FINALLY, Brethren,
pray for us, that the
WORD of the LORD may
run and be glorified, even
as among you;

2 and ; that we may be delivered from PERVERSE and Vicious Men; for not all have the FAITH.

3 But : Faithful is the
LORD, who will establish
and : guard you from the
EVIL one.

4 And if we have confidence in the Lord concerning you, Because the things we command, *you both are doing, and will do.

5 And may the LORD direct Your HEARTS into the LOVE of GOD, and into the PATIENCE of the ANOINTED one.

6 Now we charge you, Brethren, in the Name of the LORD Jesus Christ, to withdraw from Every Brother who walks out of order, and not according to the INSTRUCTION which * you received from us.

7 For you yourselves know how you ought to imitate us; Because we were not disorderly among you.

8 nor did we eat Bread
for nothing from any one,
but in Toil and Weariness.

* VATICAN MANUSCRIPT.—10. Christ Jesus.
17. Work and Word. & to you—omit.
do. & of us—omit. & you received

10. and—omit.

17. $\text{FOU} = \text{AMU}$

4. you both did, and are doing, and will

† 15. 1 Cor. x1, 9; 2 Thess. 111, 0.

1. 0. 1 10

7. 10: Nov 15

• 18 •

† 17. 1 Cor. i. 8; 1 Thess. iii. 13; 1 Pet. v. 10.

1. Eph. vi. 12; Col.

16. 1 Pet. 1. 3
1 Thess. 5. 5

3. Rom. xv. 31.

1 & 1 Cor. i. 9; 1 Th

13. John xvii. 15.

15. 14

D. 10; xl. 1: 1 T. esp. 1

: 6. Rom. xv

5: 1 John 10.

7.100

(1, 10, 20, 1, 1) and (10, 1, 1, 1, 1).

[illegible]

μαχθῶν, νυκτα και ἡμεραν εργαζομενοι, προς το
working, night and day working, in order that
 μη επιβαρηνσαι τινα ὑμων. ⁹ Ουχ ὅτι ουκ
not to burden any of you. Not because we
 εχομεν εξουσιαν, ἀλλ' ἵνα ἑαυτους τυπων δω-
we have authority, but that ourselves a pattern we might
 μεν ὑμιν εἰς το μιμεσθαι ἡμας. ¹⁰ Καὶ γαρ,
give to you for the to imitate us. Indeed for,
 ὅτε ημεν προς ὑμας, τουτο παραγγελλομεν
when we were with you, this we announced
 ὑμιν, ὅτι εἰ τις ου θελει εργαζεσθαι, μηδε
to you, that if any one not wishes to work, neither
 εσθιετω. ¹¹ Ακουσεν γαρ τινας περιπατουντας
let him eat. We hear for some are walking
 εν ὑμιν ατακτως, μηδεν εργαζομενους, ἀλλα
among you out of order, nothing working, but
 περιεργαζομενους. ¹² Τοις δε τοιουτοις παρα-
being above work. To the now such like we com-
 γελλομεν και παρακαλουμεν δια του κυριου
mand and we exhort through the Lord
 * [ἡμων] Ἰησου Χριστου, ἵνα μετα ἡσυχιας
[of us] Jesus Anointed, that with quietness
 εργαζομενοι, τον ἑαυτων αρτον εσθιωσιν.
working, the of themselves bread they may eat.
¹³ Ὑμεῖς δε, ἀδελφοι, μη εκκακησητε καλοποι-
You but, brethren, not should be remiss doing
 ουντες. ¹⁴ Εἰ δε τις ουχ ὑπακουει τῷ λογῷ
well. If but any one not hearkens to the word
 ἡμων δια της επιστολης, τουτον σημειουσ-
of us by means of the letter, him point you
 θε· * [και] μη συναμιγνυσθε αὐτω, ἵνα εντρα-
out; [and] not mix you together with him, so that he may
 πῃ· ¹⁵ και μη ὡς εχθρον ἡγεισθε, ἀλλα νου-
be put to shame; and not as an enemy regard you, but ad-
 θετεῖτε ὡς ἀδελφον. ¹⁶ Αυτος δε ὁ κυριος της
monish you as a brother. Himself but the Lord of the
 ειρηνης δωη ὑμιν την ειρηνην διαπαντος εν
peace may give to you the peace always in
 παντι τροπῇ· ὁ κυριος μετα παντων ὑμων. ¹⁷ Ὁ
every way; the Lord with all of you. The
 ασπασμος τῇ ἐμῇ χειρὶ Παυλου, ὁ ἐστι σημειον
salutation by the my hand of Paul, which is a sign
 εν παντ επιστολῇ· οὕτω γραφω· ¹⁸ ἡ χαρις του
is every letter; thus I write; the favor of the
 κυριου ἡμων Ἰησου Χριστου μετα παντων ὑμων.
Lord of us Jesus Anointed with all of you.
 * [Αμην.]
[So be it.]

† working Night and Day, so as not to BURDEN any of you;

9 † Not Because we have no Authority, but that we might give Ourselves a Pattern for you to IMITATE us.

10 For also, when we were with you, This we commanded you, † That if any one is not willing to work, neither let him eat.

11 For we hear of some among you, † walking out of order, not working, but being above work.

12 Now such we charge and exhort * by the Lord Jesus Christ, † that, working with Quietness, they may eat THEIR OWN Bread.

13 But you, Brethren, † should not be remiss in doing well.

14 But if any one obey not our word by this LETTER, point him out, and † do not associate with him, so that he may be put to shame;

15 † and regard him not as an Enemy, † but admonish him as a Brother.

16 † Now may the LORD of PEACE himself give you PEACE always in every way. The LORD be with you all.

17 † The SALUTATION of Paul, with MY OWN Hand, which is a Sign in Every Epistle; thus I write.

18 † The FAVOR of our LORD Jesus Christ be with you all. *

* VATICAN MANUSCRIPT.—12. of us—omit. 12. In the Lord Jesus Christ. 14. and—omit. 18. So be it—omit. Subscription.—SECOND TO THE THESSALONICANS. WRITTEN FROM ATHENS.

† 8. Acts xviii. 3; xx. 34; 2 Cor. xi. 0. † 9. 1 Cor. ix. 6; 1 Thess. ii. 0. † 10. Gen. iii. 19; 1 Thess. iv. 11. † 11. 1 Tim. v. 13; 1 Pet. iv. 15. † 12. Eph. iv. 18. † 13. Gal. vi. 0. † 14. Matt. xviii. 17; 1 Cor. v. 0, 11. † 15. Lev. xiv. 17; 1 Thess. v. 14. † 16. Titus iii. 10. † 17. 1 Cor. xvi. 23; xvi. 20; 1 Cor. xiv. 33; 2 Cor. xiii. 11; 1 Thess. v. 23. † 18. Rom. xvi. 24.

* THE FIRST TO TIMOTHY.

ΚΕΦ. α'. 1.

¹ Παῦλος, ἀποστόλος Ἰησοῦ Χριστοῦ, κατ' Paul, an apostle of Jesus Anointed, according to ἐπιταγὴν θεοῦ, σωτήρος ἡμῶν, καὶ Χριστοῦ an appointment of God, a savior of us, and Anointed Ἰησοῦ, τῆς ἐλπίδος ἡμῶν, ² Τιμοθεῖ γνησίῳ Jesus, of the hope of us, to Timothy a genuine τέκνῳ ἐν πίστει· χάρις, ἐλεος, εἰρήνη ἀπὸ θεοῦ child is faith; favor, mercy, peace from God πατρός * [ἡμῶν,] καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου a father [of us,] and Anointed Jesus the Lord ἡμῶν. of us.

³ Καθὼς παρεκάλεσα σε προσμεῖναι ἐν Ἐφέσῳ, As I entreated thee to remain in Ephesus, πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς departing for Macedonia, that thou mayest charge τισὶ μὴ ἑτεροδιδασκαλεῖν, ⁴ μὴδὲ προσεχέιν some not other to teach, nor to hold to μύθοις καὶ γενεαλογίαις ἀπεραντοῖς, αἰτίνες fables and genealogies endless, which ὁρτῇσεως παρέχουσι μάλλον ἢ οἰκονομίαν θεοῦ disputes occasion rather than an administration of God τῇ ἐν πίστει· ⁵ (το δὲ τέλος τῆς παραγγελίας that by faith; (the now end of the commandment ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδή- is love out of a pure heart and conscience σews ἀγαθῆς καὶ πίστεως ἀνυπόκριτον· ⁶ ὧν good and faith unfeigned; which τινες ἀστοχῆσαντες, ἐξέτραπῃσαν εἰς ματαιο- some having missed, turned aside to foolish λογίαν, ⁷ θέλοντες εἶναι νομοδιδασκαλοὶ, μὴ talking, wishing to be law-teachers, not νοῦντες μὲτ' αὐτοῦ λέγουσι, μὲτ' ἐπερ understanding neither the things they say, nor concerning τινῶν διαβεβαίονται. ⁸ Οἶδαμεν δὲ, ὅτι certain things they positively affirm. We know but, that καλὸς ὁ νόμος, εἰς τὴν αὐτὴν νομίμως χρῆται, good the law, if one it lawfully may use,

⁹ εἰδὼς τούτο, ὅτι δικαίῳ νόμῳ οὐ κεῖται, knowing this, that for a just one a law is laid down, ἀνομίαις δὲ καὶ ἀνυποτάκτοις, ἀσεβεσι for lawless ones but and for unruly ones, for ungodly ones καὶ ἁμαρτωλοῖς, ἀνομίαις καὶ βεβηλοῖς, and sinners, for impious ones and for profane ones, πατέραλυσιν καὶ μητέραλυσιν, ἀνδροφονοῖς, for smiters of fathers and for smiters of mothers, for man-killers, ¹⁰ πόρνοις, ἀρσενικοῖταις, ἀνδραποδισταῖς, for fornicators, for sodomites, for man-stealers, ψευδοῖς, ἐπιορκοῖς, καὶ εἰ τι ἕτερον τῆ ὕγια- for liars, for oath-breakers, and if anything other to the being

CHAPTER I.

¹ Paul, an Apostle of Jesus Christ, according to an Appointment of God our Savior, and of Christ Jesus our HOPE,

² to Timothy, a Genuine Child in Faith;—FAVOR, Mercy, Peace, from God the Father, and Christ Jesus our LORD.

³ Remain still in Ephesus, as I entreated thee, when departing for Macedonia, so that thou mayest charge some not to teach differently,

⁴ nor to hold to Fable and interminable Genealogies, which occasion Disputes, rather than THAT *EDIFICATION of God by Faith.

⁵ (Now the END of the COMMANDMENT is LOVE, from a Pure Heart, and a good Conscience, and an undisssembled Faith;

⁶ which some having missed, turned aside to Foolish talking;

⁷ desiring to be Law-expositors, neither understanding what they are saying, nor certain things about which they positively affirm.

⁸ We know indeed That the LAW is excellent if one use it lawfully;

⁹ I knowing this, That a LAW is not enacted for a Righteous man, but for the Lawless and Unruly, for the Ungodly and Sinners, for the Impious and Profane, for Smiters of fathers and Smiters of mothers, for Assassins,

¹⁰ for Fornicators, for Sodomites, for Man-stealers, for Liars, for Perjurers, and if there be any other thing that is opposed

* ALEXANDRIAN MANUSCRIPT.—Title—THE FIRST OF TIMOTHY.

2. of us—omit.

4. EDIFICATION.

1. Acts ix. 15; Gal. i. 1, 11.

2. Acts xx. 1, 3; Phil. ii. 24.

3. Rom. xiii. 8—10; Gal. v. 14.

Gal. iii. 10; v. 23.

12. Acts xvi. 1; 1 Cor. iv. 17; Phil. ii. 17; 1 Thess. iii. 2.

13. Gal. i. 6, 7; 1 Tim. vi. 3, 10.

14. 2 Tim. ii. 23.

15. 1 Tim. vi. 4, 20.

16. Rom. vii. 12.

17. 2.

φωνῇ διδασκαλίᾳ ἀντίκειται, ¹¹ κατὰ τὸ εὐαγ-
sound teaching is opposed, according to the glad
 γελιον τῆς δοξῆς τοῦ μακαρίου Θεοῦ, ὃ ἐπισ-
tidings of the glory of the blessed God, which was en-
 τεύθη ἐγώ. ¹² * [καί] χάριν ἔχω τῷ ἐνδυναμω-
trusted with I, [and] give thanks I to the one having

σάντι με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι
empowered me Anointed Jesus the Lord of us, because
 πιστὸν με ἠγγασατο, θεμενος εἰς διακονίαν,
faithful me he regarded, placing into service,

¹³ τὸν πρότερον ὅτα βλασφῆμον καὶ διωκτὴν
him formerly Using a defamer and a persecutor

καὶ ὕβριστήν· ἀλλ' ἡλεήθην, ὅτι ἀγνοῶν
and a violent person; but I received mercy, because being ignorant

ἐποίησα ἐν ἀπιστίᾳ, ¹⁴ ὑπερεπλεονάσθη δὲ ἡ
I acted in unbelief, superabounded but the

χάρις τοῦ κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγα-
favor of the Lord of us with faith and love

πῆς τῆς ἐν Χριστῷ Ἰησοῦ. ¹⁵ Πιστὸς ὁ λόγος,
of that in Anointed Jesus. True the word,

καὶ πάσης ἀποδοχῆς ἀξίος, ὅτι Χριστὸς Ἰησοῦς
and of all reception worthy, that Anointed Jesus

ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν
came into the world sinners to save, of whom

πρῶτος εἰμι ἐγώ. ¹⁶ ἀλλὰ διὰ τοῦτο ἡλεήθην,
first am I; but through this I received mercy,

ὅτι ἐν ἐμοὶ πρῶτῳ ἐνδείχεται Ἰησοῦς Χριστὸς
that in me first might show forth Jesus Anointed

τὴν πᾶσαν μακροθυμίαν, πρὸς ὑποκυπῶσιν τῶν
the all forbearance, for an example of those

μελλόντων πιστεῦν ἐπ' αὐτῷ εἰς ζωὴν αἰωνίον·
being about to believe on him for life age-lasting;

¹⁷ τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀσάτῳ,
to the now king of the ages, incorruptible, inviolable,

μονῷ Θεῷ, τιμῇ καὶ δόξῃ εἰς τοὺς αἰῶνας τῶν
only God, honor and glory for the ages of the

αἰώνων· ἀμήν.)
ages; so be it.)

¹⁸ Ταύτην τὴν παραγγελίαν παρατίθεμαι σοί·
This the charge I commit to thee:

τέκνον Τιμόθεε, κατὰ τὰς προαγοῦσας ἐπὶ σε
child O Timothy, according to the preceding in respect to thee

προφητείας ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν
prophecies that thou mayest war by them the good

στρατείαν, ¹⁹ ἔχων πίστιν καὶ ἀγαθὴν συνείδη-
warfare, holding faith and good a conscience

σιν, ἣν τινες ἀπώσαμενοι, περὶ τὴν πίστιν
conscience, which some having thrust away, concerning the faith

† to the WHOLESOME Doc-
 trine;

¹¹ according to the
 GLAD TIDINGS of the
 GLORY of the BLESSED
 GOD, † with which I was
 entrusted.

¹² I give thanks to him
 who empowered me, Christ
 Jesus our LORD, Because
 he deemed Me faithful,
 † putting into Service

¹³ him † who was PRE-
 VIOUSLY a Defamer, and
 a Persecutor, and a Violent
 man; but I received mer-
 cy, † Because being igno-
 rant I acted in Unbelief.

¹⁴ † But the FAVOR of
 our LORD superabounded,
 with THAT Faith and Love
 which are in Christ Jesus.

¹⁵ True is the WORD,
 and worthy of All Recep-
 tion, That † Christ Jesus
 came into the WORLD to
 save Sinners, of whom first
 am I.

¹⁶ But on this account
 † I received mercy, that
 in me, first, * Christ Jesus
 might exhibit ALL For-
 bearance for an Example
 of THOSE BEING ABOUT to
 believe on him in order to
 eternal Life.

¹⁷ † Now to the KING of
 the AGES, the Incorruptible,
 the Invisible, the Only
 God, be Honor and Glory
 for the AGES of the AGES.
 Amen.)

¹⁸ This CHARGE † I
 commit to thee, O Child
 Timothy, according to the
 PRECEDING PROPHECIES
 concerning thee, that by
 them thou mayest carry on
 † the GOOD Contest;

¹⁹ retaining Faith and a
 Good Conscience, which
 some having thrust away,
 concerning the FAITH
 * suffered Shipwreck;

* ALEXANDRIAN MANUSCRIPT.—12. And—omit.
 Shipwreck.

10. Christ Jesus. 19. suffered

† 10. 1 Tim. vi. 3; 2 Tim. iv. 3; Titus i. 9; II. 1.
 1. 25; 1 Thess. ii. 4; 1 Tim. ii. 7; 2 Tim. i. 11; Titus i. 3.
 Gal. i. 25. † 13. Acts vii. 8; ix. 1; 1 Cor. xv. 9; Phil. iii. 6.
 John iv. 20, 41; Acts iii. 17; xvi. 9. † 14. 1 Cor. xv. 10.
 II. 17; Luke v. 22; xix. 10; Rom. v. 8; 1 Jo. iii. 5.
 1 Tim. vi. 15, 16. † 18. 1 Tim. vi. 13, 14, 20; 2 Tim. ii. 2.
 2 Tim. ii. 3; iv. 7.

† 11. 1 Cor. ix. 17; Gal. ii. 7; Col.
 12. 2 Cor. iii. 5, 6; iv. 1;
 15. Luke xxi. 34;
 16. 2 Cor. iv. 1.
 17. 1 Tim. vi. 13;
 18. 1 Tim. vi. 13;

εναυαγησαν· ²⁰ ὧν ἐστὶν Ὑμναιος καὶ Ἀλεξ-
were shipwreck; of whom is Hymenius and Alex-
ανδρος, οὓς παρέδωκα τῷ σατανᾷ, ἵνα παιδεύ-
ander, whom I delivered up to the adversary, so that they might
θῶσι μὴ βλασφημεῖν.
be taught not to revile.

ΚΕΦ. β'. 2.

¹ Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι
I exhort therefore first of all to make
δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας
applications, prayers, intercessions, thanksgivings
ὑπὲρ πάντων ἀνθρώπων· ² ὑπὲρ βασιλείων, καὶ
in behalf of all men; in behalf of kings, and
πάντων τῶν ἐν ὑπεροχῇ ὄντων· ἵνα ἡρεμον
of all of those in high station being; so that a tranquil
καὶ ἡσυχίον βίον διαγῶμεν ἐν πάσῃ εὐσεβείᾳ
and quiet life we may lead in all piety
καὶ σεμνότητι. ³ Τοῦτο * [γὰρ] καλὸν καὶ ἀπο-
and seriousness. This [for] good and ac-
δεκτὸν ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ, ⁴ ὃς
ceptable in presence of the preserver of us God, who
πάντας ἀνθρώπους θελεῖ σῶθῆναι, καὶ εἰς ἐπι-
all men wishes to be saved, and into an exact
νόησιν ἀληθείας εἰσελθεῖν. ⁵ Εἰς γὰρ θεός, εἰς καὶ
knowledge of truth to come. One for God, one and
μεσίτης θεοῦ καὶ ἀνθρώπων, ἀνθρώπος Χριστὸς
mediator of God and of men, a man Anointed
Ἰησοῦς, ⁶ ὃ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ παν-
Jesus, he having given himself a ransom in behalf of
τῶν * [τὸ μαρτυρίον] καιροῖς ἰδιοῖς, ⁷ εἰς ὃ
all; [the testimony] for seasons own, for which
ἐτεθῆν ἐγὼ κηρῦξ καὶ ἀποστολός, (ἀληθεῖαν
was placed I a herald and an apostle, (truth
λέγω, οὐ ψευδομαι.) διδασκαλὸς ἐθνῶν ἐν πίσ-
I speak, not I speak falsely,) a teacher of nations in faith
τει καὶ ἀληθείᾳ.
and in truth.

⁸ Βούλομαι οὖν προσευχεσθαι τοὺς ἀνδρας ἐν
I direct therefore to pray the men in
παντί τόπῳ, ἐκαιρόντας ὁσίους χεῖρας χωρὶς
every place, lifting up holy hands without
ὀργῆς καὶ διαλογισμῶν. ⁹ Ὡσαύτως * [καὶ τὰς]
wrath and disputing. In the same way [and the]
γυναῖκας ἐν καταστολῇ κοσμίᾳ, μετὰ αἰδούς
women in apparel becoming, with modesty
καὶ σωφροσύνης, κοσμεῖν ἑαυτάς, μὴ ἐν πλεγ-
and soundness of mind, to adorn themselves, not with wreaths,
μασιν, ἢ χρυσοῖς, ἢ μαργαρίταις, ἢ ἱματισμοῖς
or gold, or pearls, or garment
πολυτελεῖ, ¹⁰ ἀλλ', (ὃ πρέπει γυναῖξιν ἐπαγ-
expensive, but, (which is becoming for women un-

²⁰ of whom are † Hyme-
nius and Alexander; whom
I † delivered up to the
ADVERSARY, that they may
be taught not to blas-
pheme.

CHAPTER II.

1 I exhort, therefore,
first of all, to make Sup-
plications, Prayers, Inter-
cessions, and Thanksgiv-
ings in behalf of All Men;

2 † in behalf of Kings,
and ALL who ARE in High
station, so that we may
lead a Tranquil and Quiet
Life in All Piety and Scri-
ousness.

3 This is good and † ac-
ceptable before God, our
SAVIOUR,

4 † who desires All Men
to be saved, † and to come
to an accurate Knowledge
of the Truth.

5 † For God is One, and
there is † One Mediator of
God and Men, that Man,
Christ Jesus,

6 † who GAVE himself a
Ransom in behalf of all,—
the TESTIMONY in its own
Seasons;—

7 † for which I was ap-
pointed a Herald and an
Apostle, (I speak Truth, I
do not falsity,) a Teacher
of Nations in * Faith and
Truth.

8 I appoint, therefore,
the MEN to pray in every
place, lifting up Holy
Hands without Wrath and
Disputing.

9 In like manner, the
WOMEN, also, in † becom-
ing Attire, with Modesty
and soberness of mind, not
decorating themselves with
Wreaths, or Gold, or
Pearls, or expensive Cloth-
ing,

10 but with good Works,
which become Women un-

* ALEXANDRIAN MANUSCRIPT.—3. for—omit.
Spirit and Truth.

† 6. the TESTIMONY—omit.

7.

† 20. 2 Tim. ii. 17, 14.
† 3. Rom. xii. 3; 1 Tim. v. 4.
† 4. John xvii. 8; 2 Tim. ii. 25.
† 5. Heb. viii. 0; ix. 15.
† 6. Eph. iii. 7, 8; 2 Tim. i. 11.

† 20. 1 Cor. v. 5.
† 4. Ezek. xviii. 23; John iii. 16, 17; Titus ii. 12; 2 Pet.
† 5. Rom. iii. 28, 30; x. 12; Gal. iii. 20.
† 6. Matt. xx. 28; Mark x. 45; Eph. 4. 7; Titus ii. 14.
† 9. 1 Pet. iii. 3, 4.

† 2. Extra vi 10; Rom. xiii. 1.
† 3. Rom. xii. 3; 1 Tim. v. 4.
† 4. John xvii. 8; 2 Tim. ii. 25.
† 5. Rom. iii. 28, 30; x. 12; Gal. iii. 20.
† 6. Matt. xx. 28; Mark x. 45; Eph. 4. 7; Titus ii. 14.
† 9. 1 Pet. iii. 3, 4.

γελομεναις θεοσεβειαν,) δι' έργων αγα-
taking worship of God,) by means of works good.
θην. ¹¹ Γυνή εν ήσυχία μαθανετω εν παση
A woman in quietness let learn with all
ήποταγη. ¹² Γυναίκε δε διδασκειν ουκ επιτρεπω,
submission. A woman but to teach not I permit,
ουδε αυθεντειν ανδρος, αλλ' ειναι εν ήσυχία.
nor to assume authority over a man, but to be in silence.
¹³ Αδამ γαρ πρωτος επλασθη, ειτα Εβα. ¹⁴ Και
Adam for first was formed, then Eve. And
Αδამ ουκ ηπατηθη· ή δε γυνή απατηθεισα, εν
Adam not was deceived; the but woman having been deceived, in
παραβασει γεγνε· ¹⁵ σωθησεται δε δια της
transgression became; she will be preserved but through the
τεκνογονιας, εαν μινωσιν εν πιστει και αγαπη
child-bearing, if they abide in faith and love
και άγιασμω μετα σωφροσυνης.
and holiness with sobriety of mind.

ΚΕΦ. γ'. 3.

¹ Πιστος δ λογος· Ει τις επισκοπος ορεγεται,
True the word; If any one an oversight longs after,
καλον εργον επιθυμει. ² Δει ουν τον επισκο-
excellent a work he desires. It behoves then the overseer
πον ανεπιληκτον ειναι, μιας γυναικος ανδρα,
unblemishable to be, of one wife a husband,
νηφαλιον, σωφρονα, κοσμιον, φιλοξενον, διδασ-
vigilant, sedate, orderly, hospitable, able to
τικον· ³ μη παροινον, μη πληκτην, αλλ' επει-
teach; not a wine drinker, not a striker, but gen-
κη, αμαχον, αφιλαργυρον· ⁴ του ιδιου οικου
tle, not quarrelsome, not a lover of money; of the own house
καλως προϊσταμενον, τεκνα εχοντα εν ήποταγη
well providing, children having in subjection
μετα πασης σεμνοτητος· ⁵ (ει δε τις του ιδιου
with all dignity; (if but any one of the own
οικου προστηναι ουκ οιδε, πως εκκλησιας θεου
house to preside not knows, how a congregation of God
επιμελησεται;) ⁶ μη νεοφυτον, ινα μη τυφω-
will he take care of?) not a new convert, so that not being
θεις εις κριμα εμπεση του διαβολου· ⁷ Δει δε
passing into judgment he may fall of the accuser; it behoves but
αυτον και μαρτυριαν καλην εχειν απο των εξω-
him also a testimony good to have from those out-
θεν, ινα μη εις ονειδισμον εμπεση και παγίδα
side, so that not into reproach he may fall and a snare
τον διαβολου.
of the accuser.

dertaking the worship of God.

¹¹ Let a Woman learn in Quietness with All Submission;

¹² for I do not permit a Woman to teach, nor to assume authority over a Man, but to be quiet;

¹³ for Adam was formed first, and then Eve.

¹⁴ And Adam was not deceived; but the woman having been deceived, became a Transgressor;

¹⁵ but she shall be preserved throughout CHILD-BEARING, if they abide in Faith, and Love, and Holiness, with Sobriety of mind.

CHAPTER III.

¹ This SAYING is True: If any one longs after an Overseer's office, he desires an Excellent Work.

² The OVERSEER then must be irreproachable, a Husband of One Wife, vigilant, sedate, orderly, hospitable; fit to teach;

³ not a wine-drinker, no striker, but gentle, not quarrelsome, not a lover of money;

⁴ presiding well over his own Family, having the Children in Subjection with All Dignity;

⁵ (but if any one knows not how to preside over his own Family, how can he take care of a Congregation of God?)

⁶ Not a New convert, lest being puffed up, he may incur the Judgment of the ENEMY.

⁷ And he must even have a good Testimony from THOSE WITHOUT, that he may not fall into reproach and a Snare of the ENEMY.

* ALEXANDRIAN MANUSCRIPT.—14 wholly deceived.

† 12. 1 Cor. xiv. 34. † 12. Eph. v. 24. † 13. Gen. i. 27; II. 13, 22; 1 Cor. xi. 8, 9.
† 14. Gen. iii. 6; 3 Cor. xi. 3. † 1. Acts xx. 28; Phil. i. 1. † 2. Titus. I. 6, &c.
† 2. 2 Tim. ii. 24. † 3. Titus i. 7. † 4. 1 Pet. v. 3. † 4. Titus i. 6. † 7.
Acts xxii. 13; 1 Cor. v. 13; 1 Thess. iv. 12. † 7. 2 Tim. ii. 20.

⁸ Διακονους ὡσαυτως σεμνους, μη διλογους,
Servants in like manner dignified, not two-worded,
 μη οινῷ πολλῷ προσεχοντας, μη αισχροκερ-
not to wine much being addicted, not eager for base
 δεις, ⁹ εχοντας το μυστηριον της πιστεως εν
gain, holding the secret of the faith in
 καθαρά συνειδησει. ¹⁰ Και οὗτοι δε δοκιμαζεσ-
a pure conscience. Also these but let be proved
 θωσαν πρωτον, ειτα διακονειτωσαν, ανεγκλητοι
first, then let serve, unblamable

οντες. ¹¹ Γυναικας ὡσαυτως σεμνας, μη δια-
being. Women in like manner serious, not ac-
 βολουσ, νηφαλιους, πιστας εν πασι. ¹² Διακο-
cussors, vigilant, faithful in all things. Servants
 νοι εστωσαν μιας γυναικος ανδρες, τεκνων
let be of one wife a husband, children
 καλως προϊσταμενοι και των ιδιων οικον. ¹³ Οἱ
well presiding over and of the own houses. Those

γαρ καλως διακονησαντες, θαυμον ἐαυτοις κα-
for well having served, a standing for themselves honor-
 λον περιποιουνται, και πολλην παρρησιαν εν
able they acquire, and much confidence in
 πιστει τη εν Χριστῷ Ἰησου. ¹⁴ Ταυτα σοι γρα-

φω, ελπιζων ελθειν προς σε ταχιον. ¹⁵ εαν δε
write, hoping to come to thee very soon; if but
 βραδυνω, ινα ειδης, πως δει εν οικον θεου
I should delay, that thou mayest know, how it becometh in a house of God
 αναστρεφεσθαι, ητις εστιν εκκλησια θεου ζων-
to conduct thyself, which is a congregation of God liv-
 τος. ¹⁶ Στυλος και εδραιωμα της αληθειας και
fig. A pillar and basis of the truth and

ὁμολογουμενος μεγα εστι το της ευσεβειας
confessedly great is the of the piety
 μυστηριον. *Ος εφανερωθη εν σαρκι, εδικαιωθη
seen, Who was manifested in flesh, was justified
 εν πνευματι, ωφθη αγγελοις, εκηρυχθη εν
in spirit, was seen by messengers, was proclaimed among
 εθνεσιν, επιστευθη εν κοσμῳ, ανεληφθη εν
nations, was believed among a world, was taken up in
 δοξῃ.
glory.

ΚΕΦ. 3'. 4.

¹ Το δε πνευμα ρητως λεγει, οτι εν υστεροις
The but spirit expressly says, that in subsequent
 καιροις αποστησονται τιμες της πιστεως, προσ-
seasons will fall away some from the faith, ad-
 εχοντες πνευμασι πλανοις και διδασκαλιας
having to spirits wandering and to teachings

⁸ Assistants in like manner ought to be serious, not deceitful in speech, ⁹ not being addicted to much Wine, not eager for base gain;

⁹ holding the SECRET of the FAITH with a Pure Conscience.

¹⁰ But let These also be proved first, then let them serve, being unblamable.

¹¹ Let the Women in like manner be serious, not accusers, vigilant, faithful in all things.

¹² Let Assistants be Husbands of One Wife, presiding well over their own Families.

¹³ For THOSE HAVING SERVED well, acquire for themselves an honorable Station, and Much Confidence in THAT Faith which is in Christ Jesus.

¹⁴ These things I write to Thee, hoping to come to thee very soon;

¹⁵ but if I should delay, so that thou mayest know how to conduct thyself in God's House, which is a Congregation of the living God.

¹⁶ A Pillar and Foundation of the TRUTH, and confessedly great, is the SECRET of PIETY; *He who was manifested in flesh, was justified in Spirit, was seen by Messengers, was proclaimed among Nations, was believed on in the World, was taken up in Glory.

CHAPTER IV.

¹ But the SPIRIT expressly says, That in subsequent Seasons, some will apostatize from the FAITH, giving heed to ² deceitful Spirits, and ³ to Teachings of Demons;

* Alex. Ma.—It is doubtful whether this word was originally ΟΣ who, or ΘΣ God.

† 10. This is according to the pointing of Griesbach. Nearly all the ancient MSS., and all the versions have "He who," instead of "God," in this passage. This has been adopted. The latter reading, however, is also according to the analogy of the faith, and well supported.

† 8. Acts vi. 8. † 8. Lev. x. 6. † 11. Titus ii. 8. † 15. E. h. ii. 21, 22; 2 Tim. ii. 20. † 10. John i. 14; 1 John i. 2. † 1. John xvi. 13; 2 Thes. ii. 3; 2 Pet. iii. 3. † 1. 2 Tim. iii. 13; 2 Pet. ii. 1. † 1. Dan. xii. 23, 27, 28; Rev. ix. 20.

δαιμονίων, ² ἐν ὑποκρίσει ψευδολογῶν, κεκαυ-
 of demons, by hypocrisy of false-speakers, having
 τηριασμένων τὴν ἰδίαν συνείδησιν, ³ κωλυόντων
 here contrived the own conscience, forbidding
 γαμειν, ἀπεχεσθαι βρωμάτων, ἃ ὁ θεὸς ἐκτί-
 to marry, to abstain from foods, which the God created
 σεν εἰς μεταλήψιν μετὰ εὐχαριστίας τοῖς πισ-
 for a partaking of with thanksgiving by the faithful
 τοῖς καὶ ἐπεγνωκοσί τὴν ἀληθειαν. ⁴ Ὅτι παν-
 ones and they have known the truth. Because every
 κτῆσμα θεοῦ καλόν, καὶ οὐδὲν ἀποβλητόν, μετὰ
 creature of God good, and nothing cast away, with
 εὐχαριστίας λαμβανόμενον. ⁵ ἁγιάζεται γὰρ δια-
 thanksgiving being received, it is sanctified forth through
 λόγον θεοῦ καὶ ἐντευξῶς. ⁶ Ταῦτα ὑποτιθεμέ-
 a word of God and of prayer. These things setting forth
 νος τοῖς ἀδελφοῖς, καλὸς ἐσὶ διακονὸς Ἰησοῦ
 to the brethren, good thou wilt be a servant of Jesus
 Χριστοῦ, ἐντρέφομενος τοῖς λόγοις τῆς πίστεως
 Assisted, being nourished with the words of the faith
 καὶ τῆς καλῆς διδασκαλίας, ἣ παρηκολούθη-
 and of the good teaching, which thou hast closely
 κας. ⁷ Τοὺς δὲ βεβήλους καὶ γραῶδεις μυθους
 followed. The but profane and old women fables
 παραιτοῦν γυμναζε δε σεαυτὸν πρὸς εὐσεβειαν.
 do thou avoid; discipline but thyself for piety.
⁸ Ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν
 The for bodily discipline for a little it is
 ὀφελίμος· ἡ δὲ εὐσεβεία πρὸς πάντα ὠφελίμος
 profitable, the but piety for all things profitable
 ἰστίη, ἐπαγγελίαν ἐχούσα ζωῆς τῆς νῦν καὶ
 it is, a promise having of life of the now and
 τῆς μελλούσης. ⁹ Πίστες ὁ λόγος καὶ πάσης
 of that about coming. True the word and of all
 ἀποδοχῆς ἀξίος. ¹⁰ Εἰς τοῦτο γὰρ * [καὶ]
 acceptance worthy. In order to this for [also]
 κοπιῶμεν καὶ οὐκ ἐνδοξάζομεθα, ὅτι ἠλπίκαμεν ἐπὶ
 we toil and are approached, because we have hoped in
 θεῷ ζῶντι, ὃς ἐστὶ σωτὴρ πάντων ἀνθρώπων,
 God living, who is a preserver of all men,
 μάλιστα πιστῶν. ¹¹ Παραγγέλλε ταῦτα καὶ
 especially of believers. Do thou enjoin these things and
 διδάσκει. ¹² Μὴδεὶς σου τῆς νεότητος καταφρο-
 do thou teach. No one thee the youth let despise,
 νεῖτω, ἀλλὰ τυπὸς γίνου τῶν πιστῶν ἐν λόγῳ,
 but a pattern become thou of the believers in word,
 ἐν ἀναστροφῇ, ἐν ἀγαπῇ, ἐν πίστει, ἐν ἀγνείᾳ.
 in conduct, in love, in faith, in purity.

² [misled] by the † Hy-
 pocrisy of false teachers;
 whose own † Conscience
 has been scared;
³ forbidding † marriage,
 and † the use of foods
 which God created in or-
 der to be partaken of with
 † Thanksgiving by the
 BELIEVERS, even by those
 who have recognized this
 TRUTH:—
⁴ That † Everything
 Created by God † is good,
 and nothing is to be re-
 jected, being received with
 Thanksgiving;
⁵ since it is sanctified
 through the Command of
 God, and by Prayer.
⁶ Setting forth These
 things before the ΒΕΒΗ-
 ΚΕΝ, thou wilt be a Good
 Servant of * Christ Jesus,
 † imbued with the words
 of the FAITH, and the
 good Teaching which thou
 hast closely followed.
⁷ But † avoid PROFANE
 and Silly Fables, and train
 thyself for Piety;
⁸ for BODILY Training
 is profitable for a little;
 † but PIETY is profitable
 for all things, † having a
 Promise of the PRESENT
 Life, and of THAT which is
 FUTURE.
⁹ This SAYING is True,
 and worthy of All Recep-
 tion.
¹⁰ For on this account,
 we toil and * are re-
 proached, Because we hope
 in the living God, † who is
 a Preserver of All Men, es-
 pecially of Believers.
¹¹ These things enjoin
 and teach.
¹² Let no one despise
 Thy YOUTH; but † become
 a Pattern of the BELIEV-
 ERS, in Word, in Conduct,
 in Love, in Faith, in Purity.

* ALEXANDRIAN MANUSCRIPT.—δ. Christ Jesus.
 cently strive.

10. also—omit.

10. earn-

† 4. for this purpose, or for food, or for being partaken of—ver. 3.

† 2. Matt. vii. 15; Rom. xvi. 15; 3 Pet. ii. 8. † 2. Eph. iv. 19. † 3. Heb. xiii. 4.
 † 2. Rom. xiv. 2. † 2. Rom. xiv. 6; 1 Cor. x. 30. † 4. Rom. xiv. 14, 20; 1 Cor. x. 25.
 † 2. 1 Tim. iii. 14, 15. † 7. 1 Tim. i. 4; vi. 20; 2 Tim. ii. 10, 21; iv. 4; Titus i. 14.
 † 2. 1 Tim. vi. 6. † 8. Psa. xxxvii. 4; lxxvii. 11; cxli. 2, 3; cxlv. 19; Matt. vi. 33; xix.
 20; Mark x. 30; Rom. viii. 23. † 10. Job vii. 20; Psa. xxxvi. 6. † 12. Titus ii. 7.

13 Ἔως ἐρχομαι, προσέχε τῇ ἀναγνώσει, τῇ
Till I come, attend thou to the reading, to the
παρακλήσει, τῇ διδασκαλίᾳ. 14 Μὴ ἀμελεῖς
exhorting, to the teaching. Not be thou negligent
τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοὶ διὰ προ-
of the in thee endowment, which was given to thee through proph-
φητείας, μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσ-
ecy, with laying on of the hands of the elder-
βυτερίου. 15 Ταῦτα μελετά, ἐν τοῦτοις ἰσθί-
ship. These things do thou care for, in these things be thou;
ἵνα σου ἡ προκοπὴ φανερά ᾖ ἐν πάσιν.
so that of thee the progress manifest may be in all things.
16 Ἐπεχε σεαυτῷ, καὶ τῇ διδασκαλίᾳ· ἐπιμενε
Attend thou to thyself, and to the teaching; continue thou
αὐτοῖς· τοῦτο γὰρ ποίων, καὶ σεαυτὸν σώσεις
in them; this for doing, both thyself thou wilt save
καὶ τοὺς ἀκούοντας σου.
and those hearing thee.

ΚΕΦ. ε'. 5.

1 Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ παρακα-
An elderly man not thou mayest chide, but exhort
λεῖ ὡς πατέρα· νεώτερος, ὡς ἀδελφούς·
as a father; younger men, as brothers;
πρεσβύτερας, ὡς μητέρας· νεώτερας, ὡς ἀδελ-
elderly women, as mothers; younger women, as sis-
φας, ἐν πάσῃ ἁγνείᾳ. 3 Χήρας τιμα, τὰς ὀντως
ters, in all purity. Widows honor, those really
χήρας. 4 Εἰ δὲ τις χήρα τέκνα ἢ ἐγγόνα ἔχει,
widows. If but any widow children or grandchildren has,
μὴ θανατωσάτω πρῶτον τὸν ἰδίον οἶκον εὐσεβεῖν,
let them be taught first the own house to be dutiful,
καὶ ἀμοιβὰς ἀποδοῖναι τοῖς προγόνοις· τοῦτο
and a recompense to render to the progenitors; this
γὰρ ἐστὶν ἀποδεκτὸν ἐνώπιον τοῦ θεοῦ. 5 Ἡ
for is acceptable in presence of the God. She
δὲ ὄντως χήρα καὶ μεμονωμένη ἡλπίκει ἐπὶ τῷ
but really a widow and having been left alone she hoped in the
θεῷ, καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς προσ-
God, and continues in the supplications and in the pray-
εuchaῖς νυκτὸς καὶ ἡμέρας· 6 Ἡ δὲ σπαταλώσα,
ers night and day; she but luxuriously,
ζῶσα τεθνήκε. 7 Καὶ ταῦτα παραγγέλλε, ἵνα
living has died. And these things enjoin, so that
ἀνεπιληπτοὶ ᾖσιν. 8 Εἰ δὲ τις τῶν ἰδίων, καὶ
unblamable ones they may be. If but any one for those of own, and
μαλίστα τῶν οἰκειῶν, οὐ προνοεῖ, τὴν πίστιν
especially of the household, not provides, the faith

13 Till I come, attend to the READING, to the EXHORTING, to the TEACHING.

14 Neglect not that ENDOWMENT in thee, which was imparted to thee through PROPHECY, with Imposition of the HANDS of the ELDERSHIP.

15 Make These things thy care; be occupied in them; so that Thy PROGRESS may be manifest in all things.

16 Attend to thyself and to the TEACHING; continue in them; for by doing this thou wilt save both Thyself, and THOSE who HEAR thee.

CHAPTER V.

1 Chide not an Elderly man, but exhort him as a Father; Younger men, as Brothers;

2 Elderly women as Mothers; Younger women as Sisters, in all Purity.

3 Support THOSE Widows who are really Widows.

4 But if Any Widow has Children or Grand-children, let these be taught first to be dutiful to their own Family, and to render proper returns to their PROGENITORS; for this is acceptable in the sight of God.

5 Now SHE who is really a widow, and having been left alone, hopes in GOD, and continues in SUPPLICATIONS and PRAYERS Night and Day;

6 But SHE, living in SELF-INDULGENCE, is dead.

7 And enjoin these things, so that they may be unblamable.

8 But if any one provide not for his OWN relatives, and especially for his Family, he has denied the

* ALEXANDRIAN MANUSCRIPT.—8. his Family.

1 14. 2 Tim. i. 6. 1 16. Acts xi. 23. 1 16. James v. 20. 1 1. Lev. xix. 32.
1 4. Gen. xiv. 10, 11; Matt. xv. 4; Eph. vi. 1, 2. 1 5. 1 Cor. vi. 31. 1 6. James v. 8.
1 7. 1 Tim. i. 3; iv. 31; vi. 17. 1 8. Isa. lviii. 7; Gal. vi. 10.

ἡνῆται, καὶ ἐστὶν ἀπιστοῦ χειρῶν. ⁹ Χήρα
assembled, and is an unbeliever worse. A widow

καταλεγέσθω μὴ ἐλαττοῦν ἐτῶν ἑξήκοντα γέγο-
let be enrolled not less of years sixty having

νῦν, ἔσος ἀνδρὸς γυνή, ¹⁰ ἐν ἐργοῖς καλοῖς μαρ-
become, of one husband a wife, by works good being

τυροῦμενη· εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδοχη-
attained, if she reared a family, if she received

σεν, εἰ ἁγίων ποδας ἐνίψεν, εἰ θλιβομένοις
strangers, if of holy ones feet she washed, if afflicted ones

ἐπηρέεσεν, εἰ παντὶ ἐργῷ ἀγαθῷ ἐπήκολουθησε.
she relieved, if every work good she closely followed.

¹¹ Νεώτερας δὲ χήρας παραιτοῦ· ὅταν γὰρ κατασ-
Younger but widows reject; when for they may

τρησιασῶσι τοῦ Χριστοῦ, γαμεῖν θέλουσιν·
be wanted towards the Anointed, to marry they wish,

¹² ἔχουσαι κρίμα, ὅτι τὴν πρώτην πίστιν
having condemnation, because the first fidelity

ἠθετήσαν· ¹³ ἅμα δὲ καὶ ἀργαὶ μανθανοῦσι
they violated, at the same time and also idle ones they learn

περιερχόμενοι τὰς οἰκίας· οὐ μόνον δὲ ἀργαί,
to go about the houses; not only but idle ones,

ἀλλὰ καὶ φλυαροὶ καὶ περιεργοί, λαλοῦσαι τὰ
but also praters and busybodies, speaking the things

μὴ δεόντα. ¹⁴ Βούλομαι οὖν νεώτερας γαμεῖν,
not proper, I wish therefore younger ones to marry,

τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν
to bear children, to keep house, no opportunity

δίδουσι τῷ ἀντικείμενῳ λοιδορίας χάριν. ¹⁵ Ἡδὴ
to give to the opponent of reproach on account. Already

γὰρ τινες ἐξέτραπησαν ὀπίσω τοῦ σατανα. ¹⁶ Εἰ
for some turned aside after the adversary. If

τις [πιστός η] πιστὴ ἔχει χήρας, ἐπαρκεῖτω
any [believing man or] believing woman has widows, let such support

αὐταῖς, καὶ μὴ βαρεῖσθω ἡ ἐκκλησία, ἵνα ταῖς
them, and not let burden the congregation, so that those

οὕτως χήραις ἐπαρκεῖσιν. ¹⁷ Οἱ καλῶς προεστῶ-
really widows may be relieved. The well preside-

τες πρεσβύτεροι διπλῆς τιμῆς ἀξιουσώσιν·
ing elders double honor let be esteemed worthy;

μαλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.
especially those toiling in word and teaching.

¹⁸ Λέγει γὰρ ἡ γραφή· Βουν ἀλωνντα οὐ φιμω-
Says for the writing; An ox treading not thou shalt

σεῖς· καὶ· ἀξίος ὁ ἐργατὴς τοῦ μισθοῦ αὐτοῦ.
muzzle; and, worthy the laborer of the hire of himself.

FAITH, and is worse than an Unbeliever.

⁹ Let not a Widow be enrolled less than sixty Years old, †having been a Wife of One Husband,

¹⁰ well reputed for good Works; whether she has reared a family, or †entertained strangers, or †washed the Saints' Feet, or relieved the Afflicted, or closely followed Every good Work.

¹¹ But reject Younger Widows, for when they become wanton against the ANOINTED one they wish to marry;

¹² incurring Condemnation, Because they have violated their FIRST Fidelity.

¹³ †And at the same time also, they learn to be idlers, gadding about to the HOUSES; and not only idlers, but also Praters and Busybodies, speaking IM-PROPER THINGS.

¹⁴ †I desire, therefore, the Younger Widows to marry to bear children, to keep house, †to give No Opportunity to the OPPONENT for reproach;

¹⁵ since some have already turned aside after the ADVERSARY.

¹⁶ If any believer of either sex have Widows, let such support them, and let not the CONGREGATION be burdened, so that it may relieve †THOSE who are REALLY WIDOWS.

¹⁷ Let †the ELDERS who PRESIDE well †be esteemed worthy of Double Honor, especially THOSE who TOIL in Word and Teaching;

¹⁸ for the SCRIPTURE says, †"Thou shalt not muzzle an Ox threshing;" and, †"The LABORER is worthy of his REWARD."

* ALEXANDRIAN MANUSCRIPT.—16. believing man, or—omit.

† 9. 1 Tim. iii. 2. † 10. Acts xvi. 15; Heb. xiii. 2; 1 Pet. iv. 9. † 10. John xiii. 5.
† 13. 2 Thess. iii. 11. † 14. 1 Cor. vii. 9. † 14. 1 Tim. vi. 1; Titus ii. 8.
† 16. verba 3. 5. † 17. Rom. xii. 8; 1 Cor. ix. 10, 14; Gal. vi. 6; Phil. ii. 29; 1 Thess. v.
† 13; Heb. xiii. 7, 17. † 17. Acts xxviii. 10. † 18. Deut. xxv. 4; 1 Cor. ix. 9.
† 18. Lev. xix. 13; Deut. xiv. 14, 15; Matt. x. 10; Luke x. 7.

19 Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδε-
Against an elder an accusation not do thou
χου, ἔκτος εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτυρῶν.
receive, without if not by two or three witnesses.

20 Τοὺς ἁμαρτανόοντας, ἐνώπιον πάντων ἐλεγχε,
The sinning ones, in presence of all reprove them,
ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσι.
so that also the remainder fear may have.

21 Διαμαρτυρομαι ἐνώπιον τοῦ θεοῦ καὶ * [κυ-
I solemnly enjoin in presence of the God and [Lord]
ρίου] Ἰησοῦ Χριστοῦ καὶ τῶν ἐκλεκτῶν ἀγγε-
Jesus Anointed and of the chosen mes-

λων, ἵνα ταῦτα φυλάξῃς χωρὶς προκρίματος
sengers, that these things thou mayest keep without prejudice
μῆδεν ποιεῖν κατὰ προσκλίσιν. 22 Χείρας
nothing doing by partiality. Hands

ταχέως μῆδεν ἐπιτίθει μῆδε κοινώνει ἁμαρτίαις
hastily to no one do thou put and not do thou share in sins
ἀλλοτρίαις. Σεαυτὸν ἄγνον τηρεῖ. 23 Μῆκετι
with others. Thyself pure do thou keep. No longer

ὑδροκοτεῖ, ἀλλ' οἶνω ὀλίγῳ χρῶ δια
be thou a water-drinker, but wise a little do thou use on account of
τοῦ στομαχοῦ * [σου] καὶ τὰς πυκνάς σου
the stomach [of thee] and the frequent of thee

ἀσθενείας. 24 Τινῶν ἀνθρώπων αἱ ἁμαρτίαι
weaknesses. Of some men the sins
προβηλοὶ εἰσὶ, προαγουσάις εἰς κρίσιν· τισὶ δὲ
previously manifest are, before leading to judgment; in some but

καὶ ἐπακολουθοῦσιν. 25 Ὡσαύτως καὶ τὰ καλὰ
indeed they follow after. In like manner also the good
ἔργα προβηλὰ ἐστὶ καὶ τὰ ἄλλως ἔχοντα,
works previously manifest are; and the things otherwise being,

κρυβηταὶ οὐ δύναται.
to be hidden not are able.

ΚΕΦ. 5'. 6.

1 Ὅσοι εἰσὶν ὑπὸ ζυγὸν δούλοι, τοὺς ἰδίους
As many as are under a yoke slaves, the own
δεσποτὰς πασῶν τιμῆς ἀξιους ἡγέσθωσαν, ἵνα
masters of all honor worthy let them esteem, that

μὴ τὸ ὄνομα τοῦ θεοῦ καὶ ἡ διδασκαλία βλασ-
not the name of the God and the teaching may be
φημηται. 2 Οἱ δὲ πιστοὺς ἔχοντες δεσποτὰς,
reviled. Those and believing having masters,

μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοὶ εἰσὶν· ἀλλὰ
not let them disregard, because brethren they are; but
μαλλον δουλεύετωσαν, ὅτι πιστοὶ εἰσὶ καὶ
rather let them serve, because believing even they are and

ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι.
beloved ones who of the well-doing are recipients.
Ταῦτα διδάσκει, καὶ παρακαλεῖ. 3 Εἰ τις
These things do thou teach, and do thou exhort. If any one

ἐτεροδιδασκαλεῖ, καὶ μὴ προσερχεται ὑγια-
teach differently, and not assents to being

19 Against an Elder re-
ceive not an Accusation,
in any case, without Two
or Three Witnesses.

20 * But † those who
sin reprove before all, so
that the rest also may
fear.

21 † I solemnly enjoin
thee in the presence of
God and of * Christ Jesus,
and of the chosen Mes-
sengers, that thou keep
These things without pre-
judice, doing Nothing by
Partiality.

22 † Lay Hands hastily
on no one, † and be not a
partaker in Others' Sins;
keep Thyself pure.

23 (Be no longer a
Water-drinker, but use a
little Wine on account of
thy STOMACH, and thy
FREQUENT Weaknesses.)

24 † The sins of some
Men are previously mani-
fest, leading on to Judg-
ment; but in some, in-
deed, they follow after.

25 * And so good
DEEDS also are previously
manifest, and THOSE which
ARE OTHERWISE cannot be
concealed.

CHAPTER VI.

1 Let as many † Bond-
servants as are under a
Yoke, esteem their own
Masters as worthy of All
Honor; † that the NAME
of God and the TEACHING
may not be reviled.

2 And let not THOSE
HAVING Believing Masters
disregard them, † Because
they are Brethren; but
rather serve, Because they
are Believers and Beloved,
who are RECIPIENTS of
the BENEFIT. † These
things teach and exhort.

3 If any one † teach dif-
ferently, and assent not to

* ALEXANDRIAN MANUSCRIPT.—20. But THOSE.
Jesus. 23. of these—omit.

21. Lord—omit.
25. And so GOOD DEEDS also.

21. Christ

† 20. Gal. ii. 11, 14; Titus i. 13.

† 21. 1 Tim. vi. 13; 2 Tim. ii. 14; iv. 1.

† 22.

Acts vi. 6; xiii. 3; 1 Tim. iv. 14; 2 Tim. i. 6.

† 23. 2 John 11.

† 24. Gal. v. 19.

† 1. Eph. vi. 6; Col. iii. 23; Titus ii. 9; 1 Pet. ii. 18.

† 1. Isa. lii. 6; Rom. ii. 24; Titus

ii. 6, 8.

† 2. 1 Tim. iv. 11.

† 3. 1 Tim. i. 3.

φωνσι λόγοις τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ
 sound in words in those of the Lord of us Jesus
 Χριστοῦ, καὶ τῇ κατ' εὐσεβίαν διδασκαλίᾳ.
 Ascertained, and to that according to piety teaching;
⁴ τετυφῶται, μὴδὲν ἐπισταμένος, ἀλλὰ νοσῶν
 he is puffed up, nothing being versed in, but being sick
 περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται
 about questions and strifes of words, out of which arise
 φθονος, ἐρις, βλασφημίας, ὑπονοίαι πονηραί,
 envy, strife, evil-speaking, suspicions wicked,
⁵ διαπαράττειν διεφθαρμένων ἀνθρώπων τὸν
 wranglings having been corrupted of men the
 νοῦν, καὶ ἀτεστερημένων τῆς ἀληθείας, νομίζον-
 mind, and having been devoid of the truth, suppos-
 τῶν πορίσμον εἶναι τὴν εὐσεβίαν. * [Ἀφί-
 ing gain to be the piety. (Withdraw
 τασθαι ἀπὸ τῶν τοιούτων.] ⁶ Ἔστι δὲ πορίσμος
 thyself from of the such ones.] It is but gain
 μέγας ἢ εὐσεβείᾳ μετὰ αὐταρκειας. ⁷ Οὐδὲν
 great the piety with a competency. Nothing
 γὰρ εἰσηνεγάκαμεν εἰς τὸν κόσμον. * [Ἰδὲ ὅτι,
 for we brought into the world; (evident,
 ὅτι οὐδὲ ἐξενεγκίμεν τι δύναμεθα. ⁸ ἔχοντες δὲ
 that neither to carry out anything are we able. Having and
 διατροφῆς καὶ σκεπασμάτων, τοῦτοις ἀρκεσθῆ-
 foods and coverings, with these things we shall be
 σόμεθα. ⁹ Οἱ δὲ βουλομένοι πλουτεῖν, ἐμπίπ-
 satisfied. Those but wishing to be rich, fall
 τούσιν εἰς πειρασμὸν καὶ παγίδα, καὶ ἐπιθυμίας
 into temptation and a snare, and desires
 πολλὰς ἀνοήτων καὶ βλαβερὰς, αἵτινες βυθι-
 many foolish and hurtful, which sink
 ζοῦσι τὸν ἀνθρώπου εἰς ὀλεθρὸν καὶ ἀπώλειαν.
 deep the men into destruction and ruin.
¹⁰ Ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαρ-
 A root for of all of the evils is the love of
 γυρία· ἧς τινες ορεγόμενοι ἀπεκλάνθησαν ἀπὸ
 money, which some longing after wandered from
 τῆς πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδυνοῖς
 the faith, and themselves pierced around with sorrows
 πολλαῖς. ¹¹ Σὺ δὲ, ὦ ἀνθρώπε * [τοῦ] θεοῦ,
 many. Thou but, O man [of the] God,
 ταῦτα φεύγε· διώκε δὲ δικαιοσύνην, εὐσε-
 these things flee; pursue thou and righteousness, piety,
 βειαν, πίστιν, ἀγάπην, ὑπομονήν, πραότητα.
 faith, love, patience, meekness;
¹² ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπι-
 contend thou the good contest of the faith, do thou
 λαβὼν τὴν αἰώνιον ζωὴν, εἰς ἣν ἐκλήθης,
 lay hold of the age-lasting life, for which thou wast called out,
 καὶ ὁμολογήσας τὴν καλὴν ὁμολογίαν ἐνώπιον
 and thou didst confess the good confession in presence
 πολλῶν μαρτύρων. ¹³ Παραγγέλλω σοὶ ἐνώ-
 of many witnesses. I charge thee in
 πῶς τοῦ θεοῦ, τοῦ ζῶσποιοντος τὰ πάντα,
 presence of the God, of that making alive the things all,

THOSE Sound Words of
 our LORD Jesus Christ, and
 to that TEACHING which is
 according to Piety,

4 he is puffed up, being
 master of Nothing, but is
 distracted about † Que-
 stions and Verbal conten-
 tions, out of which arise
 Envy, Strife, Revilings,
 evil Suspicions,

5 Wranglings of Men
 corrupted in MIND, and
 destitute of the TRUTH,
 † supposing PIETY to be
 GAIN.

6 But † PIETY with a
 Competency is great Gain.

7 For we brought Noth-
 ing into the world, and it
 is evident that we are not
 able to carry anything out;

8 And † having supplies
 of Food and Clothing, with
 These let us be satisfied.

9 But † THOSE WISHING
 to be rich fall into a Tempt-
 ation, and a Snare, and in-
 to many foolish and injuri-
 ous Desires, which sink
 Men into Destruction and
 utter Ruin;

10 † for a Root of All
 kinds of Evil is the LOVE
 OF MONEY; which some
 longing after, wandered
 from the FAITH, and pierc-
 ed Themselves around with
 many Sorrows.

11 † But thou, O Man of
 God! flee from these things,
 and pursue Righteousness,
 Piety, Faith, Patience,
 Love, Meekness.

12 † Maintain the GOOD
 Contest of the FAITH;
 † lay hold of AIONIAN Life,
 for which thou wast called
 out, and didst confess the
 GOOD Confession in the
 presence of Many Wit-
 nesses.

13 I charge thee in the
 presence of THAT GOD who
 † makes alive ALL things,

* ALEXANDRIAN MANUSCRIPT.—5. From such withdraw thyself—omit. 7. evident—omit. 11. of the—omit.

1. 4. 1 Tim. i. 4; 2 Tim. ii. 25; Titus iii. 9. 5. Titus i. 11; 2 Pet. ii. 3. 6. Psa. xiv. 16; Prov. xv. 10. 7. A. Heb. xlii. 5. 8. Prov. xv. 27; Matt. xii. 22; James v. 1. 9. Exod. xlii. 8; Deut. xvi. 10. 11. 2 Tim. ii. 22. 12. 1 Cor. ix. 24, 30; 1 Tim. i. 18; 2 Tim. iv. 7. 13. Phil. iii. 12, 14; verse 10. 13. John v. 21

και Χριστου Ιησου, του μαρτυρησαντος επι
and Anointed Jesus, of that one testifying before
Ποντιου Πιλατου την καλην δμολογιαν, 14 τη-
Pontius Pilate the good confession, to
ρησαι σε την εντολην ασπιλον, ανεπιληπτον,
keep thee the commandment spotless, blameless,
μεχρι της επιφανειας του κυριου ημων Ιησου
till the appearance of the Lord of us Jesus
Χριστου, 15 ην καιροις ιδίοις δεξει δ μακαριος
Anointed, which in seasons own he will show the blessed
και μονος δυναστης, δ βασιλευς των βασιλευ-
and only Potentate, the king of those being
οντων και κυριος των κυριουοντων, 16 δ μονος
kings and Lord of those being lords, the only
εχων αθανασιαν, φως οικων απροσιτον, ον ειδεν
one having deathlessness, light dwelling in inaccessible, whom saw
ουδεις ανθρωπων, ουδε ιδειν δυναται· ο τιμη
no one of men, nor to see is able; to whom honor
και κρατος αιωνιον· αμην.
and might age-lasting; so be it.

17 Τοις πλουσιοις εν τη νυν αιωνι, παρα-
To those rich ones in the present age, do thou
γελλε μη υψηλοφρονειν, μηδε ηλwikiναι επι
charge not to be high-minded, nor to have confidence in
πλουτου αδηλοτητι, αλλ' εν τη θεω * [τη
wealth uncertain, but in the God (the
ζωντι,) τη παρεχοντι ημιν παντα πλουσιως εις
living,) in that offering to us all things richly for
απολαυσιν· 18 αγαθοεργειν, πλουτειν εν εργοις
enjoyment; to work good, to be rich in works
καλοισ, ευμεταδοτους ειναι, κοινωνικους, 19 απο-
good, liberal ones to be, communicative ones, treas-
θησαυριζοντας εαυτοις θεμελιον καλον εις το
uring up for themselves a foundation good for the
μελλον, ινα επιλαβωνται της οντως ζωης.
future, so that they may lay hold of that really life.

20 Ω Τιμοθεε, την παραθηκην φυλαξον, εκ-
O Timothy, the trust guard thou, avoid-
τροπομενος τας βεβηλους κεροφωνιας και αρτι-
ing the profane empty sounds and oppo-
θεσεις της ψευδωνυμου γνωσεως· 21 ην τινες
otions of the falsely-named knowledge; which some
επαγγελλομενοι, περι την πιστιν ηστοχησαν.
having professed, concerning the faith missed the mark.

·Η χαρις μετα σου.
The favor with thee.

and THAT Christ Jesus, [who TESTIFIED to Pon-
tius Pilate the GOOD Con-
fession;

14 that thou keep the
COMMANDMENT, being
spotless, blameless, ‡ till
the APPEARANCE of our
LORD Jesus Christ;

15 which in his own
Season THAT BLESSED and
only Potentate will exhibit,
—‡ the KING of KINGS,
and LORD of LORDS,—

16 ‡ the only one pos-
sessing Immortality, in-
habiting Light inaccessi-
ble; ‡ whom no one of
Men has seen, nor is able
to see; to whom be Honor
and Might aionian. Amen.

17 Charge THOSE RICH
in the PRESENT Age, not to
be high-minded, nor ‡ to
confide in Wealth ‡ so un-
certain, but in THAT GOD
‡ who IMPARTS to us ALL
things richly for Enjoy-
ment;—

18 to do good, ‡ to be
rich in good Works, to be
liberal, willing to bestow;

19 ‡ treasuring up for
themselves a good Founda-
tion for the FUTURE, that
they may lay hold of that
which is REALLY Life.

20 O Timothy! I guard
THAT INTRUSTED to thee,
‡ turning away from the
PROFANE, Empty Sounds,
and Contradictions of that
FALSELY-NAMED KNOW-
LEDGE,

21 which some, having
professed, ‡ erred concern-
ing the FAITH. FAVOR be
with * thee.

* ALEXANDRIAN MANUSCRIPT.—17. the living—only.
—THE FIRST TO TIMOTHY.—WRITTEN FROM LAODICEA.

21. you. Subscription

‡ 13. Matt. xviii. 11; John xviii. 27. ‡ 14. Phil. i. 6, 10; 1 Thess. iii. 13; v. 23.
‡ 15. Rev. xvii. 84; xix. 16. ‡ 16. 1 Tim. i. 17. ‡ 16. Exod. xxxiii. 20; John vi. 46.
‡ 17. Job xxxi. 28; Psal. lli. 7; lxii. 10; Mark x. 24; Luke xii. 21. ‡ 17. Prov. xxiii. 5.
‡ 17. Acts xiv. 17; xvii. 25. ‡ 18. Luke xii. 21; James ii. 6. ‡ 19. Matt. vi. 20;
ix. 23; Luke xii. 23; xvi. 9. ‡ 20. 2 Tim. i. 14; Titus i. 9; Rev. iii. 3. ‡ 20. 1 Tim.
i. 4, 6; iv. 7; 2 Tim. ii. 14, 16, 23; Titus i. 16; iii. 9. ‡ 21. 1 Tim. i. 6; 2 Tim. ii. 13.

* THE SECOND TO TIMOTHY.

ΚΕΦ. α'. 1.

¹ Παῦλος, ἁποστόλος Ἰησοῦ Χριστοῦ δια
Paul, an apostle of Jesus Anointed through
θεληματος θεοῦ, κατ' ἐπαγγελίαν ζωῆς τῆς ἐν
will of God, according to a promise of life of that by
Χριστῷ Ἰησοῦ, ² Τιμοθέε ἀγαπητῷ τέκνῳ· χα-
Anointed Jesus, to Timothy beloved a child; fa-
ρισ, ἐλεος, εἰρήνη ἀπο θεοῦ πατρός, καὶ Χριστοῦ
mercy, peace from God a father, and Anointed
Ἰησοῦ τοῦ κυρίου ἡμῶν.
Jesus the Lord of us.

³ Χαρὶν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπο προ-
Gratitude I have to the God, to whom I offer homage from an-
γόνων ἐν καθαρᾷ συνείδησει, ὥς ἀδιαλείπτον
censors with pure conscience, as unceasingly
ἔχω τὴν περὶ σοῦ μνησίαν ἐν ταῖς δεήσεσι μου
I have the concerning thee remembrance in the prayers of me
νυκτός καὶ ἡμέρας, ⁴ ἐπιποθῶν σε ἰδεῖν, μνη-
night and day. longing thee to see, remem-
berος σου τῶν δακρυῶν, ἵνα χάρας πληρωθῶ.
bering of thee the tears, so that joy I may be filled with.

⁵ Ὑπομνήσιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου
a remembrance taking of the in thee unfeigned
πίστεως, ἣτις ἐνέγκησε πρῶτον ἐν τῇ μητρὶ
faith, which dwelt first in the grandmother
σου Λωΐδι, καὶ τῇ μητρὶ σου Εὐνικῇ· πεπεισμαι
of thee Lois, and in the mother of thee Eunice; I have confidence
δε, ὅτι καὶ ἐν σοὶ. ⁶ Δι' ἣν αἰτίαν ἀναμιμ-
and, that also in thee. Through which cause I remind
νησκῶ σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ
thee to kindle up the free gift of the God, which
ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθεσεως τῶν χειρῶν
is in thee through the putting on of the hands
μου· ⁷ οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δει-
of me; not for gave to us the God a spirit of
λιας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισ-
timidity, but of power and of love and of a sound

μον. ⁸ Μὴ οὖν ἐπαισχυνθῇς τὸ μαρτυρίον
mind. Not therefore thou mayest be ashamed of the testimony
τοῦ κυρίου ἡμῶν, μὴδε ἐμε τὸν δεσμίον αὐτοῦ·
of the Lord of us, nor me the prisoner of him;
ἀλλὰ συγκακοπαθήσων τῷ εὐαγγελίῳ κατὰ
but participate in suffering evil for the glad tidings according to
δυνάμει θεοῦ, ⁹ τοῦ σωσαντος ἡμᾶς καὶ καλε-
power of God, of the one having saved us and having
σαντας κλησεὶ ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν,
called with a calling holy, not according to the works of us,

CHAPTER 1

1 Paul, † an Apostle of Jesus Christ, by the Will of God, on account of the † Promise of THAT Life which is by Christ Jesus, 2 † to Timothy, a Beloved Child; Favor, Mercy, Peace, from God the Father, and from Christ Jesus our LORD.

3 I am thankful to God, († whom from my Ancestors I religiously serve with a Pure Conscience,) as I have an unceasing REMEMBRANCE of thee in my PRAYERS, Night and Day;

4 † longing to see Thee, (being mindful of Thy TEARS,) so that I may be filled with Joy;

5 having a Recollection also of † the UNFEIGNED Faith which is in thee, which first dwelt in thy GRANDMOTHER Lois, and in † thy MOTHER Eunice, and I am persuaded that it dwells also in thee.

6 For this reason I remind thee † to kindle up the FREE GIFT of * God, which is in thee, through the IMPOSITION of my HANDS.

7 For † God did not give to us a Cowardly Spirit, but one of Power, and of Love, and of a Sound mind.

8 Therefore † be not ashamed of † the TESTIMONY of our LORD, nor of me † his PRISONER; but jointly suffer evil for the GLAD TIDINGS, according to the Power of THAT God,

9 † who SAVED us, and † called us with a holy In- vitation, † not according to our WORKS, but according

* ALEXANDRIAN MANUSCRIPT.—Title—THE SECOND TO TIMOTHY. & the ANOINTED.

† 1. 2 Cor. i. 1. † 1. Eph. iii. 6; Titus i. 2; Heb. ix. 15. † 2. 1 Tim. i. 2.
† 3. Acts xxii. 3; xxiii. 1; xxiv. 14; xxvii. 23; Rom. i. 9; Gal. i. 14. † 4. 2 Tim. iv. 9, 21.
† 5. 1 Tim. i. 5. † 5. Acts xvi. 1. † 6. 1 Tim. iv. 14. † 7. Rom. viii. 15.
† 8. Rom. i. 16. † 8. 1 Tim. ii. 6; Rev. i. 2. † 8. Eph. iii. 1; Phil. i. 7. † 9.
† 1 Tim. i. 1; Titus iii. 4. † 9. 1 Thess. iv. 7; Heb. iii. 1. † 9. Titus iii. 5.

αλλα κατ' ιδιαν προθεσιν και χαριν την
 but according to own purpose and favor that
 δοθεισαν ἡμιν εν Χριστῳ Ἰησου προ χρονων
 having been given to us in Anointed Jesus before times
 αιωνιων, ¹⁰ φανερωθεισαν δε νυν δια της επι-
 age-lasting, having been manifested but now through the ap-
 φανειας του σωτηρος ἡμων Ἰησου Χριστου,
 pearance of the savior of us Jesus Anointed,
 καταργησαντος μεν τον θανατον, φωτισαντος
 having rendered powerless indeed the death, having illumined
 δε ζωην και αφθαρσιαν δια του ευαγγελιου,
 but life and incorruptibility by means of the glad tidings,
¹¹ εις ο εταδην εγω κηρυξ και αποστολος και
 for which was appointed I a herald and an apostle and
 διδασκαλος * [εθνων.] ¹² δι' ἣν αιτιαν και
 a teacher [of nations:] through which cause also
 ταυτα πασχω, αλλα ουκ εκαισχυνομαι· οίδα
 these thing I suffer, but not I am ashamed; I know
 γαρ ο πεπιστευκα, και πεκεισμαι, οτι δυνα-
 for in whom I have believed, and I have confided in, because power-
 τος εστι την παραθηκην μου φυλαξαι εις εκεινην
 ful he is the trust of me to guard to that
 την ἡμεραν.
 the day.

¹³ Ἰποτυπωσιν εχε υγιαινωντων λογων, ὧν
 An outline hold thou of sound words, of which
 παρ' εμου ηκουσας, εν πιστει και αγαπῃ τη εν
 from me thou didst hear, in faith and love in that in
 Χριστῳ Ἰησῳ· ¹⁴ την καλην παραθηκην φυλα-
 Anointed Jesus; the good trust do thou
 ξον δια πνευματος ἁγιου, του ενοικουντος εν
 guard through spirit holy, of that dwelling in
 ἡμιν.
 us.

¹⁵ Οιδας τουτο, οτι απεστραφησαν με παντες
 Thou knowest this, that turned away me all
 οἱ εν τη Ασια, ὧν εστι Φυγελλος και Ἑρμο-
 those in the Asia, of whom is Phygellus and Hermo-
 γενης. ¹⁶ Λαη ελεος ο κυριος τη Ονησιφορου
 genes. May grant mercy the Lord to the of Onesiphorus
 οικῳ· οτι πολλακις με ανεψυξε, και την αλυσιν
 house; because often me refreshed, and the chain
 μου ουκ επησχυνθη, ¹⁷ αλλα γενομενος εν
 of me not he was ashamed, but having been in
 Ῥωμῃ, σπουδαιοτερον εζητησε με, και εβρε·
 Rome, very diligently he sought me, and found.
¹⁸ (δωη αυτω ο κυριος εδρειν ελεος παρα κυριῳ
 may grant to him the Lord to find mercy from Lord
 εν εκεινη τη ἡμερᾳ) και οσα εν Εφεσῳ
 in that the day;) and what things in Ephesus
 διηκουησε, βελτιον συ γινωσκεις.
 he served, very well thou knowest.

to his Own Purpose, and
 THAT FAVOR which was
 BESTOWED on us in Christ
 JESUS, ‡ before the aionian
 TIMES;

¹⁰ but ‡ is now manifest-
 ed through the APPEAR-
 ANCE of our SAVIOR
 * Christ JESUS, ‡ who has
 indeed rendered DEATH
 powerless, and who has il-
 lustrated Life and Incor-
 ruptibility by the GLAD
 TIDINGS;

¹¹ ‡ for which I was ap-
 pointed a Herald, and an
 Apostle, and a Teacher of
 Nations;

¹² ‡ for Which Cause I
 also suffer These things;
 but I am not ashamed;
 and I know in whom I
 have believed and have
 confided, For he is able to
 guard my ENTRUSTED
 CHARGE till THAT DAY.

¹³ Return ‡ an Outline
 of Wholesome Words,
 which thou didst hear
 from me, in THAT Faith
 and Love which are in
 Christ Jesus.

¹⁴ ‡ Guard the GOOD
 Entrusted charge, through
 THAT holy Spirit which
 DWELLS in us.

¹⁵ Thou knowest this,
 That ALL THOSE in ASIA
 ‡ turned away from me; of
 whom are Phygellus and
 Hermogenes.

¹⁶ May the LORD grant
 Mercy ‡ to the FAMILY of
 ONESIPHORUS.—Because
 he often refreshed Me,
 and ‡ was not ashamed of
 my CHAIN;

¹⁷ but being in Rome
 he searched for me very
 diligently, and found me.

¹⁸ (May the LORD grant
 to him ‡ to find Mercy from
 the Lord in THAT DAY!)
 and how many things he
 served me in Ephesus,
 thou knowest very well.

* ALEXANDRIAN MANUSCRIPT.—10. Christ Jesus.

11. of nations—omit.

‡ 9. Rom. xvi. 25; Eph. i. 4; iii. 11; Titus i. 2; 1 Pet. i. 20. ‡ 10. Rom. xv. 17; Eph. i. 9. ‡ 10. 1 Cor. xv. 54, 55; Heb. ii. 14. ‡ 11. Acts ix. 15; Eph. iii. 7, 8; 1 Tim. ii. 7. ‡ 12. Eph. iii. 1; 2 Tim. ii. 6. ‡ 13. Rom. vi. 17. ‡ 14. 1 Tim. vi. 20. ‡ 15. 2 Tim. iv. 10, 16. ‡ 16. 2 Tim. iv. 13. ‡ 16. Acts xxviii. 20; Eph. vi. 20. ‡ 18. Matt. xxv. 34—40.

ΚΕΦ. β'. 2.

CHAPTER II.

1 **Σὺ οὖν, τέκνον μου, ἐνδυνάμου ἐν τῇ**
 Thou therefore, child of me, be strong in the
χαρίτι τῇ ἐν Χριστῷ Ἰησοῦ. 2 **καὶ ἃ ἤκου-**
 ever in that in Anointed Jesus; and the things thou didst
σας παρ' ἐμοῦ δια πολλῶν μαρτυρῶν, ταῦτα
 hear from me through many witnesses, these things
παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἐσόν-
 entrust thou to faithful men, who competent shall
ται καὶ ἑτέροισ διδάξαι. 3 **Σὺ οὖν κακοπαθή-**
 be also others to teach. Thou therefore endure evil
σον ὡς καλὸς στρατιώτης Ἰησοῦ Χριστοῦ.
 as good a soldier of Jesus Anointed.
 4 **Οὐδεὶς στρατευόμενος ἐμπλεκέται ταῖς τοῦ**
 No one serving as a soldier involves himself with the of the
βίου πραγματείαις, ἵνα τῷ στρατολογησάντι
 life occupations, so that the one having enlisted
ἀρεσῇ. 5 **Εὰν δὲ * [καὶ] ἀθλῇ τις, οὐ στε-**
 he may please. If but [also] may contend any one, not is
φανοῦνται, εἰ μὴ νομίμως ἀθλήσῃ. 6 **Τὸν κο-**
 crowned, if not lawfully he may have contended. The toil-
πῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μετα-
 ing husbandman it behoves first of the fruits to par-
λαμβάνειν. 7 **Νοεὶ, ἃ λέγω, ὅψῃ γὰρ**
 take. Consider thee, the things I say; may give for
σοι ὁ κύριος συνέσιν ἐν πᾶσι. 8 **Μνημονεύε Ἰη-**
 to thee the Lord understanding in all things. Do thou remember Je-
σοῦν Χριστὸν ἐγηγερμένον ἐκ νεκρῶν, ἐκ
 so Anointed having been raised out of dead ones, from
σπερματος Δαυὶδ, κατὰ τὸ εὐαγγέλιον μου·
 seed of David, according to the glad tidings of me;
 9 **ἐν ᾧ κακοπαθὼ μέχρι δεσμῶ, ὡς κακούργος·**
 in which I suffer evil even to chains, as an evil doer;
ἀλλ' ὁ λόγος τοῦ θεοῦ οὐ δεδεσται. 10 **Διὰ**
 but the word of the God not is chained. On account of
τούτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτοὺς,
 this all things I undergo on account of the chosen ones,
 11 **ἵνα καὶ αὐτοὶ σωτηρίας τυχῶσι τῆς ἐν Χριστῷ**
 so that also they salvation may obtain of that in Anointed
Ἰησοῦ, μετὰ δόξης αἰωνίου. 11 **Πιστὸς ὁ λόγος·**
 Jesus, with glory age-lasting. True the word;
εἰ γὰρ συναπεθανομέν, καὶ συζήσομεν· 12 **εἰ**
 if for we died with, also we shall live with; if
ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνού-
 we endure patiently, also we shall reign with; if we

1 **Ἐθου, therefore, my Child, be Strong in THAT FAVOR which is in Christ Jesus.**

2 **‡ And the things which thou didst hear from me through Many Witnesses, These ‡ entrust to Faithful Men, who will be ‡ competent also to instruct others.**

3 **Do thou, therefore, * endure with me hard-ship, ‡ as a Good Soldier of Christ Jesus.**

4 **‡ No one serving as a soldier embarrasses him- self with the occupa- tions of life, in order that he may please him who ENLISTED him.**

5 **And if any one con- tend in the games, he is not crowned, unless he contend lawfully.**

6 **‡ The TOILING HUS- BANDMAN ought first to partake of the FRUITS.**

7 **Think of what I say; * for the LORD will give thee Understanding in all things.**

8 **Remember Jesus Christ of the ‡ Seed of David, ‡ has been raised from the Dead, according to my GLAD TIDINGS;**

9 **in which I endure hardship, ‡ even to Chains, as a Malefactor; ‡ but the word of GOD is not chained.**

10 **Therefore ‡ I under- go All things on account of the CHOSEN people, so that they also may obtain THAT Salvation which is in Christ Jesus with Glory aionian.**

11 **True is the word; ‡ For if we died with him, we shall also live with him;**

12 **‡ if we endure pa- tiently, we shall also reign with him, if we disown**

* ALEXANDRIAN MANUSCRIPT.—3. endure with me hardship, as a Good Soldier of Christ Jesus. 5. also—omit. 7. for the Lord will give thee.

‡ 2. 1 Tim. i. 13; iii. 10, 14. ‡ 2. 1 Tim. i. 18. ‡ 2. 1 Tim. iii. 2; Titus i. 9.
 ‡ 2. 1 Tim. i. 18. ‡ 4. 1 Cor. ix. 25. ‡ 6. 1 Cor. ix. 10. ‡ 8. Rom. i. 3, 4;
 Acts ii. 30; xiii. 23. ‡ 8. 1 Cor. xv. 1, 4, 20. ‡ 9. Phil. i. 7; Col. iv. 3, 18
 ‡ 9. Acts xxviii. 31; Eph. vi. 10, 20; Phil. i. 13, 14. ‡ 10. Eph. iii. 13; Col. i. 24
 ‡ 11. 2 Cor. iv. 8. ‡ 12. Rom. viii. 17; 1 Pet. iv. 13. ‡ 12. Matt. x. 23.

μεθα, κακεινος αρνησεται ημας. ¹³ ει απιστου-
deny, also he will deny us; if faithless
μεν, εκεινος πιστος μενει αρνησασθαι εαυτον
he faithful remains; to deny himself
ου δυναται.
not he is able.

¹⁴ Ταυτα υπομιμνησκε, διαμαρτυρομενος ενω-
These things do thou put in mind, earnestly testifying in pres-
πιν του κυριου, μη λογομαχειν, εις ουδεν
ence of the Lord, not to dispute about words, for nothing
χρησιμον, ει καταστροφην των ακουοντων.
useful, to a subversion of those hearing.

¹⁵ Σπουδασον σεαυτον δοκιμον παραστησαι τη
Be thou diligent thyself approved to present to the
Θεω, εργατην ανεπαισχυντον, ορθομουνοντα
God, a workman unashamed, setting straight
τον λογον της αληθειας. ¹⁶ Τας δε βεβηλους
the word of the truth. The but profane

κενοφωνιας περιστασο· επι πλεον γαρ προκο-
empty sounds do thou avoid; to more for they will
ψουσιν ασεβειας, ¹⁷ και ο λογος αυτων ως γαγ-
proceed impiety, and the word of them as a mor-
γραйна νομην εξει· ων εστιν "Ιμεναιος και
tifying sore pasture will have; of whom is Hymentius and
Φιλητος, ¹⁸ οιτινες περι την αληθειαν ηστο-
Philetus, who concerning the truth missed

χησαν, λεγοντες την αναστασιν ηδη γεγονη-
a mark, saying the resurrection already to have hap-
ναι, και ανατρεπουσι την τινων πιστιν. ¹⁹ Ο
passed, and overturn the of some faith. The

μεντοι στερεος θεμελιος του θεου ιστηκεν,
however firm foundation of the God stands,

εχων την σφραγιδα ταυτην· Εγνω κυριος τους
having the seal this; Knew Lord the
οντας αυτου· και· Αποστητω απο αδικιας πας
being of himself; and; Let depart from iniquity every one
ο ονομαζων το ονομα κυριου. ²⁰ Εν μεγαλη δε
who is naming the name of Lord. In great but

οικια ουκ εστι μονον σκευη χρυσα και αργυρα,
a house not is only vessels golden and made of silver,
αλλα και ξυλινα και οστρακινα· και α μεν εις
but also wooden and earthen; and some indeed for
τιμην, α δε εις ατιμιαν. ²¹ Εαν ουν τις εκκα-
honor, some and for dishonor. If therefore any one should

δαρη εαυτον απο τούτων, εσται σκευος εις
well cleanse himself from these, he will be a vessel for

him, he also will disown us;

¹³ if we are faithless, he remains faithful; * for he cannot deny himself.

¹⁴ Remind them of These things, solemnly charging them in the presence of the LORD, not to contend about words for Nothing Useful, to the Subversion of the HEARERS.

¹⁵ Be diligent to present Thyself to * GOD, an approved Workman, irreproachable, rightly treating the WORD OF TRUTH.

¹⁶ † But PROFANE, Empty Declarations resist; for they will further promote Impiety;

¹⁷ and the WORD of those [men] will eat like a Mortifying sore; of whom are † Hymentius and Phile-
tus;

¹⁸ who † missed the mark with respect to the TRUTH, † saying that the RESURRECTION has already happened; and they are perverting the FAITH of SOME.

¹⁹ However, the FIRM Foundation of GOD stands, having this † INSCRIPTION, "The LORD † knows THOSE who ARE his;" and, "Let EVERY ONE who NAMES the NAME of the LORD depart from Iniquity."

²⁰ But in a Great House there are not only golden and silver Vessels, but also wooden and earthen ones; † some for Honor, and some for Dishonor.

²¹ If, then, any one entirely purify himself from these things, he will be a

* ALEXANDRIAN MANUSCRIPT.—13. for he cannot.

15. the ANOINTED one.

† 13. Literally, a Seal, on which inscriptions were frequently engraved. *Doddridge* remarks, "The expression is here used with peculiar propriety, in allusion to the custom of engraving upon some stones laid in the foundations of buildings the names of the persons by whom, and the purposes for which, the structure is raised: and nothing can have a greater tendency to encourage the hope, and at the same time to engage the obedience of Christians, than this double inscription."

‡ 13. Rom. iii. 5; iv. 6. ‡ 13. Num. xxiii. 10. ‡ 14. 1 Tim. v. 21; vi. 13; 2 Tim. iv. 1. ‡ 14. 1 Tim. i. 4; vi. 4; Titus iii. 9, 11. ‡ 16. 1 Tim. iv. 7; vi. 20; Titus i. 14. ‡ 17. 1 Tim. i. 20. ‡ 18. 1 Tim. vi. 21. ‡ 19. 1 Cor. xv. 12. ‡ 19. John 2. 14, 27. See Num. xvi. 5. ‡ 20. Rom. ix. 21.

τιμῇ, ἡγιασμενόν, * [καὶ] εὐχρηστον τῷ δεσποτί, ἡ εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμενόν.

Vessel for Honor, sanctified, of good use to the MASTER, prepared for Every good Work.

22 Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεύγε· διώκε δὲ

22 Now flee from YOUTHFUL DESIRES; but pursue Righteousness, Fidelity, Love, Peace, with

δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν

* All those who invoke the LORD from a Pure Heart.

ἐπικαλουμένων τὸν κύριον ἐν καθάρᾳ καρδίας.

23 Τὰς δὲ μωρὰς καὶ ἀκαιδεύτους ζητήσεις πα-

23 † Reject also foolish and uninstructive Questions, knowing That they produce Contentions;

ραίτου, εἰδὼς, ὅτι γεννώσι μάχας· 24 δοῦλον δὲ

24 and † a Servant of the LORD must not be contentious, but be Gentle towards all, fit to teach, patient under evil;

κυρίου οὐ δεῖ μαχεσθαι, ἀλλ' ἡπίον εἶναι πρὸς

πάντας, διδασκτικόν, ἀνεξίκακον, 25 ἐν πραότητι

25 † in meekness correcting the OPPOSERS; perhaps GOD may give them a change of mind in order * to a Knowledge of the Truth;

καιδεύοντα τοὺς ἀντιδιατιθεμένους· μηποτε δὲ

αὐτοῖς ὁ θεὸς μετανοίᾳ ἐκ τῆς ἀνυψώσεως αὐ-

26 and they may be recovered from the of the accuser snare

26 καὶ ἀναγῆναι ἐκ τῆς τοῦ διαβολοῦ παγί-

δος ἐξ ἁνθρωπίνου ὑπ' αὐτοῦ εἰς τὸ ἐκεῖνου θε-

26 and that they may be recovered † from the SNARE of the ENEMY, who have been entrapped by him for HIS Pleasure.

λήμα.

ΚΕΦ. γ'. 8.

CHAPTER III.

1 Τοῦτο δὲ γινώσκει, ὅτι ἐν ἐσχάταις ἡμέραις

1 But * know This. † That in latter Days trying Seasons will come;

ἐνστήσονται καιροὶ χालκοί. 2 Ἔσονται γὰρ οἱ

ἄνθρωποι φιλαυτοί, φιλαργυροί, ἀλαζόνες,

ὑπερηφάνοι, βλασφημοί, γονευσὶν ἀπειθεῖς,

αχαριστοί, ἀνοστοί, 3 ἀστοργοί, ἀσπονδοί,

διαβολοί, ἀκρατεῖς, ἀνημεροί, ἀφιλαγαθοί,

4 προδοταί, προπετεῖς, τετυφωμένοι, φιληδοκοί,

μᾶλλον ἢ φιλοθεοί· 5 ἔχοντες μορφῶσιν εὐσε-

βείας, τὴν δὲ δύναμιν αὐτῆς ἠρῶντες. Καὶ

τούτους ἀποτρέπου. 6 Ἐκ τούτων γὰρ εἰσὶν οἱ

ἐνδύνοντες εἰς τὰς οἰκίας καὶ αἰχμαλωτίζοντες

3 Without natural affection, Implacable, Accusers, Without self-control, Ferocious Haters of good men,

4 Treacherous, Rash, Self-conceited, Lovers of pleasure rather than Lovers of God;

5 having a Form of Piety, † but having denied its POWER; † from These also turn away.

6 For † of these are THOSE ENTERING the HOUSES, and leading cap-

* ALEXANDRIAN MANUSCRIPT.—21. and—omit.

1. know you This.

25. to come to a Knowledge.

† 21. 2 Tim. iii. 17; Titus iii. 1.

† 22. Acts ix. 14; 1 Cor. i. 2.

† 23. Titus iii. 9.

† 24. 1 Tim. iii. 2, 3.

† 25. Gal. vi. 1; 1 Tim. vi. 11; 1 Pet. iii. 15.

† 26. 1 Tim. iii. 7.

† 1. 1 Tim. iv. 1; 2 Tim. iv. 3; 2 Pet. iii. 3.

† 2. 1 Tim. v. 8; Titus i. 16.

† 3. 2 Thess.

† 4. 1 Tim. vi. 6.

† 5. Matt. xxiii. 14; Titus i. 11.

γυναικαρια σεσωρευμενα ἁμαρτιας, ἀγομενα
little women having been laden with sins, being led away

ἐπιθυμiais ποικιλais, ⁷ παντοτε μανθανοντα,
by inordinate desires various, always learning,

και μηδεποτε εἰς ἐπιγνῶσιν ἀληθείας ἐλθειν
and never into a knowledge of truth to come

δυναμενα. ⁸ Ὁν τροπον δε Ιαννης και Ιαμβρης
are able. Which way but Janan and Jambres

αντεστησαν Μωυσει, οὕτω και οὗτοι ἀνθισταν-
opposed Moses, so also these are opposed

ται τη ἀληθείᾳ, ἀνθρωποι κατεφθαρμενοι τῶν
to the truth, men having corrupted the

νοον, ἀδοκιμοι περὶ τῆν πίστιν. ⁹ Ἄλλ' οὐ
mind, disapproved ones concerning the faith. But not

προκοψουσιν ἐπὶ πλεον· ἡ γὰρ ἀνοία αὐτῶν ἐκ-
they shall proceed to more; the for folly of them very

δῆλος ἐσται παντὶ, ὥς και ἡ ἐκεῖνων ἐγενετο.
plain shall be to all, as also that of these became.

¹⁰ Σὺ δε παρηκολουθηκας μου τῇ διδασκαλίᾳ,
Thou but hast closely followed of me the teaching,

τῇ ἀγωγῇ, τῇ προθεσεί, τῇ πίστει, τῇ μακροθυ-
the conduct, the purpose, the fidelity, the forbear-

μίᾳ, * [τῇ ἀγαπῇ,] τῇ ὑπομονῇ, ¹¹ τοῖς διωγ-
ance, [the love,] the patience, the perse-

μοῖς, τοῖς παθμασιν, οἷα μοι ἐγενετο ἐν
cutions, the sufferings, what things to me happened in

Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λυστροῖς· οἷους διωγ-
Antioch, in Iconium, in Lystra; what perse-

μοὺς ὑπήνεγκα, και ἐκ παντῶν με ἐρρύσατο ὁ
cutions I endured, and out of all me delivered the

κυριος. ¹² Καὶ πάντες δε οἱ θελόντες εὐσεβεῖν
Lord. Indeed all desiring to live piously

ζῆν ἐν Χριστῷ Ἰησοῦ, διωχθήσονται. ¹³ Ποιη-
to live in Anointed Jesus, will be persecuted. Evil

ροι δε ἀνθρωποι και γοητες προκοψουσιν ἐπὶ το-
but men and jugglers will progress to the

χειρον, πλανῶντες και πλανώμενοι. ¹⁴ Σὺ δε
worse, deceiving and being deceived. Thou but

μένειν οἷς ἐμαθες και ἐπιστάθης, εἰδὼς,
abide in the things thou didst learn and wast convinced of, knowing,

παρα τίνος ἐμαθες, ¹⁵ και ὅτι ἀπὸ βρεφους
from whom thou didst learn, and that from a babe

τα ἱερα γραμματα οἶδας, τα δυναμενα σε σοφι-
the holy writings thou knowest, those being able thee to make

σαι εἰς σωτηρίαν, διὰ πίστεως τῆς ἐν Χριστῷ
wise for salvation, through faith of that in Anointed

Ἰησοῦ. ¹⁶ Πᾶσα γραφὴ θεοπνευστος και ἀφελι-
Jesus, All writing inspired of God and profit-

SIMPLE WOMEN, laden
with Sins, being led away
by various * Inordinate de-
sires,

7 always learning, and
never able to come to a
Knowledge of Truth.

8 Now in the manner
that Janes and Jambres
opposed Moses, so also are
these opposed to the truth;
Men corrupted in mind,
disapproved concerning the
FAITH.

9 But they shall not
proceed further; for their
* FOOLISHNESS shall be
very plain to all, as
THEIR also became.

10 But thou hast
closely followed my TEACH-
ING, my CONDUCT, my
INTENTION, my FIDELITY,
my FORBEARANCE, my
LOVE, my PATIENCE,

11 my PERSECUTIONS,
my SUFFERINGS; what
happened to me in Anti-
och, in Iconium, in Lys-
tra; What Persecutions I
endured; and yet from all
the LORD delivered Me.

13 And indeed ALL
who wish to live piously
in Christ Jesus will be
persecuted.

13 But Evil Men and
Imposters will make pro-
gress for the worse, de-
ceiving and being deceived.

14 But I do thou con-
tinue in the things which
thou didst learn, and wast
convinced of, knowing by
whom thou hast been in-
structed;

15 and That from a
Child thou hast known
THOSE HOLY Scriptures,
which are ABLE to make
Thee wise for Salvation,
through THAT Faith which
is in Christ Jesus.

16 All Scripture, di-
vinely inspired, is indeed

* ALEXANDRIAN MANUSCRIPT.—6. Inordinate desires and Pleasures. 9. UNDER-
STANDING. 10. LOVE—omit.

7. 1 Tim. ii. 4. 8. Exod. vii. 11. 9. Exod. vii. 12; viii. 13; ix. 11.
10. Phil. ii. 22; 1 Tim. iv. 6. 11. Acts xiii. 45, 50. 12. Acts xiv. 2, 3.
13. Acts xiv. 19. 14. 1 Pet. xxxiv. 10; 2 Cor. i. 10. 15. Acts xiv. 22.
16. 2 Thess. ii. 11; 1 Tim. iv. 1; 2 Tim. ii. 16. 17. 2 Tim. i. 13; ii. 2. 18.
John v. 39. 19. 2 Pet. i. 20, 21.

μετὰ πρὸς διδασκαλίαν, πρὸς ἐλεγχον, πρὸς
able for teaching, for proof, for
ἐναπορθῶσιν, πρὸς παιδείαν τὴν ἐν δικαιοσυνῇ·
correction, for training up that in righteousness;
ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς παν
so that complete may be the one of the God man, for every
ἔργον ἀγαθὸν ἐξηρτισμένος.
work good having been thoroughly fitted.

ΚΕΦ. 8'. 4.

¹ Διαμαρτυρομαι ἐνώπιον τοῦ θεοῦ, καὶ Ἰησοῦ
I solemnly charge in presence of the God, and Jesus
Χριστοῦ τοῦ μελλόντος κρίνειν ζῶντας καὶ
Associated of that one being about to judge living ones and
νεκρούς, καὶ τὴν ἐπιφανεῖαν αὐτοῦ καὶ τὴν
dead ones, and the appearing of himself and the
βασιλείαν αὐτοῦ· ² κηρύξον τὸν λόγον, ἐκιστήθι
kingdom of himself; publish thou the word, be thou urgent
ἐυκαιρῶς ἀκαιρῶς, ἐλέγξον, ἐπιτιμήσον,
seasonably unseasonably, confute thou, rebuke thou,
παράκαλεσον ἐν πασὶ μακροθυμία καὶ διδασχῇ.
exhort thou with all long-suffering and teaching.
³ Ἔσται γὰρ καιρὸς, ὅτε τῆς ὑγιαίνουσας διδασ-
Will be for a season, when of the wholesome teach-
καλίας οὐκ ἀνεξοῦνται, ἀλλὰ κατὰ τὰς ἰδίας
ing not they will endure, but according to the own
ἐπιθυμίας ἑαυτοῖς ἐπισωρεύσουσι διδασκαλοὺς,
desires of themselves they will heap up teachers,
κηρῶμενοι τὴν ἀκοήν· ⁴ καὶ ἀπο μὲν τῆς ἀλη-
tickling the ear; and from indeed of the truth
θείας τὴν ἀκοήν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς
the hearing they will turn away, to but the
μυθὸς ἐκτραπήσονται. ⁵ Σὺ δὲ νῆφε ἐν πα-
fables they will be turned aside. Thou but be sober in all
σι, κακοπαθήσον, ἔργον ποιήτων εὐαγγελισ-
things, suffer thou on earth, work do thou of a proclaimer of glad
του, τὴν διακονίαν σου πληροφορήσον. ⁶ Ἐγώ
things, the service of thee do thou fully perform.
γὰρ ᾗδῃ σπενδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς
for already am being poured out, and the season of the of my
ἀναλύσεως ἐφύσθη· ⁷ τὸν ἀγαθὸν τὸν καλὸν
dissolution has come near; the contest the good
ἠγωνίσμαι, τὸν δρόμον τέτελεκα, τὴν πίστιν
I have contested, the race I have finished, the faith
τέτηρηκα· ⁸ λοιπὸν ἀποκειται μοι ὁ τοῦ δικαιο-
I have guarded; remaining is laid up for me the of the righteous-
συνης στεφανὸς, ὃν ἀποδοσέτω μοι ὁ κύριος ἐν
crown, which will give to me the Lord in
ἐκείνῃ τῇ ἡμέρᾳ, ὃς δίκαιος κριτὴς, οὐ μόνον δὲ
that the day, the righteous judge, not only but
ἐμοί, ἀλλὰ καὶ παντὶ τοῖς ᠆γαπήκοσι τὴν ἐπι-
to me, but also to all to those having loved the ap-
φανεῖαν αὐτοῦ.
pearance of him.

profitable for Teaching, for
Conviction, for Correction,
for THAT Discipline which
is in Righteousness;

17 so that the MAN of
God may be complete,
; thoroughly fitted for Ev-
ery good Work.

CHAPTER IV.

1 I adjure thee before
THAT God and * Christ
Jesus ; who is ABOUT to
judge the Living and the
Dead, and by his APPEAR-
ING and by his KINGDOM,

2 proclaim the WORD,
be urgent seasonably, un-
seasonably, confute, re-
buke, exhort, with All
Long-suffering and Teach-
ing.

3 ; For there will be a
Time when they will not
endure WHOLESOME In-
struction, but will accu-
mulate Teachers for Them-
selves, according to their
OWN Inordinate desires,
tickling their EAR,

4 and they will indeed
turn away from the HEAR-
ING of the TRUTH, and ; be
turned aside to FABLES.

5 But be thou sober in
all things; ; suffer * bad
treatment; perform ; an
Evangelist's Work; fully
accomplish thy SERVICE.

6 For ; I am already be-
ing poured out, and the
TIME of * my DISSOLUTION
has come near.

7 ; I have maintained
* the GOOD CONTEST. I
have finished the RACE, I
have guarded the FAITH;

8 it remains that there
is laid up for me ; the
CROWN of RIGHTEOUSNESS
which the LORD, the
RIGHTEOUS Judge, will
give me ; in That DAY,
and not only to me, but
also to All THOSE who
have LOVED his APPEAR-
ANCE.

* ALEXANDRIAN MANUSCRIPT.—1. Christ Jesus.
dier of Christ Jesus; perform.

5. bad treatment, as a Good Sol-
dier of Christ Jesus; perform.

17. 2 Tim. II. 21.
7; Titus I. 16.
II. 17.
; 2 Tim. I. 12.

1. Acts I. 1.
; 2 Tim. I. 8; II. 8.
1 Cor. II. 24, 25; Phil. III. 14.

1. 2 Tim. III. 1.
; 2 Tim. I. 4; IV.
; 2 Tim. I. 8; Eph. IV. 11.
; 3 James I. 12; 1 Pet. V. 4; Rev. II. 10

⁹ Σπουδασον ελθειν προς με ταχεως. ¹⁰ Δη-
Earnstly endeavor to come to me soon. De-
μας γαρ με εγκατελιπεν, αγαπησας τον νυν
me for me forsook, having loved the present
αιωνα, και επορευθη εις Θεσσαλονικην· Κρησ-
age, and went to Thessalonica; Cres-
κης εις Γαλατιαν, Τίτος εις Δαλματιαν· ¹¹ Λου-
cens to Galatia, Titus to Dalmatia; Luke
κας εστι μονος μετ' εμου· Μαρκον αναλαβων
is alone with me; Mark having taken up
αγε μετα σεαυτου· εστι γαρ μοι ευχρηστος
do thou bring with thyself; he is for to me very useful
εις διακονιαν. ¹² Τυχικον δε απεστειλα εις Εφε-
for service. Tychicus but I sent to Epho-
σον. ¹³ Τον φελονην, ον απελικον εν Τρωαδι
son. The cloak, which I left in Troas
παρα Καρπω, ερχομενος φερε, και τα βιβλια,
with Carpus, coming bring thou, and the written rolls,
μαλιστα τας μεμβραναις. ¹⁴ Αλεξανδρος ο χαλ-
especially the parchments. Alexander the copper-
κευς πολλα μοι κακα ενεδειξατο· αποδωη αυτω
smith many to me evil things openly showed; may give to him
δ κυριος κατα τα εργα αυτου· ¹⁵ ον και συ
the Lord according to the works of him; whom also thou
φυλασσου, λιαν γαρ ανθεστηκε τοις ημετεροις
beware, greatly for he has opposed the our
λογοις. ¹⁶ Εν τη πρωτη μου ακολογια ουδεις
words. In the first of me defence no one
μοι συμπαρεγενετο, αλλα παντες με εγκατελι-
by me stood, but all me forsook;
πον· (μη αυτοις λογισθειη)· ¹⁷ ο δε κυριος μοι
(not to them may it be imputed,) the but Lord by me
παρεστη, και ενεδυναμωσε με, ινα δι' εμου το
stood, and strengthened me, so that through me the
κηρυγμα πληροφορηθη, και ακουση παντα τα
proclamation might be fully established, and might hear all the
εθνη· και ερρυσθην εκ στοματος λεοντος·
nations; and I was delivered out of mouth of a lion;
¹⁸ * [και] ρυσεται με ο κυριος απο παντος εργου
[and] will deliver me the Lord from every work
πονηρου, και σωσει εις την βασιλειαν αυτου
evil, and will save for the kingdom of himself
την επουρανιον· ο η δοξα εις τους αιωνας των
the heavenly; to whom the glory for the ages of the
αιωνων· αμην.
ages; so be it.

¹⁹ Ασπασαι Πρισκαν και Ακυλαν, και τον
Salutethon Prisca and Aquila, and the
Ονησιφορου οικον. ²⁰ Εραστος εμεινεν εν Κορ-
of Onesiphorus house. Erastus remained in Cor-

9 Do thy best to come to me soon;

10 for † Demas forsook Me, † having loved the PRESENT Age, and went to Thessalonica, Crescens to Galatia, Titus to * Dalmatia.

11 Luke alone is with me. Take up Mark, and bring him with thee; for he is very useful to Me for Service.

12 But I sent Tychicus to Ephesus.

13 When thou comest, bring the † BAG which I left at Troas with Carpus; also the BOOKS, and especially the PARCHMENTS.

14 † Alexander the COPPERSMITH, did many Evil things to Me; † the LORD * will reward him according to his works;

15 of whom do thou also beware, for he has very much opposed our Words.

16 In my FIRST Defence no one * came to Me, but all forsook me; († may it not be imputed to them!)

17 † but the LORD * was present, and strengthened me; † so that through me the PROCLAMATION might be fully established, and All the NATIONS might hear; and I was delivered † out of the Lion's Mouth.

18 The LORD will deliver me from Every evil Work, and preserve me for his HEAVENLY KINGDOM; to * whom be the GLORY for the AGES of the AGES. Amen.

19 Salute † Prisca and Aquila, and † the FAMILY of ONESIPHORUS.

20 † Erastus remained at

* ALEXANDRIAN MANUSCRIPT.—10. Dermatina to Me. 17. was present, and. 18. and—omit.

14. will reward. 15. to him.

16. came

† 13. Pheloneen means either a bag or a cloak. According to the Syriac it is a bag or wrapper in which books were kept.

† 10. Col. iv. 15; Philemon 24. 1 10. 1 John ii. 15. 1 20. † 14. 2 Sam. iii. 10; Psa. xxviii. 4; Rev. xviii. 6. vii. 10. † 17. Matt. x. 10; Acts xxiii. 11; xvii. 23. 18; Eph. iii. 8. † 17. Psa. xxii. 21; 2 Pet. ii. 9. † 19. 2 Tim. i. 16. † 20. Acts xix. 23; Rom. xvi. 23.

† 14. Acts xix. 23; 1 Tim. † 10. 2 Tim. i. 15; Act. † 17. Acts ix. 15; xvi. 17. † 12. Acts xviii. 2; Rom. xvi. 2

υθφ· Τροφιμον δε απελικον εν Μιλητω ασθεν-
 ous, Trophimus but I left in Miletus being
 ρουντα. 21 Σπουδατον προ χειμωνος ελθειν.
 sick. Earnestly endeavor before winter to come.
 Ασταζεται σε Ευβουλος, και Πουδης, και Λινος,
 Salute thee Eubulus, and Pudens, and Linus,
 και Κλαυδια, και οι αδελφοι παντες. 22 Ο
 and Claudia, and the brethren all. The
 κυριος Ιησους * [Χριστος] μετα του πνευματος
 Lord Jesus [Anointed] with the spirit
 σου. Η χαρις μεθ' υμων.
 of thee. The favor with you.

Corinth, but I left † Tro-
 phimus sick at * Miletus.

21 † Do thy best to come
 before Winter. Eubulus,
 and Pudens, and Linus,
 and Claudia, and all the
 BRETHREN salute thee.

22 † The LORD Jesus be
 with thy SPIRIT. FAVOR
 be with thee. *

* ALEXANDRIAN MANUSCRIPT.—† Miletus.
 time—SECOND TO TIMOTHY—WRITTEN FROM LAODICEA.

22. Anointed—omit.

Subscrip-

† 22. Acts XX. 4; XXI. 28.

‡ 21. verse 2.

‡ 22. Gal. vi. 18; Philemon 21.

[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΤΙΤΟΝ.

[OF PAUL AN EPISTLE] TO TITUS.

* TO TITUS.

ΚΕΦ. α'. 1.

¹ Παυλος δουλός θεού, ἀποστόλος δε Ἰησοῦ
Paul a bondman of God, an apostle but of Jesus
Χριστοῦ, (κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ
Anointed, according to faith of chosen ones of God and
ἐπιγνώσιν ἀληθείας τῆς κατ' εὐσεβείαν, ² ἐν
a knowledge of truth of that according to piety, in
ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγέλατο ὁ ἀψευ-
hope of life age-lasting, which promised the not
δης θεός πρό χρόνων αἰώνων, ³ ἐφάνερωσε δε
false God before times age-lasting, manifested but
καίροις ἰδιοῖς τὸν λόγον αὐτοῦ, ἐν κηρυγματι ὁ
"a seasons own the word of himself, by proclamation which
ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος
was entrusted with I according to an appointment of the savior
ἡμῶν θεοῦ,) ⁴ Τίτῳ γνήσιῳ τέκνῳ κατὰ κοινὴν
of us God,) to Titus a genuine child according to common
πίστιν· χάρις, ἐλεος, εἰρήνη ἀπο θεοῦ πατρός,
faith, favor, mercy, peace from God a father,
καὶ κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.
and Lord Jesus Anointed the savior of us.

⁵ Τούτου χάριν κατέλιπον σε ἐν Κρήτῃ, ἵνα
Of this cause I left thee in Crete, so that
τὰ λειπόντα ἐπιδιρθώσῃ, καὶ καταστή-
the things wanting thou mightest rectify, and thou mightest consti-
τῆς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοὶ
tute in each city elders, as I to thee
διεταξάμην· ⁶ εἰ τις ἐστὶν ἀνεγκλήτος, μίας
gave orders, if any one is irreproachable, of one
γυναῖκος ἀγῆρ, τέκνα ἐχὼν πιστά, μὴ ἐν
wife a husband, children having believing, not under
κατηγορίᾳ ἀσωτίας, ἢ ἀνυποτακτά. ⁷ Δεῖ γὰρ
an accusation of profligacy, or of insubordination. It behoveth for
τὸν ἐπισκοπὸν ἀνεγκλήτῳ εἶναι, ὡς θεοῦ οἶκον·
the overseer irreproachable to be, as of God a stew-
ομοῦ· μὴ αὐθαδῆ, μὴ ὀργίλον, μὴ παροῖνον, μὴ
ard, not self-indulgent, not passionate, not a wine-drinker, not
πληκτὴν, μὴ αἰσχροκερδῆ, ⁸ ἀλλὰ φιλοξενον,
a striker, not eager for base gains, but a friend to strangers,
φιλαγαθόν, σωφρόνα, δίκαιον, ὅσιον, ἐγκρατῆ,
a friend to goodness, prudent, just, holy, self-governed,
⁹ ἀντεχόμενον τοῦ κατὰ τὴν διδασκίαν πιστοῦ
holding fast of the according to the teaching true
λόγου, ἵνα δυνατός ᾖ καὶ παρακαλεῖν ἐν τῇ
word, so that able he may be both to exhort by the

CHAPTER I.

1 Paul, a Servant of God, and an Apostle of Christ Jesus, as to the Faith of God's Chosen ones, and in a Knowledge of THAT Truth which is according to Piety,

2 in Hope of eternal Life, which God, who is NEVER FALSE, announced before eternal Times,

3 but manifested his word, at proper Seasons, by a Proclamation in which I was entrusted, according to an Appointment of God our SAVIOR;

4 to Titus, my Genuine Child in by a Common Faith; Favor, Mercy, Peace, from God the Father, and from Christ Jesus our SAVIOR.

5 For this purpose I left thee in Crete, that thou mightest regulate THINGS which are DEFICIENT, and mightest appoint ELDERS in each City, as I directed thee;

6 if any one is irreproachable, a Husband of One Wife, having believing Children, not under an Accusation of Profligacy, or of insubordination.

7 For it is necessary that the OVERSEER be irreproachable, as God's Steward; not self-indulgent, not passionate, not a wine drinker, not a Striker, not eager for base gains;

8 but Hospitable, a Friend to goodness, prudent, just, holy, self-governed;

9 maintaining the TRUE Word in his TEACHING, so that he may be able both

* ALEXANDRIAN MANUSCRIPT.—Title.—TO TITUS.
Jesus our SAVIOR. 8. behind in Crete.
Any Affliction, and to confute the OPPRESSORS.

1. Christ Jesus. 4. Christ
6. both to comfort those who are in

1. 2 Tim. ii. 25. 1. 2. 2 Tim. i. 1; iii. 7. 1. 3. Num. xxiii. 19; 1 Tim. ii. 12.
1. 4. Rom. xvi. 26; 1 Tim. i. 9; 1 Pet. i. 20. 1. 5. 2 Tim. i. 10. 1. 6. 1 Tim. i. 11.
1. 7. Rom. i. 12; 2 Cor. iv. 13; 2 Pet. i. 1. 1. 8. 1 Cor. xli. 24. 1. 9. 2 Tim. ii. 2.
1. 10. 1 Tim. iii. 2. 1. 11. 7. Matt. xiv. 45; 1 Cor. iv. 1, 2. 1. 12. 7. Lev. x. 9; Eph. v. 18;
1 Tim. iii. 8, 9. 1. 13. 7. 1 Pet. v. 2. 1. 14. 2 Thess. ii. 15; 2 Tim. i. 13.

διδασκαλία τῇ ὑγιαίνουσιν καὶ τοὺς ἀντιλεγόν-
teaching by that sound and those speaking against
τας ἐλεγχεῖν.
to confute.

¹⁰ Εἰσι γὰρ πολλοὶ * [καὶ] ἀνυποτακτοὶ, μα-
Are for many [and] unruly ones, fool-
ταίολογοι καὶ φρεναπαταί, μαλίστα οἱ ἐκ περι-
ish talkers and deceivers, especially those of circum-
τομῆς, ¹¹ οὓς δεῖ ἐπιστομίζειν· οἵτινες
cision, whom it is necessary to muzzle; who

ὅλους οἴκους ἀνατρεποῦσι, διδασκόντες ἃ μὴ
whole houses overturn, teaching the things not
δεῖ, ἀσχρον κέρδους χάριν. ¹² Εἶπε τις ἐξ
proper, of base gain on account. Said one from

αὐτῶν ἰδίος αὐτῶν προφήτης· Κρητὲς αἰ-
of them own of them a prophet; Cretans always
ψεύσται, κακὰ θηρία, γαστέρες ἀργαί. ¹³ Ἡ
liars, evil wild beasts, gluttons idle. The

μαρτυρία αὕτη ἐστὶν ἀληθής· δι' ἣν αἰτίαν
testimony this is true; for which cause

ἐλεγε αὐτοὺς ἀποτομῆς, ἵνα ὑγιαίνωσιν ἐν τῇ
reprove them severely, so that they may be sound in the

πίστει, ¹⁴ μὴ προτεχόντες Ἰουδαίκοις μυθοῖς,
faith, ¹⁴ not holding to Jewish fables,

καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν
and commandments of men turning away from the

ἀληθειάν. ¹⁵ Πάντα μὲν καθάρᾳ τοῖς καθάροις·
truth. All things indeed pure to the pure ones;

τοῖς δὲ μεμασμένοις καὶ ἀπιστοῖς οὐδὲν καθά-
to those but having been defiled and unfaithful ones nothing pure,

ρον, ἀλλὰ μεμιασται αὐτῶν καὶ ὁ νους καὶ ἡ
but has been defiled of them both the mind and the

συνείδησις. ¹⁶ Θεὸν ὁμολογοῦσιν εἶδέναι, τοῖς
conscience. God they profess to have known, by the

δε ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπει-
but works they deny, abominable ones being and diso-
beis, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδοκίμοι.
bedient ones, and so to every work good worthless ones.

ΚΕΦ. Β'. 2.

¹ Σὺ δὲ λαλεῖ· ἃ πρέπει τῇ ὑγιαίνουσιν
Thou but speak the things becoming to the wholesome

διδασκαλίᾳ· ² πρεσβυτάς νηφαλεοὺς εἶναι, σεμ-
teaching; aged men vigilant ones to be, serious

νοὺς, σωφρονάς, ὑγιαίνοντας τῇ πίστει, τῇ ἀγα-
ones, prudent ones, ³ sound ones in the faith, in the love,

πρ, τῇ ὑπομονῇ· ⁴ πρεσβυτῖδας ὡσαντὼς ἐν κα-
in the patience, aged women in like manner in de-

ταστήματι ἱεροπρεπεῖς, μὴ διαβολοὺς, μὴ
portment becoming what is sacred, not accusers, not

οἰνῇ πολλῇ· δεδουλωμένας, καλοδιδασκαλοὺς,
to wine much enslaved, good teachers,

* ALEXANDRIAN MANUSCRIPT.—10. and—omit, 2. and not.

† 12. The poet Epimenides, in a work "concerning Oracles," who among the Romans was reputed to have foretold future events.

9. 1 Tim. i. 10; vi. 3; 3 Tim. iv. 3; Titus ii. 1. 10. 1 Tim. i. 6. 10. Rom. xvi. 18. 10. Acts xv. 1. 11. 1 Tim. vi. 5. 12. 3 Cor. xiii. 10; 2 Tim. iv. 2. 14. 1 Tim. i. 4; iv. 7; 2 Tim. iv. 4. 13. 2 Cor. xiii. 12; Matt. xv. 9; Col. ii. 22. 15. Luke xi. 30—41; Rom. xiv. 14, 20; 1 Cor. vi. 12; x. 28, 29; 1 Tim. iv. 3, 4. 16. 2 Tim. iii. 5. 1. Titus i. 9. 2. Titus i. 12. 2. 1 Tim. ii. 9, 10; iii. 11; 1 Pet. iii. 2, 4.

to exhort & by the SOUND INSTRUCTION, and to con-
fute the OPPOSERS.

10 For & there are Many Unruly persons, Foolish talkers and & Deceivers, especially those of & the Circumcision;

11 whom it is necessary to silence; who overturn Whole Families, teaching & for Sordid Gain what is not proper.

12 One of them, a & Prophet of their own, said, "Cretans always Liars are, Savage Beasts, "with craving Maw."

13 This TESTIMONY is true; & therefore reprove them severely, so that they may be sound in the FAITH,

14 [not holding to Jew-
ish Fables, and & Precepts of Men who turn away from the TRUTH.

15 & All things, indeed, are pure to those who are PURE; but to those who are DEFILED and Unfaithful, nothing is pure; but both Their MIND and CONSCIENCE are defiled.

16 They profess to have known God, but & by their WORKS they renounce him, being abominable and disobedient, and as to Every good Work worthless.

CHAPTER II.

1 But do thou inculcate things proper for & WHOLE-SOME Instruction;—

2 that Aged men be vigilant, serious, prudent, & sound in the FAITH, in LOVE, in PATIENCE;

3 & that Aged women, in like manner, be in Deportment as becomes Sacred persons; not Accusers, not enslaved by much Wine, Good instructors,

καλῶν ἔργων. ¹⁵ Ταῦτα λαλεῖ καὶ παρακαλεῖ
of good works. These speak thou and exhort thou
καὶ ἐλεγχε μετὰ πάσης ἐπιταγῆς· μὴδεις σου
and reprove thou with all strictness; no one of these
περιφρονεῖται.
let disregard.

ΚΕΦ. γ'. 3.

¹ Ἰπομιμνησκε αὐτοὺς ἀρχαῖς καὶ ἐξουσίαις
Do thou remind them to governments and authorities
ὑποτασσεσθαι, πειθαρχεῖν, πρὸς παν ἔργον
to be submissive, to obey rulers, as to every good
ἀγαθὸν ἑτοιμοὺς εἶναι, ² μὴδενά βλαπτῆμεν,
work ready to be, no one to speak evil of,
ἀμαχοὺς εἶναι, ἐπιεικεῖς, πᾶσαν ἐνδεικνυμένους
not quarrelsome to be, gentle, all showing
πραότητα πρὸς πάντας ἀνθρώπους. ³ Ἡμεν γὰρ
mildness to all men. We for

ποτε καὶ ἡμεῖς ἀνοήτοι, ἀπειθεῖς, πλανώμενοι,
formerly also we senseless ones, disobedient ones, erring ones,
δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις,
being enslaved to inordinate desires and pleasures various,

ἐν κακίᾳ καὶ φθονῇ διαγοντες, στυγῆτοι, μισ-
in malice and envy passing through, odious ones, hat-
οῦντες ἀλλήλους. ⁴ Ὅτε δὲ ἡ χρηστοτης καὶ
ing each other. When but the kindness and

ἡ φιλάνθρωπια ἐπέφανη τοῦ σωτῆρος ἡμῶν
the love to man shone forth of the preserver of us
θεοῦ, ⁵ οὐκ ἐξ ἔργων τῶν ἐν δικαιοσυνῇ ὧν
of God, not from of works of those in righteousness which

ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἐλεον
did we, but according to the of himself mercy
ἐσώσεν ἡμᾶς, διὰ λουτροῦ καλὴς γενέσεως, καὶ
he saved us, through a bath of a new birth, and

ἀνακαινώσεως πνεύματος ἁγίου, ⁶ ὃ ἐξέχευ
a renovation of spirit holy, of which he poured out
ἐφ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ Χριστοῦ τοῦ σω-
on us richly, through Jesus Anointed the sa-
τηρος ἡμῶν, ⁷ ἵνα δικαιωθέντες τῇ ἐκείνου
vior of us, so that having been justified by the of him

χαρίτι, κληρονομοὶ γενώμεθα κατ' ἐλπίδα
favor, heirs we might become according to a hope
ζωῆς αἰωνίου. ⁸ Πιστὸς δὲ λόγος· καὶ περὶ
of life ago-lasting. True the words; and respecting

τούτων βουλομαι σε διαβεβαιουσθαι, ἵνα φρον-
these things I wish thee to affirm strongly, so that they may
τιζῶσι καλῶν ἔργων προϊστασθαι οἱ πεπιστευ-
be careful of good works to excel those having be-
κότες * [τῷ] θεῷ. Ταῦτα ἐστὶ τὰ καλά καὶ
loved [in the] God. These is the things good and

¹⁵ * Teach these things, and exhort and reprove with All Strictness; let no one disregard Thee.

CHAPTER III.

¹ * And remind them to be submissive to Governments and Authorities, to obey rulers, * and to be ready for Every good Work;

² to revile No one, to be mild, showing Entire Gentleness to All Men;

³ For we ourselves, also, were formerly senseless, disobedient, erring, being in bondage to various Inordinate desires and Pleasures, living in Malice and Envy, detestable, hating each other.

⁴ But when the goodness and the philanthropy of God our savior, appeared,

⁵ he saved us, not on account of those Works in Righteousness which we did, but according to his own Mercy, through the Bath of Regeneration, and a Renovation of the Holy Spirit,

⁶ which he poured out on us richly through Jesus Christ our savior;

⁷ so that having been justified by His favor, we might become heirs according to a Hope of eternal Life.

⁸ This doctrine is True; and respecting these things I wish thee to fully establish them; so that those having BELIEVED in God may be careful to excel in Good Works. These things are those which are good and profitable to MEN.

* ALEXANDRIAN MANUSCRIPT.—15. Teach. ready. 5. the BATH OF. 8. the—omit.

1. And remind. 1. and to be ready. 5. good and profitable. 8. good and profitable.

15. 1 Tim. iv. 12. 1. Rom. xiii. 1; 1 Pet. ii. 13. 1. Col. i. 10; 2 Tim. ii. 21; Heb. xiii. 21. 2. Eph. iv. 31. 2. 2 Tim. ii. 24, 25. 2. Phil. iv. 8. 3. 1 Cor. vi. 11; Eph. ii. 1; Col. i. 31; iii. 7; 1 Pet. iv. 3. 4. Titus ii. 11. 4. 1 Tim. ii. 2. 5. Rom. iii. 20; ix. 11; xi. 6; Gal. ii. 16; Eph. ii. 4, 8, 9; 2 Tim. i. 9. 6. John iii. 8; 5; Eph. v. 26; 1 Pet. iii. 21. 7. Acts ii. 33; x. 43. 7. Rom. iii. 24; Gal. ii. 16. 7. Rom. viii. 24, 24. 7. Titus i. 2. 8. verses 1, 14.

ωφελημα τοις ανθρωποις· ⁹ μωρας δε ζητησεις
profitable to the men; foolish but questions

και γενεαλογιας και ερεις και μαχας νομικας
and genealogies and strifes and fightings about

περιστασο· εισι γαρ ανωφελεις και ματαιοι.
law; they are for unprofitable and vain.

¹⁰ Αιρετικον ανθρωπον μετα μιαν και δευτεραν
A factious man after a first and second

νουθεσιαν παραιτου· ¹¹ ειδως, οτι εξεστραπται
admonition do thou reject; knowing, that has been perverted

ο τοιουτος, και αμαρτανει, ων αυτοκατακριτος.
thesuch a one, and sins, being self-condemned.

¹² Όταν πεμψω Αρτεμαν προς σε η Τυχικον,
When I shall send Artemas to thee or Tychicus,

σπουδασον ελθειν προς με εις Νικοπολιν· εκει
earnestly endeavor to come to me to Nicopolis; there

γαρ κεκρικα παραχειμασαι. ¹³ Σηναν την νομι-
for I have decided to winter. Zenas the law-

κον και Απολλω σπουδαιως προπεμψον, ινα μη-
yer and Apollon diligently send on before, so that not-

δεν αυτοις λειπη. ¹⁴ Μανθανετωσαν δε και οι
ing to them may be lacking. Let learn and also the

ημετεροι καλων εργων προιστασθαι εις τας
ours of good works to excel for the

αναγκαιας χρειας, ινα μη ωσιν ακαρτοι. ¹⁵ Ασ-
pressing wants, so that not they may be unfruitful. Sa-

παζονται σε οι μετ' εμου παντες· ασπασαι τους
lute thee those with me all; salute thou those

φιλουντας ημας εν πιστει. Η χαρις μετα
loving us in faith. The favor with

παντων υμων.
all of you.

9 But avoid Foolish Questions, and † Genealogies, and Disputes, and Contentions about the Law; for they are † unprofitable and Vain.

10 † Reject a Factious Man, † after a First and Second Admonition;

11 knowing that such A ONE has been perverted, and sins, † being self-condemned.

12 When I shall send Artemas to thee, or † Tychicus, earnestly endeavor to come to me at Nicopolis; for I have decided to pass the winter there.

13 Send forward Zenas the LAWYER, and † Apollon, with careful attention, so that they may not lack anything;

14 and let our [brethren] also learn † to stand foremost in Good Works for these PRESSING Occasions, † that they may not be unfruitful.

15 All who are with me, salute thee. Salute THOSE who LOVE us in the Faith. Favor be with you all!

* ALEXANDRIAN MANUSCRIPT.—Subscription—To Titus—WRITTEN FROM NICOPOLIS.

† 9. 1 Tim. i. 4; 2 Tim. ii. 23; Titus i. 14. † 9. 2 Tim. ii. 14. † 10. Matt. xviii. 17; Rom. xvi. 17; 2 Thess. iii. 14; 2 Tim. iii. 5; 2 John 10. † 10. 2 Cor. xiii. 2.
† 11. Acts xiii. 45. † 12. Acts xx. 4; 2 Tim. iv. 19. † 13. Acts xviii. 24.
† 14. verse 8. † 14. Rom. xv. 23; Phil. i. 11; iv. 17; Col. i. 10; 2 Pet. i. 8.

[ΠΑΤΑΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΦΙΛΗΜΟΝΑ.

[OF PAUL AN EPISTLE] TO PHILEMON.

* TO PHILEMON.

ΚΕΦ. α'. 1.

¹ Παῦλος, δεσμιος Χριστου Ἰησου, καὶ Τιμο-
Paul, a prisoner of Anointed Jesus, and, Time-
θεος ὁ ἀδελφος, Φιλήμονι τῷ αγαπητῷ καὶ συν-
thy the brother, to Philemon the beloved one and fellow-
εργῷ ἡμῶν, ² καὶ Ἀπφίᾳ τῇ αγαπητῇ, καὶ Ἀρ-
worker of us, and to Apphia the beloved one, and Ar-
χιππῷ τῷ συστρατιῶτῃ ἡμῶν, καὶ τῇ κατ'
chippa the fellow-soldier of us, and to the in-
οικον σου ἐκκλησίᾳ. ³ χάρις ὑμῖν καὶ εἰρήνη
house of these congregation; favor to you and peace
ἀπο θεου πατρος ἡμῶν, καὶ κυρίου Ἰησου Χρισ-
from God a father of us, and Lord Jesus Anointed
του.

⁴ Ευχαριστῶ τῷ θεῷ μου πάντοτε, μνησιν
I give thanks to the God of me always, a remembrance
σου ποιοῦμενος ἐπὶ τῶν προσευχῶν μου, ⁵ ἀκου-
of thee making in the prayers of me, hear-
ων σου τὴν αγαπὴν καὶ τὴν πίστιν, ἣν εχεις
ing of thee the love and the faith, which thou hast
πρὸς τὸν κυριον Ἰησουν καὶ εἰς πάντας τοὺς
to the Lord Jesus and for all the
ἁγίους. ⁶ ὅπου ἡ κοινωνία τῆς πίστεως σου
holy ones, that the fellowship of the faith of thee
ἐνεργῆς γίνηται, ἐν ἐπιγνώσει πάντας αγαθῶν
active may become, by a knowledge of every good
του ἐν ἡμῖν, εἰς Χριστον * [Ἰησουν.] ⁷ Χαρὰν
of the in us, in regard to Anointed [Jesus.] Joy
γὰρ εχομεν πολλὴν καὶ παρακλησιν ἐπὶ τῇ
for we have much and consolation in the
ἀγαπῇ σου, ὅτι τα σπλαγχνα τῶν ἁγίων ἀνα-
love of thee, because the bowels of the holy ones has
πέπνυνται διὰ σου, ἀδελφε. ⁸ Διὰ πολλὴν
been refreshed through thee, O brother. Therefore much
ἐν Χριστῷ παρρησίαν εχὼν ἐπιτεσσεῖν σοὶ τὸ
in Anointed boldness having to rejoice thee to
ἀντικον, ⁹ διὰ τὴν ἀγαπὴν μᾶλλον παρακαλῶ
becoming thing, through the love rather I beseech;
τοιούτους ὡν, ὡς Παῦλος πρεσβυτης, νυνὶ δὲ καὶ
such a one being, as Paul an old man, now but also
δεσμιος Ἰησου Χριστου. ¹⁰ παρακαλῶ σε περὶ
a prisoner of Jesus Anointed; I beseech thee concerning

CHAPTER I.

¹ Paul, & a Prisoner for Christ Jesus, and Timothy the BROTHER, to Philemon, the BELOVED one, and our
Fellow-laborer,—
² and to Apphia, * the sister, and to Arch'ppus, our FELLOW-SOLDIER,—and to the & CONGREGATION in thy House:
³ & Favor to you, and Peace from God our Father, and from the Lord Jesus Christ;
⁴ I give thanks to my God always, making Mention of thee in my PRAYERS,
⁵ (& hearing of Thy LOVE and FAITH, which thou hast toward the LORD Jesus, and for All the SAINTS.)
⁶ that the FELLOWSHIP of thy FAITH may become efficient, & by a Knowledge of Every Good thing in us, in regard to Christ.
⁷ * For we have much Joy and Consolation over Thy LOVE, O Brother! Because the TENDER SYMPATHIES of the SAINTS I have been refreshed through thee.
⁸ Therefore, & having much confidence in Christ to enjoin on thee WHAT IS BECOMING,
⁹ on account of * that LOVE I rather entreat; being such a one, as Paul † an old man, and now also ‡ a Prisoner for * Christ Jesus,
¹⁰ I entreat thee res-

* ALEXANDRIAN MANUSCRIPT.—Title—TO PHILEMON.

6. Jesus—omit.

7. For I have.

9. NECESSITY I rather entreat.

2. the sister, and t.

9. Christ

Jesus.

† 9. Reason following Theophylact says, that *presbuteros*, translated an old man in this place, has the signification of *presbuteros*, an ambassador; and in support of his opinion he cites some passages from the LXX, and from the Apocrypha.—*Marknight*. Dr. Adam Clarke also inclines to the same view.

† 1. Eph. iii. 1; iv. 1; 2 Tim. i. 8; verse 8. † 1. Phil. ii. 25. † 2. Col. iv. 37.
‡ 3. Rom. xvi. 5; 1 Cor. xvi. 19. ‡ 4. Eph. i. 2. ‡ 4. Eph. i. 16. ‡ 5. Eph. i. 16; Col. i. 4. ‡ 6. Phil. i. 9, 11. ‡ 7. 2 Cor. vii. 13; 2 Tim. i. 10; verse 20. ‡ 8. 1 Thess. ii. 6. ‡ 9. verse 1.

του εμου τεκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς
of the of me child, whom I begot in the bonds

*[μου,] Οὐνσιμον, ¹¹ τὸν ποτε σοὶ ἀχρηστον,
[of me,] Onesimus, that formerly to thee unprofitable,

νυνὶ δὲ σοὶ καὶ ἐμοὶ εὐχρηστον, ὃν ἀνεπέμψα
now but to thee and to me profitable, whom I sent back,

¹² σὺ δὲ αὐτὸν, τούτ' ἐστὶ τὰ ἐμὰ σπλαγχνα,
thou but him, that is the my bowels,

προσλαβου. ¹³ Ὅν ἐγὼ ἐβουλόμην πρὸς ἐμαυ-
do thou receive. When I was wishing for my-

τὸν κατεχειν, ἵνα ὑπὲρ σου μοὶ διακοῦν ἐν
self to retain, so that on behalf of thee to me be might serve in

τοῖς δεσμοῖς τοῦ εὐαγγελίου. ¹⁴ ὧρὶς δὲ τῆς
the bonds of the glad tidings; without but of the

σῆς γνῶμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὥς
thy consent nothing I wished to do, so that not as

κατὰ ἀναγκὴν τὸ ἀγαθὸν σου ᾤ, ἀλλὰ
according to constraint the good of thee might be, but

κατὰ ἑκούσιον. ¹⁵ Ταχὺ γὰρ διὰ τοῦτο
according to willingness. Perhaps for on account of this

ἐχωρίσθη πρὸς ἄραν, ἵνα αἰώνιον αὐτὸν ἀπε-
he was separated for an hour, so that an age him thou might-

χρῇ. ¹⁶ οὐκετι ὥς δούλον, ἀλλ' ὑπὲρ δού-
art receive; no longer as a slave, but above a

λόν, ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοὶ, ποσὺν
slave, a brother beloved, especially to me, by how much

δὲ μάλλον σοὶ, καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ. ¹⁷ Εἰ
but more to thee, both in flesh and in Lord. If

οὖν με εἴχῃς κοινωνόν, πρόσλαβου αὐτὸν ὥς
then me thou holdest a partner, receive thou him as

ἐμέ. ¹⁸ Εἰ δὲ τι ἠδίκησέ σε, ἢ ὀφείλει, ταῦτο
me. If but anything he wronged thee, or owes, this

ἐμοὶ ἐλλογέι. ¹⁹ Ἐγὼ Παῦλος ἐγγράφα τῇ
to me put thou on account. I Paul wrote with the

ἐμῇ χειρὶ, ἐγὼ ἀποτίσω ἵνα μὴ λέγῃ σοι,
my hand, I will pay off; so that not I may say to thee,

ὅτι καὶ σεαυτὸν μοὶ προσοφείλεις. ²⁰ Ναι,
that even thyself to me thou owest. Yea,

ἀδελφε, ἐγὼ σὺν ὀφειλῇ ἐν κυρίῳ ἀναψαν-
O brother, I of thee should be profited in Lord, refresh

σόν μου τὰ σπλαγχνα ἐν Χριστῷ. ²¹ Περὶ οὗτος
thou of me the bowels in Anointed. Having confidence

τῇ ὑπακοῇ σου ἐγγράφα σοι, εἰδὼς, ὅτι καὶ
in the obedience of thee I wrote to thee, knowing, that even

ὑπὲρ ὃ λέγω ποιήσεις.
beyond what I may say thou wilt do.

²² Ἄμα δὲ καὶ ἑτοίμαζε μοὶ ξενίαν· ἐλπίζω
At the same time but also prepare thou for me a lodging; I hope

pecting MY Child, & whom
I begot in my BONDS,
THAT; Onesimus,

11 whom formerly was
UNPROFITABLE to Thee,
but is now profitable to
Thee and to Me;

12 whom I have sent
*back to thee; and do
thou receive Him, that is,
MYSELF.

13 Whom I was wishing
to retain for Myself, & so
that on thy behalf he
might serve me in these
BONDS for the GLAD TID-
INGS;

14 but I desired to do
Nothing without thy Con-
sent, & that thy good deed
might not be as from Com-
straint, but Voluntary.

15 & For perhaps on this
account he was separated
for a little time, in order
that thou mightest receive
Him for an Age;

16 no longer as a Bond-
man, but above a Bond-
man,—& a beloved Brother,
especially to me, but how
much more to thee, & both
in the Flesh, and in the
Lord!

17 If, then, thou regard-
est Me as & a Partner, re-
ceive him as me.

18 But if he injured thee
in anything, or is indebted,
place this to my account;

19 (I Paul write with
my own hand,) I will pay
it off; that I may not say
to thee, That to me thou
owest even thyself.

20 Yea, Brother, may I
derive profit from Thee
in the Lord; I refresh My
TENDER SYMPATHIES in
Christ.

21 & Having confidence
in thy COMPLIANCE, I
write to thee, being assured
That thou wilt even do be-
yond what I request.

22 But at the same time,
also, prepare for me a

* ALEXANDRIAN MANUSCRIPT.—10. of me—omit.
that is, ²⁰me.

† 10. 1 Cor. iv. 15; Gal. iv. 10.

† 14. 2 Cor. ix. 7. † 15. See Gen. xlv. 5, 8.

† 16. Col. iii. 25. † 17. 2 Cor. viii. 23.

† 20. verse 7.

12. again to thee. Receive Him,

† 12. 1 Cor. xvi. 17; Phil. ii. 30.

† 16. Math. xxiii. 8; 1 Tim. i. 2.

† 21. 2 Cor. vii. 10.

γαρ, ὅτι δια τῶν προσευχῶν ὑμῶν χάρισθησο-
 for, that through the prayers of you I shall be im-
 μαι ὑμῖν. ²³ Ἀσπάζεται σε Επαφρας, ὁ συναίχ-
 parted to you. Salutes thee Epaphras, the fellow-
 μαλῶτος μου ἐν Χριστῷ Ἰησοῦ, ²⁴ Μαρκοῦ, Ἀρι-
 captive of me in Anointed Jesus, Mark, Aris-
 ταρχος, Δημας, Λουκας, οἱ συνεργοὶ μου. ²⁵ Ἡ
 Demas, Luke, the fellow-workers of me. The
 χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ
 Grace of the Lord of us Jesus Anointed with the
 πνεύματος ὑμῶν.
 spirit of you.

Lodging, for † I hope That
 † through your PRAYERS I
 shall be imparted to you.

23 † Epaphras, my FELLOW-CAPTIVE in Christ Je-
 sus, salutes thee;

24 also † Mark, † Aristar-
 chus, † Demas, † Luke, my
 FELLOW-LABORERS.

25 † The FAVOR of our
 LORD Jesus Christ be with
 your SPIRIT.

* ALEXANDRIAN MANUSCRIPT.—The Subscription to this Epistle has been cut off.

† 22. Phil. 1. 25; 11. 24. † 22. 2 Cor. 1. 11. † 23. Col. 1. 7; 1v. 13. † 24.
 Acts xii. 12, 25. † 24. Acts xix. 29; xxvii. 2; Col. 1v. 16. † 24. Col. 1v. 14.
 † 24. 2 Tim. 1v. 11. † 25. 2 Tim. 1v. 22.

ΠΡΟΣ ΕΒΡΑΙΟΥΣ [ΕΠΙΣΤΟΛΗ.]
TO HEBREWS [AN EPISTLE.]
* TO THE HEBREWS.

ΚΕΦ. α'. 1.

¹ Πολυμερῶς καὶ πολυτροπῶς παλαι ὁ θεὸς
in many parts and in many ways long ago the God
λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις, ἐν
having spoken to the fathers by the prophets, in
ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν
last of the days of these spoke to us by
υἱῷ, ² ὃν ἐθηκε κληρονομον παντῶν, (δι'
a son, whom he appointed an heir of all things, (on account of
οὗ καὶ τοὺς αἰῶνας ἐποίησεν,) ³ ὃς (ὢν ἀπα-
whom also the ages he made,) who (being an efful-
γασμα τῆς δόξης καὶ χαρακτηρ τῆς ὑποστάσεως
gence of the glory and an exact impress of the substance
αὐτοῦ, φερὼν τε τὰ πάντα τῷ ῥηματί τῆς
of him, sustaining and the things all by the word of the
δυναμὸς αὐτοῦ,) * [δι' ἑαυτοῦ] καθάρισμον
power of himself,) [through himself] a purification
ποιήσαμενος τῶν αμαρτιῶν * [ἡμῶν], ἐκάθισεν ἐν
having made of the sins of us, sat down at
δεξιᾷ τῆς μεγαλowsυνης ἐν ὑψηλοῖς. ⁴ τοσούτῳ
right of the majesty in high places; by so much
κρείττων γενομένος * [τῶν] ἀγγέλων, ὅσῳ δια-
greater having become of the messengers, by so much more
φορῶτερον παρ' αὐτοὺς κεκληρονομήκεν ὄνομα.
excellent beyond them he has inherited a name.
⁵ Τινὶ γὰρ εἶπε ποτε τῶν ἀγγέλων; Τίος μου εἶ
To which for did he say ever of the messengers; A son of me art
συ, ἐγὼ σήμερον γεγέννηκα σε; καὶ πάλιν
thou, I to-day have begotten thee? and again;
Εγὼ εἶμαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἐστὶν
I will be to him for a father, and he shall be
μοι εἰς υἱόν; ⁶ ὅταν δὲ πάλιν εἰσαγάγῃ τὸν
to me for a son? when but again he may lead in the
πρωτοτοκὸν εἰς τὴν οἰκουμένην, λέγει· Καὶ
first-born into the habitable, he says; And
προσκυνησάτωσαν αὐτῷ πάντες ἀγγελοὶ θεοῦ.
let worship him all messengers of God.
⁷ Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει· Ὁ
And concerning indeed the messengers he says; He
ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα,
making the messengers of himself spirits,
καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα·
and the public servants of himself of fire a flame;
⁸ πρὸς δὲ τὸν υἱόν· Ὁ θρόνος σου ὁ θεὸς εἰς
concerning but the son; The throne of thee the God for

CHAPTER I.

1 God having anciently spoken, † in many portions and by various methods, to the FATHERS by the PROPHETS,
2 in the last of these DAYS † spoke to us by a Son, † whom he appointed Heir of all things, on account of whom also he constituted the AGES;
3 † who, being an Effulgence of his GLORY, and an exact impress of his SUBSTANCE, and * making manifest ALL things by the WORD of his POWER, † having made a Purification for SINS, † sat down at the Right hand of the MAJESTY in high places;
4 having become as much superior to Angels, † as he has inherited a more Excellent Name than they.
5 For to which of the ANGELS did he ever say, † "Thou art my Son, To-day † I have begotten thee?" And again, † "I will be to him for a Father, and he shall be to me for a Son?"
6 And when again he shall introduce † the FIRST-BORN into the HABITABLE, he says, † "And let All God's Angels worship him."
7 And with respect to the ANGELS, indeed he says, † "It is HE who * MAKES his ANGELS Winds, and his MINISTERS SERVANTS a Flame of Fire."
8 But to the SON, † "Thy THRONE, O GOD,

* VATICAN MANUSCRIPT.—Title—TO THE HEBREWS.
things by. 2. through himself—omit.

3. of us—omit. 4. of the—omit.

† 1. Num. xii. 6, 8. † 2. John i. 17; xv. 15; Heb. ii. 2. † 3. Psa. ii. 8; Matt. xxi. 28; John iii. 35; Rom. viii. 17. † 4. John i. 14; xiv. 9; 2 Cor. iv. 4; Col. i. 15. † 5. Heb. vii. 27; Is. 12, 14, 17. † 6. Psa. cx. 1; Eph. i. 20; Heb. viii. 1; x. 12; xii. 2; 1 Pet. iii. 22. † 7. Eph. i. 21; Phil. ii. 9, 10. † 8. Psa. li. 7; Acts xiii. 33; Heb. v. 6. † 9. 2 Sam. vii. 14; 1 Chron. xxii. 10; xxviii. 6; Psa. lxxxi. 26, 27. † 10. Rom. viii. 29; Col. i. 15; Rev. i. 5. † 11. Psa. xovii. 7. † 12. Psa. civ. 4. † 13. Psa. xlv. 6, 7.

τον αἰωνα * [του αἰωνος.] ραβδος ευθυτητος ἡ
the age [of the age,] a sceptre of rectitude the

ραβδος της βασιλειας σου. ⁹ Ἠγάπησας δικαιο-
sceptre of the kingdom of thee. Thou didst love right-

συνην, και εμισησας ανομιαν· δια τουτο
common, and thou didst hate lawlessness; on account of this

εχρισε σε ὁ θεος σου, ελαιον αγαλλιασεως
anointed thee the God of thee, oil of extreme joy

παρα τους μετοχους σου. ¹⁰ Καὶ· Σὺ κατ'
beyond the associates of thee. And; Thou in

αρχας, κυριε, την γην εθεμελιωσας, και εργα
a beginning, O Lord, the earth didst form, and works

των χειρων σου εισιν οἱ ουρανοι. ¹¹ Αυτοι απο-
of the hands of thee are the heavens. They shall

λουνται, συ δε διαμενεις· και παντες ὡς ἱμα-
perish, thou but remainest; and all as a gar-

τιον παλαιωθησονται, ¹² και ὡσει περιβεβαιον
ment shall become old, and like an upper garment

ελιξεις αυτους, και αλλαγησονται· συ δε ὁ
thou wilt fold them, and they shall be changed; thou but the

αυτος ει, και τα ετη σου ουκ εκλειψουσι.
same art, and the years of thee not will fail.

¹³ Προς τινα δε των αγγελων ειρηκε ποτε· Κα-
To which but of the messengers did he say ever; Do

θου εκ δεξιων μου, ἕως ανθω τους εχθρους
thou sit at right of me, till I may place the enemies

σου υποποδιον των ποδων σου; ¹⁴ Ουχι παντες
of thee for a foot for the feet of thee? Not all

εισι λειτουργικα πνευματα, εις διακονιαν ακουσ-
are public serving spirits, for service being

τελλομενα δια τους μελλοντας κληρονο-
sent forth on account of those being about to inherit

μειν σωτηριαν; ΚΕΦ. β'. 2. ¹ Δια τουτο
salvation? On account of this

δεις περιπιοτερωσ ἡμας προσεχειν τοις ακουσ-
it behooves more earnestly us to attend to the things har-

θεισι, μηποτε παραβρωμεν. ² Εἰ γαρ ὁ
log been heard, lest perhaps we should glide away, If for the

δι' αγγελων λαληθεις λογος εγενετο βεβαι-
through messengers having been spoken word was firm

ος, και πασα παραβασις και παρακοη ελαβειν
and every deviation and imperfect hearing received

ενδικον μισθαποδοσιαν· ³ πως ἡμεις εκφευσο-
a just retribution; how we shall es-

"is for the AGE; * and
"the SCEPTRE OF RECTI-
"TUDINE is the Sceptre of
"thy KINGDOM."

⁹ "Thou didst love
"Righteousness, and hate
"Lawlessness; therefore,
"thy GOD † anointed thee,
"O GOD, with the oil of
"Exultation beyond thy
"ASSOCIATES."

¹⁰ Also, ‡ "Εἶθου, O
"Lord, at first didst lay
"the foundation of the
"ΕΑΡΤΗ; and the ΗΡΑ-
"VENS are Works of thy
"HANDS;

¹¹ † "they shall perish,
"but thou remainest;
"and they all shall be-
"come old like a Gar-
"ment;

¹² "and like a Mantle
"thou wilt fold them up;
" * like a Garment also
"they shall be changed;
"but thou art the SAME,
"and thy YEARS shall not
"fail."

¹³ But to which of the
ANGELS did he ever say,
‡ "Sit thou at my Right
"hand, till I put thine
"ENEMIES underneath thy
"FEET?"

¹⁴ ‡ Are they not all
Ministering Spirits, sent
forth for Service, on ac-
count of † THOSE BEING
about to inherit Salva-
tion?

CHAPTER II.

¹ On this account it be-
hooves us to attend more
earnestly to the THINGS
HEARD, lest we should
ever let them glide away.

² For if the WORD
† spoken through Angels
was firm, and ‡ Every De-
viation and Disobedience
received a Just Retribu-
tion;

³ ‡ how shall we escape.

* VATICAN MANUSCRIPT.—8. of the AGE—omit.
is the Sceptre of his KINGDOM.

8. and the SCEPTRE of RECTITUDE
12. like a Garment also they shall be changed.

† 9. Isa. lxi. 1; Luke iv. 18; John x. 36; Acts iv. 27; x. 28.
‡ 11. Isa. xxiv. 4; 11. 6; Matt. xiv. 25; 1 Pet. iii. 7, 10; Heb. xx. 11.
Matt. xxii. 44; Acts ii. 34, 35; Heb. x. 12.
‡ 14. James ii. 8.
v. 3; xvii. 2, 5, 12; xxvii. 25.

‡ 10. Ps. cii. 25.
‡ 13. Ps. cx. 5;
xcl. 11; civ. 20, 21.
‡ 2. Num. xv. 30, 31; Deut.

μεθα τηλικαυτης αμελησαντες σωτηριας; ἥτις
 cape so great having disregarded a salvation? which
 αρχην λαβουσα λαλεισθαι δια του κυριου,
 a beginning having received to be spoken through the Lord,
 ὑπο των ακουσαντων εις ἡμας εβεβαιωθη,
 by those having heard for us was confirmed.

4 συνεπιμαρτυρουντος του θεου σημειοις τε και
 co-attesting the God by signs both and

τερασι, και ποικιλαις δυναμεσι, και πνευματος
 by prodigies, and by various powers, and of spirit

αγιου μερισμοις, κατα την αυτου θελησιν.
 holy by distributions, according to the of himself will.

5 Ου γαρ αγγελοις ὑπεταξε την οικουμενην την
 Not for to messengers he did subject the habitable that

μελλουσαν, περι ἧς λαλουμεν. 6 Διεμαρτυ-
 about coming, concerning which we speak. Testified

ρατο δε που τις, λεγων· Τι εστιν ανθρωπος,
 but somewhere else, saying; What is man,

δτι μιμησκη αυτου· η υιος ανθρωπου, δτι
 that thou dost remember him; or son of man, that

επισκεπη αυτον; 7 Ηλαττωσας αυτον βραχυ
 thou dost observe him? Thou didst make less him a little while

τι παρ' αγγελου· δοξη και τιμη εστεφανω-
 than messengers; with glory and with honor thou didst

σας αυτον. 8 παντα ὑπεταξας ὑποκατω των
 crow him; all things thou didst place under the

ποδων αυτου. Εν γαρ τῷ ὑποταξαι * [αυτῷ]
 feet of him. In for the to be subjected [to him]

τα παντα, ουδεν αφηκεν αυτῷ ανυποτακ-
 the things all, nothing is left to him unsubject-

τον· νυν δε ουκω δρωμεν αυτῷ τα παντα
 ed; now but not yet we see to him the things all

ὑποτεταγμενα. 9 Τον δε βραχυ τι παρ' αγγε-
 having been placed. The but a short time than messen-

λου εηλαττωμενον βλεπομεν Ιησουν δια το
 gers having been made less we see Jesus on account of the

παθημα του θανατου δοξη και τιμη εστεφα-
 suffering of the death with glory and with honor having been

νωμενον· ὅπως χαριτι θεου ὑπερ παντος γε-
 renowned; so that by favor of God on behalf of all he

σῃται θανατου. 10 Επρεπε γαρ αυτῷ, δι' ὃν
 might taste of death. It was fitting besides for him, for whom

τα παντα και δι' οὗ τα παντα, πολλους
 the things all and through whom the things all, many

υιους εις δοξαν αγαγοντα τον αρχηγον της
 sons into glory leading the prince of the

σωτηριας αυτων δια παθηματων τελειωσαι.
 salvation of them through sufferings to perfect.

having disregarded so great a Salvation? which
 beginning to be spoken by the Lord, was confirmed for Us by those who heard him;

4 God co-attesting both by Signs and Wonders and various Mighty works, and Distributions of Holy Spirit, according to His Will?

5 For to Angels he did not subject the FUTURE HABITABLE, concerning which we speak.

6 But one somewhere testified, saying, "What is a Man That thou dost remember him? or a Son of Man, That thou dost regard him?"

7 "Thou didst make him for a little while inferior to Angels; thou didst crown him with Glory and Honor;

8 "thou didst subject All things under his FEET;"—for in SUBJECTING ALL THINGS, he left Nothing unsubjected to Him; but, at present, we do not see that ALL things have actually been placed under Him.

9 But we behold JESUS, on account of the SUFFERING OF DEATH crowned with Glory and Honor, HAVING BEEN MADE for a little while inferior to Angels, so that, by God's Favor, he might taste of Death on behalf of every one.

10 For it was becoming him, on account of whom are ALL things, and through whom are ALL things, in conducting Many Sons to Glory, to perfect the PRINCE of their SALVATION through Sufferings.

* VATICAN MANUSCRIPT.—S. to him—omit.

1. Matt. iv. 17; Mark i. 14. 2. Luke i. 2. 3. 4. Mark xvi. 20; Acts xiv. 3; xix. 11; Rom. xv. 18, 19; 1 Cor. ii. 4. 4. Acts ii. 22, 43. 5. 1 Cor. xii. 4, 7, 11. 6. Heb. vi. 5; 3 Pet. iii. 13. 7. 8. Ps. viii. 4. 9. Acts ii. 33. 10. Acts iii. 13; v. 31; Heb. xii. 2. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

11 Ὁ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι, εἰς
He both for sanctifying and those being sanctified, out of
ἐνός πάντες δι' ἧν αἰτίαν οὐκ ἐπαισχυνεταί
one all; for which cause not he is ashamed

ἀδελφούς αὐτοὺς καλεῖν, 12 λέγων· Ἀπαγγέλω
brethren them to call, saying; I will announce

τὸ ὄνομα σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκ-
the name of thee to the brethren of me, in midst of a

κλησίας ὑμῶν σε. 13 Καὶ πάλιν· Ἐγὼ εὐ-
congregation I will praise thee. And again; I will

μαῖ πεποιθὲς ἐπ' αὐτῷ· καὶ πάλιν· Ἰδοὺ ἐγώ,
be having trusted in him; and again; Lo I,

καὶ τὰ παῖδια ἃ μοι ἔδωκεν ὁ θεός. 14 Ἐπει οὖν
and the children which to me gave the God. Since then

τὰ παῖδια κεκοινωνήκε σαρκὸς καὶ αἵματος, καὶ
the children have been sharers of flesh and blood, also

αὐτοὺς παρακλησάμενος μετέσχε τῶν αὐτῶν, ἵνα
he in like manner partook of the of them, so that

διὰ τοῦ θανάτου καταργήσῃ τὸν
by means of the death he might make powerless him the

κράτος ἐχόντα τὸν θάνατον, τοῦτ' ἐστὶ τὸν
strength having of the death, that is the

διαβολόν, 15 καὶ ἀπαλλάξῃ τοὺτους ὅσοι φοβῶ
adversary, and might set free them as many as by fear

θανάτου διὰ παντός τοῦ ζῆν ἐνοχοὶ ἦσαν δου-
of death through all of the life held in were slav-

λείας. 16 Οὐ γὰρ δέκον ἀγγέλων ἐπιλαμβάνει-
ery. Not for in any manner of messengers he takes hold,

ται, ἀλλὰ σπερματος Ἀβραὰμ ἐπιλαμβάνεται.
but of seed of Abraham he takes hold.

17 Ὅθεν ὡφείλε κατὰ πάντα τοῖς ἀδελφοῖς
Hence he was obliged in all things to the brethren

ὁμοιωθῆναι, ἵνα ἐλεημὼν γενῆται καὶ πιστὸς
to be made like, so that merciful he might be and faithful

ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς τὸ ἱλασκεσθαι
high-priest the things as to the God, in order to the to expiate

τὰς ἁμαρτίας τοῦ λαοῦ. 18 Ἐν ᾧ γὰρ πεπονή-
the sins of the people. By what for he has suffered

αὐτοὺς πειρασθεῖς, δύναται τοῖς πειραζομένοις
himself having been tried, he is able to those being tried

βοηθῆσαι.
to render aid.

ΚΕΦ. γ'. 3.

1 Ὅθεν, ἀδελφοὶ ἅγιοι, κλησέως ἐπουρανίου
Whence, brethren holy, of a calling heavenly
μετοχοὶς κατανοήσατε τὸν ἀποστόλον καὶ ἀρ-
partakers do you attentively regard the apostle and high-

11 For † both the SANCTIFIER and the SANCTIFIED are from one; for Which Cause he is not † ashamed to call Them Brethren;

12 saying, † "I will announce thy NAME to my BRETHREN; in the Midst of the Congregation I will praise thee."

13 And again, † "I will confide in him." And again, † "Behold, I and the CHILDREN whom † "God gave Me."

14 Since, then, the CHILDREN have one common nature of * Blood and Flesh, he † also, in like manner, partook of these; † in order that, by means of his DEATH, he might vanquish HIM POSSESSING the POWER OF DEATH—that is, the ENEMY—

15 and might liberate THOSE who, † by Fear of DEATH, were throughout their Whole LIFE held in Slavery.

16 † Besides, he does not in any way take hold of Angels, but he takes hold of the Seed of Abraham;

17 hence, he was obliged to be assimilated to his BRETHREN in all things, so that he might be † a Merciful and Faithful High priest as to things relating to God, in order to EXPIATE the SINS of the PEOPLE.

18 For by what he has suffered, having been tried, † he is able to assist THOSE who are TRIED.

CHAPTER III.

1 Therefore, holy Brethren, Associates of a heavenly † Calling, attentively regard Jesus, † the APOS-

* VATICAN MANUSCRIPT.—14. Blood and Flesh.

† 16. Or, "For truly it," i. e. the fear of death, or death itself, "does not lay hold of" or seize on "angels, but of the seed of Abraham it does lay hold."—Theolog. Rep. and Kassel.

† 11. Heb. x. 10, 14. † 11. Matt. xxviii. 10; John xx. 17; Rom. viii. 29. † 12. Psa. xlii. 22, 23. † 13. Psa. xlviii. 2; Isa. xli. 2. † 13. Isa. viii. 18. † 13. John x. 29; xlvii. 6, 9, 11, 12. † 14. John i. 14; Rom. viii. 3; Phil. ii. 7. † 14. 1 Cor. xv. 54, 55; Col. ii. 15; 2 Tim. i. 10. † 15. Luke i. 74; Rom. viii. 15; 2 Tim. i. 7. † 17. Heb. iv. 15; v. 1, 2. † 18. Heb. vii. 25. † 1. Rom. i. 7; 1 Cor. i. 3; Eph. iv. 1; Phil. iii. 14; 2 Thess. i. 11; 2 Tim. i. 9; 2 Pet. i. 10. † 1. Rom. xv. 8; Heb. ii. 17, etc.

χιερα της ὁμολογιας ἡμων, Ἰησουν· ² ποστιν
 priest of the profession of us, Jesus; *Edm.*
 οὐτα τῷ ποιησαντι αὐτον, ὡς και Μωυσης εν
 being to the one having appointed him, as even Moses in
 * [ὅλην] τῷ οἰκῷ αὐτου. ³ Πλειονος γαρ οὗτος
 [whole] the house of him. Of more for this
 δοξης παρα Μωυσην η̄ξιωται, καθ' ὅσον
 glory than Moses has been esteemed worthy, so far as
 πλειονα τιμην εχει του οἱκου ὁ κατασκευασας
 more honor he has of the house the one having built
 αὐτον. ⁴ (Πας γαρ οἶκος κατασκευάζεται ὑπο
 itself. (Every for house is built
 τινος· ὁ δε * [τα] παντα κατασκευασας, Θεος.)
 some one, he but [the things] all having built, God.)
⁵ Και Μωυσης μεν πιστος εν ὅλῳ τῷ οἰκῷ
 And Moses indeed faithful in whole to the house
 αὐτου, ὡς θεραπων, εις μαρτυριον των λαληθη-
 of him, as a servant, for a testimony of the things going
 σομενων· ⁶ Χριστος δε, ὡς υἱος ἐπι τον οἶκον
 to be spoken: Associated but, as a son over the house
 αὐτου· οὐ οἶκος εσμεν ἡμεις, εανπερ την παρ-
 of him, of whom a house are we, if indeed the con-
 ρησιαν και το καυχημα της ελπιδος * [μεχρη
 sidence and the boasting of the hope [all
 τελους βεβαιαν] κατασχωμεν. ⁷ Διο, καθως
 end firm] we should hold fast. Therefore, as
 λεγει το πνευμα το ἅγιον· Σημερον, εαν της
 says the spirit the holy; To-day, if the
 φωνης αὐτου ακουσητε, ⁸ μη σκληρυνητε τας
 voice of him you will hear, not you should harden the
 καρδιας ὑμων, ὡς εν τῷ παρακικρασμῷ, κατα
 hearts of you, as in the bitter provocation, in
 την ἡμεραν του πειρασμου εν τῇ ἐρημῳ, ⁹ ου
 the day of the temptation in the desert, no;
 ἐπειρασαν * [με] οἱ πατερες ὑμων, ἐδοκιμασαν
 tempted [me] the fathers of you, proved
 * [με,] και ειδον τα εργα μου, τεσσαρακοντα
 [me,] and saw the works of me, forty
 ετη· ¹⁰ διο προσωχθισα τη γενεα ἐκεινη, και
 years, therefore I was provoked with the generation that, and
 ειπον· Ᾱει πλανωνται τῇ καρδιᾳ· αυτοι δε ουκ
 said; Always they wander in the heart; they but not
 ἐγνωσαν τας ὁδους μου· ¹¹ ὡς ὤμοσα εν τῇ
 they acknowledged the ways of me; so I swore in the
 ὀργῃ μου· Εἰ εἰσελευσονται εις την καταπαυσιν
 wrath of me; If they shall enter into the rest
 μου. ¹² Βλεπετε, ἀδελφοι, μηποτε εσται εν
 of me. Take you heed, brethren, lest ever shall be in
 τινι ὑμων καρδια πονηρα ἀπιστίας, εν τῷ ἀποσ-
 anyone of you a heart evil of unbelief, in the to fals;

TLK and High-priest of our
 CONFESSION;

2 who is Faithful to
 HIM who APPOINTED HIM,
 even as Moses was in his
 HOUSE.

3 For he has been es-
 teemed worthy of More
 Glory than Moses, as much
 as the BUILDER has More
 Honor than the HOUSE it-
 self.

4 (For every House is
 built by some one; but
 THE HAVING BUILT all
 things is God.)

5 And Moses, indeed,
 was faithful in his Whole
 HOUSE, as a Servant,
 for a Testimony of the
 THINGS to be SPOKEN;

6 but Christ as a Son
 over his HOUSE, whose
 House we are, if we should
 hold fast the CONFI-
 DENCE and the EXULTA-
 TION of the HOPE.

7 Therefore, as the
 HOLY SPIRIT says, "To-
 day, if you will hear his
 VOICE,

8 "harden not your
 "HEARTS, as in the BIT-
 "TER PROVOCATION, in
 "the DAY of the TRIAL in
 "the DESERT;

9 "where your FA-
 "THERS tried, proved, and
 "saw my WORKS forty
 "Years.

10 "Therefore, I was
 "provoked with "that
 "GENERATION, and said,
 "They always err in
 "HEART;" but they did
 "not acknowledge my
 "WAYS;

11 "so I swore in my
 "INDIGNATION—" If they
 "shall enter my REST!"

12 Beware, Brethren,
 lest there should ever be in
 any one of you an evil, Dis-
 believing Heart, by APOS-
 TATIZING from the living
 God;

* VATICAN MANUSCRIPT.—2. Whole—omit.
 the End—omit.

9. mo—omit twice.

4. the things—omit.

10. this GENERATION.

4. Firm to

1. 2. Num. xii. 7; versee 5.

1. 4. Eph. ii. 10; iii. 9.

1. 5. Exod. xiv. 31; Num.

xii. 7; Deut. iii. 24; Josh. i. 3; viii. 31.

1. 5. Deut. xviii. 15, 18, 19.

1. 4. 1 Cor.

iii. 10; vi. 19; 2 Cor. vi. 10.

Eph. iii. 21, 22; 1 Tim. iii. 15; 1 Pet. ii. 5.

1. 6. Rom. v. 3;

Col. i. 23; Heb. x. 35.

1. 7. Psa. xcv. 7—11.

τηναι απο θεου ζωντος· ¹³ αλλα παρακαλειτε
away from God living; but do you exhort
εαυτους καθ' ἑκαστην ἡμεραν, αχρις οὗ
yourselves in each day, till of which
το σημερον καλεται, ἵνα μη σκληρυνθῇ ἐξ
the to-day it is called, so that not may be hardened from
ὑμων τις ἀπατῇ της ἀμαρτίας. ¹⁴ Μετοχῶν
of you any one by a delusion of the sin. Partakers
γὰρ του Χριστου γεγοναμεν, εανπερ την αρ-
for of the Anointed we have become, if perhaps the begin-
νην της ὑποστασεως μεχρι τελους βεβαιαν
ning of the confidence till an end firm
κατασχωμεν. ¹⁵ Ἐν τῷ λεγεσθαι· Σημερον,
we hold fast. In respect to the to be said; To-day,
εαν της φωνης αυτου ακουσητε· μη σκληρυν-
if the voice of him you may hear, not harden you
τε τας καρδιας ὑμων, ὡς ἐν τῷ παραπικρασμῳ.
the hearts of you, as in the bitter provocation.
¹⁶ Τινες γὰρ ακουσαντες παρεπικραναν; ἀλλ'
Some for having heard did provoke? but
οὐκ αὐτους οἱ ἐξεληγοντες ἐξ Αἰγυπτου δια Μου-
not all those having come out from Egypt by means of Mo-
σεως; ¹⁷ Τισι δὲ προσωχθισε τεσσαρακοντα
am? With whom-but was he vexed forty
ετη; οὐχι τοις ἀμαρτησασιν; ὡν τα κῶλα
years? not with those having sinned? of whom the members
επεσεν ἐν τῇ ἐρημῳ. ¹⁸ Τισι δὲ ὡμοσε μὴ εἰσε-
fell in the desert. To whom but did he swear not to en-
λευσεσθαι εἰς την καταπαυσιν αὐτου, εἰ μὴ
ter into the rest of himself, if not
τοις ἀπειθῆσασιν; ¹⁹ Καὶ βλεπομεν, ὅτι οὐκ
to those having disobeyed? And we see, that not
ἠδυνηθησαν εἰσελθειν δι' ἀπιστιαν. ΚΕΦ.
they were able to enter because of unbelief.
δ'. 4. ¹ Φοβηθωμεν οὐν, μηποτε, καταλειπο-
We may fear thou, lest ever, being;
μενης επαγγελίας εἰσελθειν εἰς την καταπαυ-
left a promise to enter into the rest;
σιν αυτου, δοκῇ τις ἐξ ὑμων ὑστερηκεναι.
of him, should seem any one from of you to have failed.
² Καὶ γὰρ εσμεν ευηγγελισμενοι, καθαπερ
Also for we are having been addressed with glad tidings, even as
ἐκκεῖνοι· ἀλλ' οὐκ ὠφελησεν ὁ λογος της
also they; but not did profit the word of the
ακοης εκεινους, μὴ συγκεκραμενος τη πιστει
hearing them, not having been mixed with the faith
τοις ακουσασιν. ³ Εἰσπερχομεθα γὰρ εἰς την
in those hearing. We enter for into the
καταπαυσιν οἱ πιστευσαντες, καθως εἰρηκεν·
rest those having believed, as he has said·
'Ὡς ὡμοσα ἐν τῇ ὀργῃ μου· Εἰ εἰσελευσονται
So I swore in the wrath of me; if they shall enter
εἰς την καταπαυσιν μου· καιτοι των εργαων απο
into the rest of me; namely from the works from

13 but exhort each other every Day, while it is called TO-DAY, so that no one among you may be hardened by a Delusion of SIN;

14 for we have become Associates of the ANOINTED, & if indeed we hold fast the BEGINNING of OUR CONFIDENCE firm to the End.

15 With regard to the DECLARATION—“To-day, “if you should hear his “VOICE, harden not your “HEARTS, as in the BIT- “TER PROVOCATION;”—

16 & for who, having heard, did provoke? Did not ALL those who CAME out from Egypt under Mo- ses?

17 And with whom was he displeased Forty Years? Was it not with THOSE who SINNED?—& Whose CORPSES fell in the DES- ERT?

18 And & to whom did he swear that they should not enter his REST, if not to the DISBELIEVING?

19 & And we see That they were not able to en- ter because of Unbelief.

CHAPTER IV.

1 Therefore, & we may be afraid, lest at any time a Promise to enter his REST, being left, any one among you should seem to come short of it.

2 For we also have been evangelized even as they were; but the WORD of the REPORT did not profit them, not being mingled with FAITH in the HEAR- ERS.

3 & We, however, HAV- ING BELIEVED, enter the REST; according as he has said, “So I swore in my “INDIGNATION—“If they “shall enter my REST;” namely, from the WORKS

& 14. verse 6.

& 15. verse 7.

& 16. Num. xiv. 2, 4, 11, 24, 30; Deut. 1. 24, 26, 29.

& 17. Num. xiv. 22, 29, etc.; xvi. 51; Ps. cvi. 20; 1 Cor. i. 5; Ju. 6. 5.

& 18. Num. xiv.

20; Deut. 1. 24, 26.

& 19. Heb. iv. 6.

& 1. Heb. xii. 13.

& 3. Heb. iii. 14.

& 1. Ps. xcvi. 11; Heb. iii. 11.

καταβολης κοσμου γενηθεντων. ⁴ Ειρηκε γαρ
a laying down of a world having been done. It has been spoken for
που περι της εβδομης ούτω· Και κατε-
somewhere concerning the seventh thus; And rested
παυσεν ὁ θεος ἐν τῇ ἡμερᾷ τῇ ἐβδόμῃ ἀπο παν-
the God on the day the seventh from all
των των εργαων αὐτου· ⁵ και ἐν τούτῳ παλιν·
of the works of himself; and in this again;
Εἰ εἰσελευσονται εἰς τὴν καταπαυσιν μου.
If they shall enter into the rest of me.
⁶ Ἐπει οὖν ἀπολείκεται τις εἰσελθεῖν εἰς
Since then it is left some to enter into
αὐτὴν, καὶ οἱ προτερον ευαγγελισθεντες οὐκ
her, and those formerly having received glad tidings not
εἰσηλθον δι' ἀπειθειαν· ⁷ καλὴν τινὰ δρῖζει
entered on account of unbelief; again certain he desires
ἡμεραν, Σήμερον, ἐν Δαυιδ, λεγων, μετὰ το-
a day, To-day, by David, saying, after so
σoutον χρόνον· (καθὼς εἰρηται·) Σήμερον, εἰ
long a time, (as it has been said,) To-day, if
τῆς φωνῆς αὐτου ἀκουσητε, μὴ σκληρυνητε τὰς
the voice of him you may hear, not harden you the
καρδιας ὑμων. ⁸ Εἰ γὰρ αὐτους Ἰησοῦς κατε-
Hearts of you. If for them Jesus caused
παυσεν, οὐκ ἂν περὶ ἀλλῆς ἐλάλει μετὰ
to rest, not would concerning another have spoken after
ταῦτα ἡμερας. ⁹ Ἀρα ἀπολείκεται σαββατισ-
this of a day. Therefore remains a keeping of a
μος τῷ λαῷ του θεου. ¹⁰ Ὁ γὰρ εἰσελθων
sabbath for the people of the God. The for one having entered
εἰς τὴν καταπαυσιν αὐτου, καὶ αὐτος καταπαύ-
into the rest of him, also himself caused to
σεν ἀπο των εργαων αὐτου, ὥσπερ ἀπο των ἰδίων
rest from the works of himself, like as from the own
ὁ θεος. ¹¹ Σπουδασμεν οὖν εἰσελθεῖν εἰς
the God. We should earnestly endeavor therefore to enter into
ἐκείνην τὴν καταπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ
that the rest, so that not by the same
τις ὑποδείγματι πέσῃ τῆς ἀπειθείας. ¹² Ζῶν
any one example may fall of the unbelief. Living
γὰρ ὁ λόγος του θεου, καὶ ενεργητῆς, καὶ τομῶν-
for the word of the God, and energetic, and more cut-
ρος ὑπερ πᾶσαν μαχαίραν διστόμον, καὶ διικ-
ing beyond every sword two-mouthed, even cut-
νουμενος ἀχρι μερισμου ψυχῆς * [τε] καὶ πνευ-
ting through to a division of life [both] and of
ματος, ἀρμων τε καὶ μυελων, καὶ κριτικὸς ἐνθυ-
breath, of joints both and of marrow, and able to judge of
μησεων καὶ ἐννοιων καρδιας· ¹³ καὶ οὐκ ἐστὶ
thoughts and of intentions of heart; and not is
κτισις ἀφανὴς ἐνωπίον αὐτου, πάντα δὲ γυμνα
a creature out of sight in presence of him, all things but naked

done at the Foundation of the World.

4 For it has been some-where spoken concerning the SEVENTH day, thus, † "And GOD rested on the "SEVENTH day from all his "works."

5 And again, in this manner, "If they shall "enter my REST."

6 Since, then, it is left for some to enter, † and THOSE who formerly re-ceived glad tidings did not enter on account of Unbelief,—

7 He again defines a cer-tain Day, "To day," say-ing by David, after so long a time, (as * it has been said before,) † "To-day, "if you will hear his "voice, harden not your "HEARTS."

8 For if Joshua caused Them to rest, he would not, subsequently, have spoken of Another Day.

9 Therefore, a Sabbath-rest remains for the PEOPLe of GOD.

10 For HE HAVING EN-TERED his REST, will also himself rest from his WORKS, like as GOD from HIS OWN.

11 Let us earnestly en-deavor, therefore, to enter That REST, that no one may fall † by the SAME Ex-ample of UNBELIEF.

12 For the WORD of GOD is † living, and ener-getic, and † more cutting than Any † two-edged Sword, cutting through even to a Separation of Life and Breath, and of Joints and Marrow, † and able to judge the Thoughts and Intentions of the Heart;

13 † and no Creature is concealed in his sight, but all things are naked

* VATICAN MANUSCRIPT.—7. It has been said before.

12. both—omit.

† 4. Gen. ii. 2; Exod. xx. 11; xxxi. 17.

† 6. Heb. iii. 10.

† 7. Ps. xlv. 7;

Heb. iii. 7. † 11. Heb. iii. 12, 14, 10.

† 12. Isa. xlix. 2; Jer. xxiii. 29; 2 Cor. x.

6, 8; 1 Pet. i. 28.

† 13. Prov. v. 4.

† 12. Eph. vi. 17; Rev. i. 10; ii. 16.

† 13.

1 Cor. xiv. 24, 28.

† 13. Ps. xxiii. 13, 14; xc. 8; cxxxix. 11, 12.

και τετραχληλισμενα τοις οφθαλμοις αυτου,
and having been laid open to the eyes of him,
πρις ον ημιν ο λογος.
with whom forms the word.

11 ΕΧΟΝΤΕΣ ΟΥΝ ΑΡΧΙΕΡΕΑ ΜΕΓΑΛΗΝ, ΔΙΕΛΗΛΥΘΟΤΑ
Having therefore a high-priest great, having passed through
ΤΟΥΣ ΟΥΡΑΝΟΥΣ, ΙΗΣΟΥ ΤΟΝ ΥΙΟΝ ΤΟΥ ΘΕΟΥ, ΚΡΑ-
the heavens, Jesus the son of the God, we should
ΤΩΜΕΝ ΤΗΣ ΔΗΜΟΛΟΓΙΑΣ. 15 ΟΥ ΓΑΡ ΕΧΟΜΕΝ ΑΡ-
lay hold of the profession. Not for we have a
ΧΙΕΡΕΑ ΜΗ ΔΥΝΑΜΕΝΟΝ ΣΥΜΠΑΘΗΣΑΙ ΤΑΙΣ ΑΠΘΕ-
high-priest not being able to suffer with the weak-
ΝΕΙΑΙΣ ΗΜΩΝ, ΠΕΠΕΙΡΑΣΜΕΝΟΝ ΔΕ ΚΑΤΑ ΠΑΝΤΑ
nesses of us, having been tempted but in all things
ΚΑΘ' ΟΜΟΙΟΤΗΤΑ, ΧΩΡΙΣ ἈΜΑΡΤΙΑΣ. 16 ΠΡΟΣΕΡΧΩ-
according to a likeness, apart from sin. We should
ΜΕΘΑ ΟΥΝ ΜΕΤΑ ΠΑΡΗΣΙΑΣ Τῷ ΘΡΩΝῷ ΤΗΣ ΧΑΡΙ-
come therefore with confidence to the throne of the favor,
ΤΟΣ, ἵνα λαβώμεν ἐλεον, και χαριν * [εὕρωμεν]
so that we may receive mercy, and favor [we may find]
ΕΙΣ ΕΥΚΑΙΡΟΝ ΒΟΗΘΕΙΑΝ. ΚΕΦ. Ε'. Β. 1 ΠΑΣ
for seasonable help.

ΓΑΡ ΑΡΧΙΕΡΕΥΣ ΕΞ ΑΝΘΡΩΠΩΝ ΛΑΜΒΑΝΟΜΕΝΟΣ,
for high-priest from men having been taken,
ὑΠΕΡ ΑΝΘΡΩΠΩΝ ΚΑΘΙΣΤΑΤΑΙ ΤΑ ΠΡΟΣ ΤΟΝ
on behalf of men is placed over the things relating to the
ΘΕΟΝ, ἵνα προσφέρῃ δῶρα τε και θυσιας ὑΠΕΡ
God, so that he may offer gifts both and sacrifices on behalf
ἈΜΑΡΤΙΩΝ. 2 ΜΕΤΡΙΟΠΑΘΕΙΝ ΔΥΝΑΜΕΝΟΣ ΤΟΙΣ ΑΓΝΟΥ-
of sins, to suffer in a measure being able with the ignorant
ΣΙ ΚΑΙ ΠΛΑΝΩΜΕΝΟΙΣ, ΕΠΕΙ ΚΑΙ ΑΥΤΟΣ ΠΕΡΙΚΕΙΤΑΙ
ones and erring ones, since also himself is surrounded by
ΑΣΘΕΝΕΙΑΝ. 3 ΚΑΙ ΔΙΑ ΤΑΥΤΗΝ ΟΦΕΙΛΕΙ, ΚΑΘΩΣ
weakness, and on account of this it is fitting, as
ΠΕΡΙ ΤΟΥ ΛΑΟΥ, Οὕτω και ΠΕΡΙ ἑΑΥΤΟΥ ΠΡΟΣ-
concerning the people, so also concerning himself to
ΦΕΡΕΙΝ ὑΠΕΡ ἈΜΑΡΤΙΩΝ. 4 ΚΑΙ ΟΥΧ ἑΑΥΤῷ
offer on behalf of sins. And not to himself
ΤΙΣ ΛΑΜΒΑΝΕΙ ΤΗΝ ΤΙΜΗΝ, ΑΛΛΑ ΚΑΛΟΥΜΕΝΟΣ
any one takes the honor, but he being called
ὑΠΟ ΤΟΥ ΘΕΟΥ, ΚΑΘΑΠΕΡ ΚΑΙ ΑΑΡΩΝ. 5 Οὕτω και
by the God, as even Aaron. Thus and
ὁ ΧΡΙΣΤΟΣ ΟΥΧ ἑΑΥΤΟΝ ΕΔΟΞΑΣΕ ΓΕΝΗΘΗΝΑΙ ΑΡΧΙΕ-
the Anointed not himself did glorify to become a high-
ΡΕΑ, ΑΛΛ' ὁ ΛΑΛΗΣΑΣ ΠΡΟΣ ΑΥΤΟΝ. Τίος μου εἶ
priest, but the one having spoken to him; Aaron of me art
ΣΥ, ΕΓΩ ΣΗΜΕΡΟΝ ΓΕΓΕΝΝΗΚΑ ΣΕ. 6 ΚΑΘΩΣ ΚΑΙ ΕΝ
then, I to-day have begotten thee; as also in
ἑΤΕΡῷ ΛΕΓΕΙ. ΣΥ ΙΕΡΕΥΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ, ΚΑΤΑ
another he says; Thou a priest for the age, according to

and exposed to his eyes, whose word is addressed to us.

14 Having, therefore, a great High-priest, who has passed through the HEAVENS, Jesus, the son of GOD, we should firmly retain the CONFESSION.

15 For we have not a High-priest unable to sympathize with our WEAKNESSES; but one who having been tried in all respects like ourselves, is apart from Sin.

16 We should therefore, approach with Confidence to the THRONE of FAVOR, that we may receive Mercy and Favor for seasonable help.

CHAPTER V.

1 For Every High-priest having been taken from Men is appointed in behalf of Men, over THINGS relating to GOD, that he may offer both Gifts and Sacrifices for Sins,

2 being able to deal gently with the IGNORANT and Erring, since he himself is also surrounded by Infirmary;

3 and on this account, as for the PEOPLE, so also for himself, he is obliged to offer * for Sins.

4 And no one takes the HONOR on Himself, but he BEING CALLED by GOD, even as Aaron was.

5 And thus the ANOINTED one did not glorify himself to become a High-priest; but HE who SPOKE concerning him, "Thou art my Son, To-day have I begotten thee."

6 as also in another place he says, "Thou art a Priest for the AGE,

* VATICAN MANUSCRIPT.—16. we may find—omit.

3. concerning Sins.

13. Job xxvi. 6; xxiv. 31; Prov. xv. 11.

14. Heb. iii. 1.

14. Heb. vii.

13; ix. 12, 24.

14. Heb. x. 23.

15. Luke xxi. 28.

1 Cor. v. 21; Heb. vii. 26; 1 Pet. ii. 23; 1 John iii. 5.

16. Eph. ii. 18; iii. 12; Heb.

x. 19, 21.

1. Heb. viii. 3, 4; ix. 9; x. 11.

3. Lev. iv. 3; ix. 7; xvi. 6, 15, 17;

vii. 27.

4. 3 Chron. xxvi. 18; John iii. 27.

4. Exod. xxviii. 1; Num. xvi. 6,

10; 1 Chron. xxiii. 13.

5. John viii. 54.

5. Psal. ii. 7; Heb. i. 5.

6. 1 Pet.

ex. 4; Heb. vii. 17, 21.

την ταξιν Μελχισεδεκ. Ὁς ἐν ταῖς ἡμέραις
the order of Melchizedek. Who in the days

της σαρκος αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας
of the flesh of himself, prayers both and supplications

πρὸς τὸν δυναμένον σῶζειν αὐτὸν ἐκ θανάτου,
to him being able to deliver him out of death,

μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρῶν προσενέγ-
with a cry strong and tears having offered,

κας, καὶ εἰσακουσθεὶς ἀπο τῆς εὐλαβείας,⁸ (καί-
and having been heard from the piety, (though

περὶ υἱός,) ἐμαθεν, ἀφ' ὧν ἐπάθε, τὴν
being a son,) learned, from what things he suffered, the

ὑπακοήν.⁹ καὶ τελειωθεὶς ἐγένετο τοῖς ὑπα-
obedience; and having been perfected he became to those obey-

κουουσιν αὐτῷ πᾶσιν αἰτίος σωτηρίας αἰωνίου,
ing him to all a cause of salvation age-lasting,

¹⁰ προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ
having been declared by the God a high-priest according to

τὴν ταξιν Μελχισεδεκ. ¹¹ Περὶ οὗ πολὺς
the order of Melchizedek. Concerning whom great

ἡμῖν ὁ λόγος καὶ δυσερμηνεύτος λέγειν, ἐπεὶ
to us the word and hard to be explained to say, since

πῶθροί γεγονάτε ταῖς ἀκοαῖς. ¹² Καὶ γὰρ οφεί-
almsgiving ones you have become in the hearing. Even for being

λόντες εἶναι διδασκαλοὶ διὰ τὸν χρόνον,
obligated to be teachers on account of the time.

παλὶν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα
again need you have of the to teach you, certain

τα στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ,
the elements of the beginning of the oracles of the God,

καὶ γέγονάτε χρεῖαν ἔχοντες γαλακτός, καὶ οὐ
and you have become need having of milk, and not

στερεᾶς τροφῆς. ¹³ Πᾶς γὰρ ὁ μετεχὼν γαλακ-
of solid food. Every one for the partaking of milk,

τός, ἀπείρος λόγου δικαιοσύνης· νηπίος γὰρ
unskilled of a word of righteousness; a babe for

ἐστὶ· ¹⁴ τελείων δὲ ἐστὶ ἡ στερεὰ τροφή, τῶν
he is; for perfect ones but is the solid food, for those

διὰ τὴν ἑξὶν τὰ αἰσθητήρια γεγυμνασμένα
by the habit the perceptions having been exercised

ἔχοντων πρὸς διακρίσιν καλοῦ τε καὶ κακοῦ.
having for a discrimination of good both and evil.

ΚΕΦ. 5'. 6. ¹ Διὸ ἀφέντες τὸν τῆς ἀρχῆς
Therefore leaving the of the beginning

τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερώ-
of the Anointed word, towards the perfection we should

μεθ'· μὴ παλὶν θεμελίον καταβαλλόμενοι μετὰ
progress; not again a foundation laying down for re-

νοίας ἀπὸ νεκρῶν ἐργῶν, καὶ πίστεως ἐπὶ Θεοῦ,
formation from dead works, and of faith in God,

"according to the ORDER
"of Melchizedek."

7 He (who in the DAYS
of his FLESH, having ; of-
fered up both Prayers and
Supplications, ; Crying a-
loud with Tears to HIM
who was ABLE to deliver
him out of Death, and was
heard for his DEVOTION,)

8 ; though, being a Son,
learned ; OBEEDIENCE from
what he suffered ;

9 and ; having been per-
fected, became a Cause of
eternal Salvation to all
THOSE who OBEY him ;

10 having been declared
by God, a High-priest,
; according to the ORDER
of Melchizedek ;

11 concerning whom in
OUR DISCOURSE ; we have
Much to say, and of diffi-
cult interpretation, since
you have become almsgiving
HEARERS.

12 For even when you
ought, by this TIME, to be
Teachers, you again have
Need of one to TEACH you
certain ; FIRST ELEMENTS
of the ORACLES of GOD ;
and have become such as
have Need of ; Milk, and
not of Solid Food.

13 EVERY ONE, how-
ever, PARTAKING of Milk,
is unskilled in the Word of
Righteousness; for he is
; an Infant ;

14 but the SOLID Food
is for Adults— for THOSE
possessing FACULTIES NA-
TURALLY EXERCISED ; for
the discrimination both of
Good and Evil.

CHAPTER VI.

1 Therefore, ; leaving
the FIRST principles of the
DOCTRINE of the ANOINT-
ED one, we should progress
towards MATURITY ; not
again laying down a Founda-
tion for Reformation
from ; Works causing

1 7. Mat. xxvi. 30, 42, 44; Mark xiv. 33, 35; John xvii. 1.

xviii. 40, 50; Mark xv. 34, 37. 1 8. Heb. iii. 6.

ii. 10; xi. 40.

1 10. verse 6; Heb. vi. 20.

1 11. Heb. vi. 1.

1 12. 1 Cor. iii. 1—3.

1 13. 1 Cor. xiii. 11; xiv. 20; Eph. iv. 14;

1 14. ii. 3.

1 15. Isa. vii. 15; 1 Cor. ii. 14, 15.

1 1. 1 Cor. ix. 14.

1 7. Ps. cxli. 1; Mat.

1 8. Phil. ii. 8.

1 9. Heb.

1 11. John xvi. 13; 2 Pet. iii. 18.

1 13. 1 Cor. xiii. 11; xiv. 20; Eph. iv. 14;

1 14. Phil. iii. 12—14; Heb. v. 12.

² βαπτισμῶν διδασχῆς, ἐπιθεσεως τε χερῶν,
of dipping teaching, of laying on and of bands,

ἀναστασεως τε νεκρῶν, καὶ κριματος αἰωνίου.
of a resurrection and of dead ones, and of a judgment age-lasting.

³ Καὶ τοῦτο ποιήσομεν, εἴπερ ἐπιτρέπῃ ὁ θεός.
And this we will do, if may permit the God.

⁴ Ἀδύνατον γὰρ, τοὺς ἀπ᾽ φωτισθεντας, γευ-
impossible for, those once having been enlightened, hav-

σάμενους τε τῆς δωρεας τῆς ἐπουρανίου, καὶ
ing tasted and of the gift of the heavenly, and

μετοχους γενηθεντας πνευματος ἁγίου, ⁵ καὶ
partakers having become of spirit holy, and

καλὸν γευσάμενους θεοῦ ῥῆμα, δυνάμεις τε
good having tasted of God word, powers and

μελλοντος αἰῶνος, ⁶ καὶ παραπεσοντας, πάλιν
about coming of an age, and having fallen away, again

ἀνακαινίζειν εἰς μετανοίαν, ἀνασταυρόντας
to renew for reformation, having crucified again

ἑαυτοὺς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγματι-
per themselves the son of the God and exposing to

ζοντας. ⁷ Γῆ γὰρ ἡ ποιοῦσα τὸν ἐπ' αὐτῆς
shame. Earth for that having drank the on her

πολλαὶς ἐρχομενον ὕετον, καὶ τικτοῦσα βοτα-
often coming rain, and producing her-

νην εὐθετον ἐκείνοις, δι' οὓς καὶ γεωργεῖται,
bage useful to them, for whom also it is tilled,

μεταλαμβάνει εὐλογίας ἀπο τοῦ θεοῦ· ⁸ ἐκφε-
receives a blessing from the God, produc-

ρουσα δὲ ἀκανθὰς καὶ τριβόλους, ἀδοκίμους καὶ
ing but thorns and thistles, rejected and

καταρας ἐγγὺς, ἥς τὸ τέλος εἰς καυσίν.
a curse near, of which the end for burning.

⁹ Πτερεισμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τα
Having been persuaded but concerning you, beloved ones, the things

κρείττονα καὶ ἐχομένα σωτηρίας, εἰ καὶ οὕτω
better and being possessed of salvation, though even thus

λαλοῦμεν. ¹⁰ Οὐ γὰρ ἀδικὸς ὁ θεός, ἐκίλαθεσ-
we speak. Not for unjust the God, to be for-

θαὶ τοῦ ἐργοῦ ὑμῶν καὶ τῆς ἀγάπης, ἥς ἐνεδεί-
getful of the work of you and of the love, which you

ξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς
manifested for the name of him, having ministered to the

ἁγίοις καὶ διακονοῦντες. ¹¹ Ἐπιθυμοῦμεν δέ,
holy ones and are ministering. We desire but,

ἐκαστὸν ὑμῶν τὴν αὐτὴν ἐνδεικνύσθαι σπουδὴν
each of you the same to show diligence

πρὸς τὴν πληροφориαν τῆς ἐλπίδος ἀρχὴ τέλους·
for the full assurance of the hope till an end;

Death, and of Faith in God;

² * of the † Doctrine of Immersions, and of the † Imposition of † Bands, and of † the Resurrection of the Dead, and of † the

aionian Judgment.

³ And This we will do, † if God should permit.

⁴ For THOSE † once ENLIGHTENED, and having tasted the HEAVENLY

GIFT, and † became Partakers of holy Spirit,

⁵ and having tasted the Good Word of God and the Powers of † the Coming

Age,

⁶ and having fallen away, † it is impossible to renew again to Reforma-

tion, † they having re-crucified and are exposing to

contempt the son of God.

⁷ For That Land HAVING IMBIBED the RAIN

frequently FALLING on it, and producing Vegetation

useful to those for whom also it is cultivated, re-

ceives a Blessing from God;

⁸ † but that yielding Thorns and Thistles is dis-

approved, and near to a Curse; the END of which is for burning.

⁹ But respecting you, Beloved, we confidently

hope for BETTER things, even those connected with

Salvation, though even thus we speak.

¹⁰ For God is not un-

just, so as to be forgetful of † your work, and the LOVE which you manifested

for his NAME, † having served the SAINTS and are

serving.

¹¹ But we earnestly desire each one of you to show the SAME Diligence

for the FULL COMPLETION of the WORK to the End;

* VATICAN MANUSCRIPT.—2. of—omit.

1 2. Acts xix. 4, 5. 1 2. Acts viii. 14—17; xiv. 6. 1 2. Acts xvii. 31, 32. 1 2.
Acts xiv. 25; Rom. ii. 16. 1 3. Acts xviii. 11; 1 Cor. iv. 10. 1 4. Heb. x. 37.
1 4. Gal. iii. 2, 5; Heb. ii. 4. 1 5. Heb. ii. 5. 1 6. Matt. xii. 31, 32; Heb. x. 20.
1 5. Heb. ii. 20, 21; 1 John v. 16. 1 6. Heb. x. 20. 1 8. Isa. v. 6. 1 10. 1 Thess. i. 3.
1 10. Rom. xv. 25; 1 Cor. viii. 4; ix. 1, 12; 1 Tim. i. 13. 1 11. Col. ii. 2.

12 ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν δια-
so that not sluggish ones you may become, imitators but of those through
πίστεως καὶ μακροθυμίας κληρονομοῦντων τὰς
faith and long endurance are inheriting the
ἐπαγγελίας. 13 Τῷ γὰρ Ἀβραὰμ ἐπαγγελάμε-
promises. To the for Abraham having promised
νός ὁ θεός, ἐπεὶ κατ' οὐδένος εἶχε μείζονος
the God, since by no one he had greater
ὁμοσῆναι, ὡμοσε καθ' ἑαυτοῦ, 14 λέγων· Ἡ μὴν
to swear, he swore by himself, saying; Surely
εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθύνω
blessing I will bless thee, and multiplying I will multiply
σε. 15 Καὶ οὕτω μακροθυμήσας ἐπέτυχεν τῆς
thee. And so having waited long he obtained the
ἐπαγγελίας. 16 Ἄνθρωποι * [μεν] γὰρ κατὰ
promise. Men [indeed] for by
τοῦ μείζονος ὁμνουσι, καὶ πάσης αὐτοῖς ἀντι-
the greater swear, and all to them contra-
λογίας περὶ εἰς βεβαιώσιν ὁ ὅρκος. 17 Ἐν ᾧ
diction an end for confirmation the oath. In which
περισσότερον βουλομένους ὁ θεὸς ἐπιδείξει τοῖς
more abundantly wishing the God to show to the
κληρονομοῖς τῆς ἐπαγγελίας τὸ ἀμεταβέτον τῆς
heirs of the promise the unchangeableness of the
βουλῆς αὐτοῦ, ἐμεσίτευσεν ὅρκῳ, 18 ἵνα διὰ δύο
purpose of himself, interposed with an oath, so that by two
πραγμάτων ἀμεταβέτων, ἐν οἷς ἀδύνατον ψευ-
transactions unalterable, in which impossible to de-
σασθαι θεόν, ἰσχυρὰν παρακλησιν ἐχόμεν οἱ
ceive God, strong consolation we might have these
καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπι-
having fled away to lay hold of the being placed before hope,
δος. 19 ὥς ἄγκυραν ἐχομεν τῆς ψυχῆς ἀσφα-
which as an anchor we have of the life sure
λη τε καὶ βεβαιαν, καὶ εἰσερχομένην εἰς τὸ
both and firm, and entering into the
ἐσώτερον τοῦ καταπελάσματος, 20 ὅπου προδρο-
within the veil, where a fore-
μος ὑπὲρ ἡμῶν εἰσηλθεν Ἰησοῦς, κατὰ τὴν
runner on behalf of us entered Jesus, according to the
τάξιν Μελchisedek ἀρχιερεὺς γενομένος εἰς τὸν
order of Melchizedek a high-priest having become for the
αἰῶνα. ΚΕΦ. Ζ'. 1. Οὗτος γὰρ ὁ Μελchise-
age. This for the Melchise-
dek, βασιλεὺς Σαλὴμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψισ-
dek, king of Salem, priest of the God of the most
του, (ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ
him, (the one having met Abraham returning from
τῆς κοπῆς τῶν βασιλέων καὶ εὐλογήσας αὐτόν,
the smiting of the kings and having blessed him,

12 in order that you may not become sluggish, but Imitators of those who through Faith and Patient endurance ARE INHERITING the PROMISES.

13 For GOD having promised ABRAHAM, since he could swear by no one greater, † he swore by him-
self,

14 saying, "Surely, "blessing I will bless thee, and multiplying I "will multiply thee;"

15 and so, having waited long, he obtained the PROMISE.

16 For Men swear by the GREATER, and † the OATH for Confirmation terminates Every Dispute among them.

17 Therefore GOD, wishing to show more abundantly to † the HEIRS of the PROMISE † the IMMUTABILITY of his PURPOSE, interposed with an Oath;

18 so that by Two unalterable Things, in which it is impossible for GOD to deceive, we might have Strong Consolation, HAVING FLED AWAY to lay hold of the PROSPECT OF HOPE,

19 which we have as an Anchor of the LIFE, both sure and firm, and † entering the † place WITHIN the VEIL,

20 † where Jesus, a Forerunner on our behalf, entered, † having become a High priest for the AGE, according to the ORDER of Melchizedek.

CHAPTER VII.

1 For This person † MELCHIZEDEK, KING of Salem, Priest of the MOST HIGH GOD, (HE WHO MET Abraham returning from the DEFEAT of the KINGS, and blessed him,

* VATICAN MANUSCRIPT.—16. indeed—omit.

† 12. The word place is supplied. The Apostle evidently alludes to "the holy place within the veil." See Lev. xvi. 2.

† 13. Gen. xii. 16, 17; Psa. cv. 9; Luke i. 73.

† 16. Exod. xxii. 11.

† 17. Heb.

xl. 6. † 17. Rom. xi. 29.

† 19. Lev. xvi. 2, 15; Heb. ix. 7.

† 20. Heb. iv.

14; viii. 1; 12. 24.

† 20. Heb. iii. 1; v. 6, 10; vii. 17.

† 1. Gen. xiv. 18, &c.

2 **Εἰ** καὶ δεκάτην ἀπο πάντων ἐμερίσεν
to whom also a tenth from of all divided
Ἀβραάμ, πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς
Abraam,) first indeed being translated a king
δικαιοσύνης, ἐπεὶτα δὲ καὶ βασιλεὺς Σαλήμ, (ὁ
of righteousness, then and also a king of Salem, (which
ἐστὶ, βασιλεὺς εἰρήνης,) ³ ἀπατῶρ, ἀμῆτωρ,
is, a king of peace,) without a father, without a mother,
ἀγενεαλογητός, μὴτε ἀρχὴν ἡμερῶν μὴτε ζωῆς
without a genealogy, neither a beginning of days nor of life
τέλος ἔχων, ἀφωμοιωμένους δὲ τῷ υἱῷ τοῦ Θεοῦ,
an end having, having been made like but to the son of the God,
μένει ἱερεὺς εἰς τὸ διηνεκές. ⁴ Θεωρεῖτε δέ,
remains a priest for the continuance. Consider you but,
ἥλικος οὗτος, ᾧ καὶ δεκάτην Ἀβραάμ ἐδωκεν
how great this, to whom even a tenth Abraam gave
ἐκ τῶν ἀκροθινίων, ὁ πατριάρχης. ⁵ Καὶ οἱ
out of the choice spoils, the patriarch. And these
μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβαν-
indeed from the sons of Levi the priesthood receiv-
οντες, ἐντολὴν ἔχουσι ἀποδεκατοῦν τὸν λαόν
ing, a commandment have to tithe the people
κατὰ τὸν νόμον, τούτ' ἐστὶ, τοὺς ἀδελφούς
according to the law, this is, the brethren
αὐτῶν, καί περ ἐξεληλυθότες ἐκ τῆς σφύρας
of them, though having come out of the loins
Ἀβραάμ. ⁶ ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν,
of Abraam; he but not deriving an origin from them,
δεδεκατάκε * [τοῦ] Ἀβραάμ, καὶ τὸν ἔχοντα τὰς
has tithed [the] Abraham, and the one having the
ἐπαγγελίας εὐλογήκε. ⁷ Χωρὶς δὲ πάσης ἀντι-
promises he has blessed. Without but all contra-
λογίας, τὸν ἐλάττω ὑπὸ τοῦ κρείττορος εὐλο-
diction, the less by the greater is blessed.
γείται. ⁸ Καὶ ὥδε μὲν δεκάτας ἀποθνήσκοντες
And here indeed tithes dying
ἄνθρωποι λαμβανουσιν· ἐκεῖ δὲ, μαρτυρούμενος
men receive; there but, being testified
ὅτι ζῇ. ⁹ Καὶ, ὡς ἔπος εἰπεῖν, διὰ Ἀβραάμ καὶ
that he lives. And, so a word to speak, through Abraham even
Λευὶ ὁ δεκάτας λαμβάνων δεδεκατάται· ¹⁰ ἐτι
Levi the tithes receiving has been tithed; yet
γὰρ ἐν τῇ σφύρῃ τοῦ πατρὸς ἦν, ὅτε συνήτησεν
for in the loins of the father he was, when met
αὐτῷ ὁ Μελχισεδεκ. ¹¹ Εἰ μὲν οὖν τελειώσις
him the Melchisedek. If indeed then perfection
διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν· (ὁ λαὸς γὰρ
through the Levitical priesthood was; (the people for
ἐκ* αὐτῇ νουμοθετήτο·) τίς ἐτι χρεῖα, κατὰ
with her law had received;) what yet need, according to

2 to whom also Abraham divided a Tenth part of all;) being translated, indeed, first, King of Righteousness, and then also, King of Salem, that is, King of Peace.

3 † Without father, without mother, without genealogy, having neither a Beginning of Days, nor an End of Life; but having been made like to the son of God, remains a Priest PERPETUALLY.

4 But consider how great this person was, † to whom even Abraham, the PATRIARCH, gave a Tenth part of the SPOILS.

5 And indeed † THOSE of the sons of Levi, who RECEIVE the PRIESTHOOD, have a Commandment by the LAW to tithe the PEOPLE, that is, their BRETHREN, though they have come out of the LOINS of Abraham;

6 but HE whose PEDIGREE IS NOT DERIVED from them, has tithed Abraham, † and has blessed HIM who had the PROMISES.

7 And, beyond All Dispute, the INFERIOR is blessed by the SUPERIOR.

8 And here, indeed, Men receive Tithes who die; but there, one of whom it is affirmed That he lives.

9 And, (so to speak,) even THAT Levi, who receives Tithes, has been tithed through Abraham;

10 for he was yet in the LOINS of his FATHER, when MELCHIZEDEK met him.

11 † If, then, Perfection were through the LEVITICAL Priesthood, (for with it the PEOPLE had received the law,) What Need was there yet for Another

* VATICAN MANUSCRIPT.—0. the—omit.

† 3. Of whose father, mother, pedigree, birth, and death we have no account.—Wakefield; who prefers this intelligible though free translation of the original to what must appear a strange paradoxical account to common readers.—Improved Ver.

† 4. Gen. xiv. 20.
iv. 13; Gal. iii. 10.

† 5. Num. xviii. 21, 20.

† 6. Gen. xiv. 19.

† 6. Rom.

† 11. Gal. ii. 21; verses 13, 19; Heb. viii. 7.

την ταξιν Μελχισεδεκ ἕτερον ἀνίστασθαι ἱερεα,
the order of Melchizedek another to arise a priest,
καὶ οὐ κατὰ τὴν ταξιν Ἀαρὼν λεγεσθαι;
and not according to the order of Aaron to be named?
12 Μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀναγκῆς
Being changed for the priesthood, from necessity
καὶ * [καὶ νόμου] μεταθεσις γίνεται. 13 Ἐφ' ὃν
[also of law] a change occurs. Concerning whom
γὰρ λέγεται ταῦτα, φυλὴς ἕτερας μετεσχῆκεν,
for is spoken these things, of a tribe another has been a partaker,
ἀφ' ἧς οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ*
from which no one has attended to the altar;
14 προδήλον γάρ, ὅτι ἐξ Ἰουδα ἀνατεταλκάν ὁ
evident for, that from Juda has sprung the
κύριος ἡμῶν, εἰς τὴν φυλὴν οὐδὲν περὶ ἱερωσύ-
Lord of us, respecting which tribe nothing concerning priest-
νης Μωϋσῆς ἐλάλησε. 15 Καὶ περισσώτερον ἐτι
houl Moses spoke. And more yet
καταδήλον ἐστίν, ἐἰ κατὰ * [τὴν] ὁμοιοτητα
evident it is, if according to [the] likeness
Μελχισεδεκ ἀνίσταται ἱερεὺς ἕτερος, 16 ὃς οὐ
of Melchizedek arisen a priest another, who not
κατὰ νόμον ἐντολῆς σαρκίνης γεγονέν, ἀλλὰ
according to a law of a commandment fleshly has become, but
κατὰ δύναμιν ζωῆς ἀκαταλύτου. 17 Μαρτυρεῖ
According to a power of life enduring. It testifies
γὰρ· Ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν
for, That thou a priest for the age according to the
ταξιν Μελχισεδεκ. 18 Ἀθετήσις μὲν γὰρ γινέ-
order of Melchizedek. An abrogation indeed for take,
ται προαγωγῆς ἐντολῆς, διὰ το αὐτῆς ἀσ-
thence of a preceding commandment, on account of the her weak-
θενες καὶ ἀνωφελές·
ness and unprofitableness;
19 (οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος·) ἐπεισα-
(nothing for perfected the law,) after-in-
γωγῇ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζο-
introduction but of a better hope, through which we draw
μεν τῷ θεῷ. 20 Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμο-
near to the God. And in as much as not without swearing;
σίας· (οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας ἐστὶν ἱε-
(they indeed for without swearing are priest,
ρεῖς γεγονότες· 21 ὁ δὲ μετὰ ὀρκωμοσίας, διὰ
having become; he but with swearing, through
τοῦ λεγοντος πρὸς αὐτὸν· Ὁμοσε κύριος, καὶ οὐ
the one saying to him; Swore, a Lord, and not
μεταμεληθεύσεται· Σὺ ἱερεὺς εἰς τὸν αἰῶνα
will change; Thou a priest for the age
* [κατὰ τὴν ταξιν Μελχισεδεκ·]) 22 κατὰ
[according to the order of Melchizedek;]] by
τοσούτου κρείττονος διαθήκης γεγονεν ἑγγυος
so much better a covenant has become a surety

Priest to arise according to the order of Melchizedek, and not to be named according to the order of Aaron?

12 For the PRIESTHOOD being changed, of Necessity, a change of Law also occurs.

13 For he concerning whom these things are spoken has partaken of another Tribe, from which no one has attended at the ALTAR;

14 for it is very plain That our LORD has sprung from Judah, respecting Which Tribe Moses spoke Nothing concerning Priesthood.

15 And it is yet more plainly manifest, if another Priest arises according to the Likeness of Melchizedek;

16 who has become so, not according to a fleshly Command, but according to the Power of an imperishable Life.

17 For * it is testified, † "Thou art a Priest for the AGE, according to the ORDER of Melchizedek."

18 For indeed an Abrogation of the Preceding Commandment takes place, on account of its being WEAK and Unavailing;

19 for the † LAW perfected Nothing; but is an Introduction of † a Better Hope, through which we draw near to GOD.

20 And inasmuch as it was not without an Oath,—

21 for they, indeed, have become Priests, without an Oath; but he with an Oath, through him who says to him, † "The Lord swore, and will not change, 'Thou art a

" Priest for the AGE."— 22 but by so much has Jesus become a Pledge of a Better Covenant.

* VATICAN MANUSCRIPT.—12. also of Law—omit. testified.

21. according to the order of Melchizedek—omit.

15. the—omit.

17. it is

† 14. Isa. xl. 1; Matt. i. 3; Luke iii. 33; Rom. i. 3; Rev. v. 5. Heb. v. 6, 10; vi. 20. † 18. Rom. viii. 3; Gal. iv. 9.

† 17. Psa. cx. 4; † 10. Acts xiii. 39; Rom. lit. 20, 21, 28; viii. 3; Gal. ii. 16; Heb. ix. 9. † 19. Heb. vi. 18; viii. 6. † 21. Psa. cx. 4.

Ἰησους. ²³ Καὶ οἱ μὲν, πλείονες εἰσι γεγονότες
Jesus. And they indeed, many are having become

ἱερεῖς, διὰ το θανάτῳ κωλυεσθαι παραμένειν
priests, on account of the death to be hindered to continue;

²⁴ ὁ δὲ, διὰ το μένειν αὐτὸν εἰς τὸν αἰῶνα,
he but, on account of the to continue him for the age,

ἀπαράβατον ἔχει τὴν ἱερωσύνην. ²⁵ ὁθεν καὶ
unchangeable he has the priesthood; hence and

σῶζειν εἰς τὸ πάντελες δύναται τοὺς προσερχο-
to save for the completely is able those drawing.

μένους δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν,
near through him to the God, always living.

εἰς τὸ ἐντυγχάνειν ὅπερ αὐτῶν. ²⁶ Τοιοῦτος
in order to the interpose in behalf of them. Such

γὰρ ἡμῖν ἐπρέπει ἀρχιερεὺς, ὁσίος, ἀκακός,
for to us was proper a high-priest, holy, free from sin,

ἀμείαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν,
unstained, having been separated from the sinners,

καὶ ὑψηλότερος τῶν οὐρανῶν γενομένος. ²⁷ ὃς
and more exalted of the heavens having become; who

οὐκ ἔχει καθ' ἡμέραν ἀναγκὴν, ὥσπερ οἱ ἀρχιε-
not has every day necessity, as the high-

ρεῖς, προτέρων ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας
priests, first on behalf of the own sins sacrifices

ἀναφέρειν, εἰπεὶ τῶν τοῦ λαοῦ· τούτο γὰρ
to offer, then for those of the people; this for

ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενεγκας. ²⁷ Ὁ νο-
he did at once, himself having offered. The law

μος γὰρ ἀνθρώπων καθίστησιν ἀρχιερεῖς, ἔχον-
for men appoints high-priests, having

τας ἀσθενείαν· ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς
weakness; the word but of the swearing of that

μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα τελειωμένον.
after the law, a son for the age having been perfected.

ΚΕΦ. Η'. 8. ¹Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις,
A head thing but to those being spoken,

τοιοῦτον ἔχομεν ἀρχιερεῖα, ὃς ἐκάθισεν ἐν δεξιᾷ
such we have a high-priest, who sat down at right

τοῦ θρόνου τῆς μεγαλῶσυνης ἐν τοῖς οὐρανοῖς,
of the throne of the majesty in the heavens,

² τῶν ἁγίων λειτουργός, καὶ τῆς σκηνῆς τῆς
of the holy things a public servant, and of the tabernacle of the

αληθείης, ἣν ἐπέκειν ὁ κύριος, * [καὶ] οὐκ
tree, which fixed the Lord, [and] not

ἄνθρωπος. ³ Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσ-
man. Every for high-priest in order to the to

φέρειν δῶρα τε καὶ θυσίας καθίσταται· ὁθεν
offers gifts both and sacrifices is appointed; hence

ἀναγκαῖον, εἶναι τι καὶ τούτου ὃ προσενεγ-
necessary, to have something also this which he might offer.

²³ And, indeed, THOSE having become Priests are many, on account of being HINDERED by Death to continue;

²⁴ but HE, on account of his CONTINUING for the AGE, possesses the PRIESTHOOD which changes not; ²⁵ and, hence, he is able to SAVE COMPLETELY THOSE DRAWING NEAR to God through him, always living; † to INTERPOSE on their behalf.

²⁶ For such a High-priest * also was proper for Us,—† holy, harmless, undefiled, separated from SINNERS, and having become † more exalted than the HEAVENS,—

²⁷ one who has not daily Necessity, like the HIGH PRIESTS, † first, to offer Sacrifices for their OWN Sins, † then for THOSE of the PEOPLE; for † This he did once for all, having offered Himself.

²⁸ For the LAW appoints † Men High-priests, having Weakness; but the WORD of THAT OATH, which was after the LAW, a Son, † who has been perfected for the AGE.

CHAPTER VIII.

¹ The chief thing, however, among THOSE we are discussing is, that we have Such a High-priest, † who sat down at the Right hand of the THRONE of the MAJESTY in the HEAVENS;

² a Minister of † the HOLIES, and of † the TRUE TABERNACLE, which the LORD fixed, not Man.

³ For † Every High-priest is appointed to OFFER both Gifts and Sacrifices; hence † it was necessary for this one also to have something which he might offer.

* VATICAN MANUSCRIPT.—26. also was proper.

2. and—omit.

23. Rom. viii. 24; 1 Tim. ii. 5; Heb. ix. 24; 1 John ii. 1. 26. Heb. iv. 15. 27
Eph. i. 20; iv. 10; Heb. viii. 1. 27. Lev. ix. 7; xvi. 6; Heb. v. 3; ix. 7. 27
Lev. xvi. 15. 27. Rom. vi. 10; Heb. ix. 12, 28; x. 12. 28. Heb. v. 1, 3
28. Heb. ii. 10; v. 9. 1. Eph. i. 20; Col. i. 11; Heb. i. 3; x. 12; xii. 2. 2
Heb. ix. 8, 12, 24. 2. Heb. ix. 11. 3. Heb. v. 1. 3. Eph. v. 2; Heb. ix. 14

κη. ⁴ Εἰ μὲν γὰρ ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς,
 If indeed for he was on earth, not even could he be a priest,
 οὐτῶν * [τῶν ἱερέων] τῶν προσφέροντων κατὰ
 being [of the priests] those offering according to
 τὸν νόμον τὰ δῶρα· ⁵ (οἵτινες ὑποδείγματι καὶ
 the law the gifts; (who is an example and
 σκιά λατρεύουσι τῶν πνευματικῶν, καθὼς
 in a shadow serve of the heavenly, even as
 κεχρηματιστάι Μωϋσῆς, μέλλων ἐπιτελεῖν τὴν
 had been divinely warned Moses, being about to finish the
 σκηνήν· Ὁρα γὰρ, φησί, ποιήσῃς πάντα
 tabernacle; See then for, he says, thou mayest make all things
 κατὰ τὸν τύπον τοῦ δείχθεντα σοὶ ἐν τῷ
 according to the pattern that having been shown to thee in the
 ὄρει·) ⁶ νυνὶ δὲ διαφορωτέρας τετευχέσθαι λειτουργίας,
 mount;) now but more excellent he has obtained a service
 ὅσῃ καὶ κρείττονος ἐστὶ διαθήκης μεσι-
 by as much also of a better he is covenant a media-
 τῆς, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομο-
 tor, which on better promises has been
 θετήται. ⁷ Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἀμεμ-
 instituted. If for the first that was faultless,
 τος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος. ⁸ Μεμ-
 not would a second he seeking a place. Find-
 νομενος γὰρ αὐτοῖς λέγει· Ἰδοὺ, ἡμέραι ἐρχο-
 ing fault for to them he says; Lo, days are com-
 ται, λέγει κύριος, καὶ συντελεσώ ἐπὶ τοιοῦτον
 ing, says a Lord, and I will finish with the house
 Ἰσραὴλ καὶ ἐπὶ τοιοῦτον οἶκον τοῦ διαθήκῃ καινῇ·
 Israel and with the house of Judah a covenant new;
⁹ οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατέ-
 not according to the covenant which I made with the fathers
 ριν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς
 of them, in a day having laid hold of me of the
 χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου·
 hand of them, to lead out them out of land of Egypt.
 οὐκ ὅτι αὐτοὶ οὐκ ἐμεμείναν ἐν τῇ διαθήκῃ
 because they not did abide in the covenant
 μου, καὶ γὰρ ἠμελησά αὐτῶν, λέγει κύριος.
 of me, and I cared not for them, says a Lord.
¹⁰ Ὅτι αὐτῇ ἡ διαθήκῃ ἣν διαθήσομαι τῷ οἴκῳ
 For this the covenant which I will covenant with the house
 Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος,
 of Israel after the days those, says Lord,
 δίδους νόμους μου εἰς τὴν διανοίαν αὐτῶν, καὶ
 giving laws of me into the mind of them, and
 ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτοὺς· καὶ ἐσομαι
 on hearts of them I will write them; and I will be
 αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἐσονται μοι εἰς λαόν.
 to them for a God, and they shall be to me for a people.

4 * If then, indeed, he were on Earth, he could not be a Priest, there being those who offer gifts according to the law;

5 (who perform divine service for a Symbol and † Shadow of the HEAVENLIES; even as Moses, when about to construct the tabernacle, was divinely admonished; for, † "See, says he, "that thou make "all things according to "THAT PATTERN shown to "thee on the MOUNT;")

6 but now † he has obtained a Superior Service, even by so much as he is the Mediator of a Better Covenant, which has been instituted on Better Promises.

7 † For if that first one were faultless, a Place would not be sought for a Second.

8 But finding fault, he says to them, † "Behold! "Days are coming, says "the Lord, when I will "complete a new Cove- "nant with the house of "Israel and the house of "Judah;

9 "not according to the "COVENANT which I "made with their FATHERS, in the Day when I "took them by the HAND "to lead them out of the "Land of Egypt;—Be- "cause they did not abide "in my COVENANT, & "also slighted them, says "the Lord.

10 "For † this is the "COVENANT which I will "covenant with the HOUSE "of Israel; After those "DAYS, says the Lord, I "will put my Laws into "their MIND, and on their "Heart will I inscribe "them; and † I will be "to them for a God, and "they shall be to me for a "People.

* VATICAN MANUSCRIPT.—4. If then.

4. the PRIESTS—omit.

10. Heart.

† 5. Col. ii. 17; Heb. ix. 23; x. 1.

† 5. Exod. xxv. 40; xxvi. 30; xxvii. 8; Num. viii.

4; Acts vii. 44.

† 6. † 1 Cor. xiii. 6, 8, 9; Heb. vii. 21.

† 7. Heb. vii. 11, 13.

Jer. xxxi. 31—34.

† 10. 1 Cor. x. 15.

† 10. Zech. viii. 8.

† 8.

11 Καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην
And not not they may teach each one the fellow-citizen

αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων·
of himself, and each one the brother of himself, saying:

Γνωθὶ τὸν κυρίον· ὅτι πάντες εἰδήσουσι με,
Know you the Lord; because all shall know me,
ἀπο μικροῦ * [αὐτῶν] ἕως μεγάλου αὐτῶν.
from least [of them] even to greatest of them.

12 Ὅτι ἰλέως εἰσμαι ταῖς ἀδικίαις αὐτῶν, καὶ
Because merciful I will be to the unrighteousnesses of them, and

τῶν ἁμαρτιῶν αὐτῶν * [καὶ τῶν ανομιῶν αὐτῶν]
of the sins of them [and of the iniquities of them]

οὐ μὴ μνησθῶ ἐτι. 13 Ἐν τῷ λέγειν καιρῶν,
not not I will remember more. By the to say new,

πέπαλαιώκε τὴν πρώτην· τὸ δὲ παλαιούμενον
he has declared old the first; that but becoming old

καὶ γηρασκόν, ἐγγὺς ἀφανίσμου. ΚΕΦ. θ'. 9.
and advancing in age, near disappearing.

1 Εἶχε μὲν οὖν * [καὶ] ἡ πρώτη δικάσιμα λα-
Had indeed them [both] the first ordinances of

τρεῖς, τὸ τε ἅγιον κοσμηκόν. 2 Σκηνὴ γὰρ
service, the, and holy furniture. A tabernacle for

κατεσκευασθῆ ἡ πρώτη, ἐν ᾗ ἡ τε λυχνία
was prepared the first, in which indeed both a lamp-stand

καὶ ἡ τράπεζα καὶ ἡ προθεσὶς τῶν ἄρτων, ἥτις
and the table and the setting forth of the loaves, which

λεγεται ἅγια· 3 μετὰ δὲ τὸ δεύτερον καταπε-
is named holies; behind but the second veil

τάσμα σκηνῆς, ἡ λεγομένη ἅγια ἁγίων, 4 * [χρυ-
a tabernacle, that being named holies of holies, [a gold-

σούν] ἐχούσα * [θυμιατήριον, καὶ] τὴν κιβωτὸν
[or] having [censer, and] the ark

τῆς διαθήκης περικεκαλυμμένην παντοθεν χρυ-
of the covenant having been covered on all sides with

σιφ, ἐν ᾗ σταμνος χρυσεῖ ἐχούσα τὸ μάννα,
gold, in which a spot golden having the manna,

καὶ ἡ ῥαβδος Ααρὼν ἡ βλαστήσασα, καὶ αἱ
and the rod of Aaron that having budded, and the

πλακῆς τῆς διαθήκης· 5 ὑπερανῶ δὲ αὐτῆς Χερ-
tablets of the covenant; above but her cheru-

οὐβιμ δοξῆς κατασκιάζοντα τὸ ἱλαστήριον·
him of glory overshadowing the mercy-seat

περὶ ὧν οὐκ ἐστὶ νυν λέγειν κατὰ μέρος.
concerning which things not it is now to speak in part.

11 "And †they shall
"not teach each one his
"FELLOW-CITIZEN, and
"each one his BROTHER,
"saying, 'Know you the
"LORD; Because all
"shall know me, from the
"least even to the greatest
"of them.

12 "For I will be merci-
"ful to their UNRIGHT-
"OUSNESS, and †their
"sins will I remember no
"more."

13 †By saying "New,"
he has rendered the FIRST
one old; now, THAT which
is DECAYING and growing
old is near vanishing away.

CHAPTER IX.

1 Then, indeed, the
FIRST one had Ordinances
of Worship, and †the
SANCTUARY furnished;

2 †for a Tabernacle was
prepared—the FIRST—† in
which were both †the
LAMP-STAND, and †the
TABLE, and the LOAVES
of the PRESENCE, * † and
† the GOLDEN Altar of in-
cense; this is named, "The
HOLY place."

3 † And behind the SEC-
OND Vail, THAT Taber-
nacle which is NAMED,
"THE HOLY of the HOL-
IES;"

4 having † the ARK of
the COVENANT, covered on
all sides with Gold, in
which was † a golden Vase
containing the Manna, and
† the ROD of Aaron which
BLOSSOMED, and † the TAB-
LETS of the COVENANT;

5 and † above it were the
Cherubs of Glory, overshad-
owing the MERCY-SEAT;
concerning which things it
is not necessary now to
speak particularly.

* VATICAN MANUSCRIPT.—11. of them—omit.

1. both—omit. 2. and the GOLDEN Altar of incense.

4. and GOLDEN Censer—omit.

† 2. The reading of the Vatican MS. has been adopted as giving a solution of an acknow-
ledged difficulty, and as perfectly harmonizing with the Mosaic account.

† 11. 1. a. liv. 13; John vi. 45; 1 John ii. 27. 12. Rom. xi. 27; Heb. x. 17. 13. 2 Cor. v. 17. 1. 1. Exod. xxv. 8. 2. Exod. xxvi. 1. 2. Exod. xxvi. 85; xl. 4. 2. Exod. xxv. 31. 3. Exod. xxv. 33, 35; Lev. xxiv. 5, 6. 2. Exod. xl. 1-10. 3. Exod. xxvi. 31, 33; xl. 3, 21; Heb. vi. 10. 4. Exod. xxv. 10; xxvi. 33. 4. Exod. xvi. 33, 34. 4. Num. xvii. 10. 4. Exod. xxv. 10, 21; xxiv. 22; xl. 20; Deut. x. 7, 8; 1 Kings viii. 9, 21; 2 Chron. v. 10. 5. Exod. xxv. 18; 22; Lev. xvi. 2; 1 Kings viii. 9, 7.

12. and their INIQUITIES—omit.

3. The HOLY of the HOLIES.

6 Τούτων δὲ οὕτω κατασκευασμένων, εἰς μὲν τὴν
Of these now thus Having been prepared, into indeed the
 7 πρώτην σκηνὴν διακονοῦντες εἰσίσαιν οἱ ἱερεῖς,
into Tabernacle always go in the priests,
 τὰς λατρείας ἐπιτελοῦντες· ἡ εἰς δὲ τὴν δευτέ-
the services performing, into but the second
 ραν ἀπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ
once of the year alone the high-priest, not
 χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ
without blood, which he offers on behalf of himself and
 τῶν τοῦ λαοῦ ἀγνοημάτων· 8 τοῦτο δηλοῦντος
for the of the people Ignorances; this showing
 τοῦ πνεύματος τοῦ ἁγίου, μὴκρὸν πεφανερῶσθαι
of the spirit of the holy, not yet to have been manifested
 τὴν τῶν ἁγίων ὁδόν, ἐν τῇ πρώτῃ σκηνῇ,
the of the holies way, while of the first tabernacle,
 ἐχούσης στασίμ· 9 ἥτις παραβολὴ εἰς τὸν και-
having a standing; which a parable for the now
 ρον τὸν ἐνεστώκα, καθ' ὃν δῶρα τε καὶ
son that having been present, according to which gifts both and
 οὐσίας προσφέρονται μὴ δυναμέναι κατὰ
sacrifices are offered not being able according to
 συνειδήσιν τελειῶσαι τὸν λατρεύοντα, 10 μόνον
conscience to perfect the one serving, only
 ἐπὶ βρώμασι καὶ πομασι, καὶ διαφόροις βαπτισ-
as to foods and drinks, and various dippings,
 μοις, δικαιομασι σαρκος, μέχρι καιροῦ διορθώ-
righteousnesses of flesh, till a season of correc-
 σεως ἐπικείμενα.
tion is being imposed.

11 Χριστὸς δὲ παραγενομένος, ἀρχιερεὺς τῶν
Associated but having come, a high-priest of the
 μελλόντων ἀγαθῶν, διὰ τῆς μείζονος καὶ τε-
future good things, by means of the greater and more
 λειότερας σκηνῆς, οὐ χειροποιήτου, (τοῦτ'
perfect tabernacle, not made by hand, (that
 ἐστίν, οὐ ταύτης τῆς κτίσεως,) 12 οὐδὲ δι'
is, not of this the creation,) not indeed by means of
 αἵματος τραγῶν καὶ μόσχων, διὰ δὲ τοῦ
blood of goats and young bullocks, by means of but of the
 ἰδίου αἵματος, εἰσηλθὲν ἐφαπξ εἰς τὰ ἅγια,
own blood, entered once for all into the holies,
 αἰώνιαν λύτρωσιν εὑραμένος. 13 Εἰ γὰρ τὸ
age-lasting redemption having found. If for the
 αἷμα ταυρῶν καὶ τραγῶν, καὶ σποδὸς δαμαλῶς
blood of bulls and of goats, and ashes of a heifer
 ραντίζουσα τοὺς κεκοινωμένους, ἁγιάζει πρὸς
sprinkling the polluted ones, cleanses for
 τὴν τῆς σαρκὸς καθάρωσιν· 14 πόσῳ μᾶλλον
the of the flesh purification; how much more

6 Now these things hav-
 ing been thus prepared,
 † the PRIESTS performing
 SERVICES enter the FIRST
 Tabernacle, at all times;

7 but into the SECOND,
 the HIGH-PRIEST alone,
 once † ANNUALLY,—not
 without BLOOD, which † he
 offers on behalf of himself,
 and the SINS OF IGNO-
 RANCE OF THE PEOPLE;

8 † the HOLY SPIRIT
 showing This, that the
 WAY into the HOLIES has
 not yet been brought to
 view, while the FIRST Tab-
 ernacle has a Standing;

9 (which was a figura-
 tive representation for
 THAT SEASON which was
 then PRESENT:) according
 to which both Gifts and
 Sacrifices are offered,
 † which are not able to per-
 fect the WORSHIPPER as to
 the Conscience;

10 being imposed (to-
 gether with † Meats and
 Drinks and † Various Im-
 mersions,—* fleshly; Ord-
 inances,) only till a Period
 of Emendation.

11 But Christ having
 become a High priest of
 † the FUTURE GOOD things,
 † by means of the GREATER
 and More perfect Taber-
 nacle, not made by hands,
 that is, not of THIS CREA-
 TION;

12 he entered, once for
 all, into the HOLY places,
 not indeed by means of
 † the BLOOD of Goats and
 of Bullocks, but † by
 means of his own BLOOD,
 † having found Atonement.

13 For if † the BLOOD of
 * Goats and of Bulls, and
 † the ASHES of a Heifer,
 sprinkling the POLLUTED,
 cleanses for the PURIFICA-
 TION of the FLESH;

* VATICAN MANUSCRIPT.—10. and.

13. Goats and of Bulls.

† 7. Or, on one day annually, that is, on the day of atonement. See Lev. xvi.

† 6. Num. xxviii. 3; Dan. viii. 11.

† 7. Heb. v. 3; vii. 27.

† 8. Heb. x. 10, 20.

† 9. Gal. iii. 21; Heb. vii. 18, 19; x. 1, 11.

† 10. Lev. xii. 2; Col. ii. 16.

† 10. Num.

xix. 7. † 10. Eph. ii. 15; Col. ii. 20; Heb. vii. 16.

† 11. Heb. x. 1.

† 11.

Heb. viii. 2.

† 12. Heb. x. 4.

† 12. Acts x. 28.

† 12. Eph. i. 7; Col. i. 14;

† Pet. i. 19.

† 13. Lev. xvi. 14, 16.

† 13. Num. xix. 2, 17.

το αἷμα του Χριστου, ος δια πνευματος αιω-
 νου αυτου προσηνεγκεν αμαμων τῷ θεῷ, καθα-
 ριζει την συνειδησιν ὑμων απο νεκρων εργων,
 εἰς το λατρευειν θεῷ ζῶντι. ¹⁵ Καὶ δια
 τουτο διαθηκης καινης μεσιτης εστιν, ὅπως
 θανατου γενομένου, εἰς ἀπολυτρωσιν των ἐπὶ
 τῇ πρώτῃ διαθηκῇ παραβασων, την ἐπαγγελ-
 λαν λαβωσιν οἱ κεκλημενοι της αἰωνιου κλη-
 ρονομιας. ¹⁶ Ὅπου γὰρ διαθηκῇ, θανατου ανα-
 γκαζομενοι. ¹⁷ ὅθεν οὐδ' ἡ πρώτη χωρὶς
 αἵματος ἐγκεκαίνισται. ¹⁸ Λαλῆθεις γὰρ
 πασης ἐντολῆς κατὰ νόμον ὑπο Μωσῆος
 παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα των μοσχων
 και τραγων μετα ὕδατος και ἐριου κοκκινου και
 ὑσσώπου, αὐτο τε τὸ βιβλίον και παντὰ τὸν
 λαὸν ἐρράντισε, ¹⁹ λέγων· Τοῦτο τὸ αἷμα της
 διαθηκης, ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός·
²¹ και την σκηνην δε και παντὰ τὰ σκευη της
 λειτουργίας τῷ αἵματι ὁμοίως ἐρράντισε.
²² Καὶ σχεδὸν ἐν αἵματι παντὰ καθαρίζεται

14 how much more
 I shall the BLOOD of the
 ANOINTED one, I who,
 through an Aeternal Spirit,
 offered Himself spotless to
 God, I cleanse * your CON-
 SCIENCE from Works of
 Death, for the SERVICE of
 the living * God? †
 15 And on this account,
 † he is Mediator of a new
 Covenant, † so that Death
 having taken place for a
 Redemption of the TRANS-
 GRESSIONS against the
 FIRST Covenant, THOSE
 having been INVITED
 might receive the PROM-
 ISE of the AETERNAL Inher-
 itance.
 16 For where a Cove-
 nant exists, the Death of
 that which has RATIFIED
 it is necessary to be pro-
 duced;
 17 because † a Covenant
 is firm over dead victims,
 since it is never valid when
 that which RATIFIES it is
 alive.
 18 † Hence not even the
 FIRST has been instituted
 without Blood.
 19 For Every Command-
 ment in * the LAW having
 been spoken by Moses to
 All the PEOPLE, taking the
 BLOOD of † BULLOCKS and
 of * GOATS, † with Water,
 and scarlet Wool, and Hys-
 sop, he sprinkled both the
 BOOK itself, and All the
 PEOPLE,
 20 saying, † "This is the
 "BLOOD of the COVENANT
 "which God enjoined on
 "you."
 21 And he in like man-
 ner † sprinkled with the
 BLOOD, the TABERNACLE
 also, and All the UTENSILS
 of the PUBLIC SERVICE.
 22 And, according to the
 LAW, almost all things are

* ALEXANDRIAN MANUSCRIPT.—14. OUR.
 10. GOATS.

14. and true God.

10. the LAW.

† 14. From this verse to the end of the book the Vatican MS. is defective, and the various read-
 ings are copied from Dr. Woid's Collation of the Alexandrian Manuscript.

14. 1 Pet. i. 10; 1 John i. 7; Rev. i. 5. 14. Rom. i. 4; 1 Pet. iii. 18.
 Heb. i. 6; x. 22. 15. Heb. vii. 22; viii. 6; xii. 24. 15. Rom. iii. 25; v. 6;
 1 Pet. iii. 18. 17. Gal. iii. 15. 18. Exod. xxiv. 6. 19. Exod. xxiv. 6;
 6, 8; Lev. xvi. 14, 15, 18. 19. Lev. xiv. 4, 6, 7, 40, 51, 52. 20. Exod. xxiv. 6;
 Matt. xxvi. 28. 21. Exod. xxix. 12, 36; Lev. viii. 13, 19; xvi. 14—19.

κατὰ τὸν νόμον, καὶ χωρὶς αἵματεκχυσίας οὐ γίνεται ἀφεσις. ²³ Ἀνάγκη οὖν τα μέν ὑπο-

takes place forgiveness. A necessity than the indeed copies

δείγματα τῶν ἐν τοῖς οὐρανοῖς, τοῖς καθα-

of those in the heavens, by those to be

ριζιπθαι· αὐτὰ δὲ τὰ ἐπουρανία κρείττοσι

cleaned; themselves but the things heavenly with better

θυσiais παρα ταύτας. ²⁴ Οὐ γὰρ εἰς χειροποίη-

sacrifices than these. Not for into made by hands

τὰ ἅγια εἰσῆλθεν ὁ Χριστός, ἀντίτυπα τῶν

holies entered the Anointed, representations of the

αληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανὸν, νῦν ἐμ-

true ones, but into itself the heaven, now to

φανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν.

appear in the presence of the God on behalf of us.

²⁵ Οὐδ', ἵνα πολλακὶς προσφέρῃ ἑαυτὸν, ὥσπερ

Not indeed, that often he should offer himself, even as

ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυ-

the high-priest goes into the holies every year

τὸν ἐν αἵματι ἀλλοτριῷ· ²⁶ (ἐκεῖ ἐδεῖ αὐτὸν

with blood other; (since it was necessary him

πολλακὶς παθεῖν ἀπο καταβολῆς κόσμου·) νῦν

often to have suffered from a laying down of a world;) now

ἔτι ἀπὲς ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθετη-

but once for all at an end of the ages, for a remo-

σιν ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανερ-

val of sin by means of the sacrifice of himself he has been

ρωταί. ²⁷ Καὶ καθ' ὅσον ἀποκεῖται τοῖς ἀνθρώ-

manifested. And as it awaits the men

ποις ἅπαξ ἀποθάνειν, μετὰ δὲ τοῦτο κρίσις·

once to die, after but this judgment;

purified by Blood, and without an Effusion of Blood no Forgiveness takes place.

²³ It was necessary then, indeed, for the COPIES of the THINGS in the HEAVENS to be cleansed by These, but the HEAVENLY things themselves with Better Sacrifices than these.

²⁴ For the ANOINTED one did not enter Holy places made by hands, the Antitypes of the TRUE ones, but into HEAVEN itself, to appear now in the PRESENCE of GOD on our behalf.

²⁵ Not indeed that he should present himself often, even as the HIGH-PRIEST who enters the HOLY places Annually with Other Blood;

²⁶ (since, in that case, he must have suffered often from the Foundation of the World; but now once for all, at a Completion of the AGES, he has been manifested for a Removal of Sin by the SACRIFICE of himself.

²⁷ And as it awaits MEN to die once, but after this a Judgment;

²⁸ so also the ANOINTED one, having been once for all offered for the MANY, to bear away Sin, will appear a Second time without a Sin-offering, to those who are EXPECTING Him, in order to Salvation.

CHAPTER X.

1 Moreover, the LAW having a Shadow of the FUTURE GOOD things, not the VERY IMAGE of the THINGS, is by no means able with the SAME Annual Sacrifices which they offer

* ALEXANDRIAN MANUSCRIPT.—24. the—omit. 25. sin. 26. Salvation by Faith. 27. 12. Lev. xvi. 11. 28. 13. Heb. viii. 5. 29. 14. Heb. vi. 20. 30. 15. Heb. viii. 2. 31. 16. Rom. viii. 34; Heb. vii. 25; 1 John ii. 1. 32. 17. Heb. vii. 27; ver. 12; x. 10; 1 Pet. iii. 18. 33. 18. 1 Cor. x. 11; Gal. iv. 4; Eph. i. 10. 34. 19. Gen. iii. 13; Eccl. iii. 20. 35. 20. 2 Cor. v. 10. 36. 21. Matt. xxvi. 28; Rom. v. 15. 37. 22. Titus ii. 13; 2 Pet. v. 12. 38. 23. 1. Col. ii. 17; Heb. viii. 5; ix. 23. 39. 24. Heb. ix. 11.

το διηνεκές, ουδεποτε δυναται τους προτερχο-
the continuance, never is able the ones drawing

μινους τελειωσαι. ² Επει ουκ αν επαυσαντο
me to perfect. Otherwise not would they cease

προσφερομεναι, δια το μηδεμιαν εχειν επι
to be offered, because that no one to have longer

συνειδησιν αμαρτιων τους λατρευοντας, απαξ
a consciousness of sins those publicly serving, once

κεκαθαρμενους; ³ αλλ' εν αυταις αναμνησις
having been cleansed? but in these a remembrance

αμαρτιων κατ' ενιαυτον. ⁴ Αδυνατον γαρ αιμα
of sins every year. Impossible for blood

ταυρων και τραγων αφαιρειν αμαρτίας. ⁵ Διο
of bulls and of goats to take away sin. Therefore

εισερχομενος εις τον κοσμον, λεγει· Θυσίαν
coming into the world, he says, Sacrifice

και προσφοραν ουκ ηθελησας, σωμα δε κατηρ-
and offering not thou didst desire, a body but thou didst

τισω μοι· ⁶ δλοκαυτωματα και περι αμαρτίας
provide for me; whole burnt offerings even for sin

ουκ ευδοκησας. ⁷ Τότε ειπον· Ιδου ηκω, (εν
not thou didst delight in. Then I said, Lo I come, (in

κεφαλιδι βιβλιου γεγραπται περι εμου,)
a head of a book it has been written concerning me,) ⁸ Ανωτε-

του ποιηται, ο θεος, το θελημα σου. ⁹ Ανωτε-
of the to do, the God, the will of thee. Above

ρον λεγων· 'Οτι θυσίαν και προσφοραν και δλο-
saying; That a sacrifice and offering and whole

καυτωματα και περι αμαρτίας ουκ ηθελησας,
burnt offerings even for sin not thou didst desire,

ουδε ευδοκησας· (αιτινες κατα * [τον] νομον
nor didst delight in; (which according to [the] law

προσφέρονται·) ⁹ τότε ειρηκεν· Ιδου, ηκω του
are offered,) then he said, Lo, I come of the

ποιησαι το θελημα σου. Αναρει το πρωτον,
to do the will of thee. He takes away the first,

ινα το δευτερον στηρη. ¹⁰ Εν ω θεληματι
so that the second he may establish. By which will

ιγιασμενοι εσμεν δια της προσφορας του
having been sanctified we are through the offering of the

σωματος Ιησου Χριστου εφαπαξ. ¹¹ Και πας
body of Jesus Anointed once for all. And every

μεν ιερευσ εστηκε καθ' ημεραν λειτουργων, και
indeed priest has stood every day publicly serving, and

τας αυτας πολλας προσφορων θυσιας, αιτινες
the same often offering sacrifices, which

ουδεποτε δυνατι περιελειν αμαρτίας. ¹² Ανω-
never are able to take away sin. He

τος δε μιαν υπερ αμαρτιων προσνεγκας θυσιαν,
but one on behalf of sins having offered a sacrifice,

CONTINUALLY, † to per-
fect THOSE who DRAW
NEAR.

² Otherwise, would they
not cease being offered?
because THOSE SERVING,
having been once cleansed,
would no longer HAVE any
Consciousness of Sins.

³ † But in these there is
an Annual Remembrance
of Sins;

⁴ for † it is impossible
for the Blood of Bulls and
of Goats to take away Sin.

⁵ Therefore, entering
the WORLD, he says,
† "Sacrifice and Offering
thou didst not desire,
"but a Body didst thou
provide for me;

⁶ "in Whole burnt of-
ferings, even for Sin,
"thou didst not delight;

⁷ "then I said, 'Behold,
"I come, O God, to PER-
FORM thy WILL!" In
"the volume of the Book
"it has been written con-
cerning me."

⁸ Having said above,
* "Sacrifice and Offering
"and Whole burnt offerings,
"even for Sin, thou didst
"not desire, nor didst de-
light in," (which are of-
fered according to Law;)

⁹ Then he said, "Behold,
"I come to PERFORM thy
"WILL!" He takes away
the FIRST, that he may es-
tablish the SECOND;

¹⁰ † by Which Will we
have been sanctified
† through the OFFERING
of the BODY of Jesus
Christ once for all.

¹¹ And indeed every
* Priest has † daily stood
publicly serving and offer-
ing frequently the SAME
Sacrifices, which are never
able to take away Sin;

¹² but † he, having of-
fered ONE ENDURING Sac-
rifice on behalf of Sins, sat

* ALEXANDRIAN MANUSCRIPT.—8. Sacrifices and Offerings and.
11. High-priest.

8. the—omit.

† 1. verse 14. † 3. Lev. xvi. 21; Heb. ix. 7. † 4. Micah vi. 6, 7; Heb. ix. 13;
v. 11. † 5. Isa. xl. 6; 1. 8; Isa. i. 11; Jer. vi. 20; Amos v. 21, 22. † 10. John
i. 12; Heb. xiii. 12. † 10. Heb. ix. 12. † 11. Num. xxviii. 3; Heb. vii. 27.
† 12. Heb. i. 3; Col. iii. 1.

εις το διηνεκες εκαθισεν εν δεξια του θεου,
for the continuance sat down at right of the God,

13 το λοιπον εκδεχομενος εως τεθωσιν οι
thenceforth waiting till may be placed the

εχθροι αυτου υποποδιον των ποδων αυτου.
enemies of him a footstool for the feet of him.

14 Μια γαρ προσφορα τετελειωκεν εις το διηνε-
By one for offering he has perfected for the continu-

κες τους αγιαζομενους. 15 Μαρτυρει δε ημιν
ance those being sanctified. Testifies but to us

και το πνευμα το αγιον. Μετα γαρ το προει-
also the spirit the holy. After for that to have

ρηκεναι 16 αυτη η διαθηκη, ην διαθησομαι προς
said before, this the covenant, which I will ratify to

αυτους μετα τας ημερας εκεινας λεγει κυριος
them after the days those; says a Lord,

Διδους νομους μου επι καρδιας αυτων, και επι
Giving laws of me in hearts of them, and on

των διανοων αυτων επιγραψω αυτους, 17 και
the minds of them I will write them, and

των αμαρτιων αυτων και των ανομιων αυτων ου
of the sins of them and of the iniquities of them not

μη μνησθω ετι. 18 Οκου δε αφειςις τούτων,
not I may remember more. Where now forgiveness of these,

ουκετι προσφορα περι αμαρτιας. 19 Εχοντες
no longer offering for sin. Having

ουν, αδελφοι, παρησησαν εις την εισοδον των
therefore, brethren, confidence for the entrance of the

αγιων εν τω αιματι Ιησου, 20 ην ενεκαινισεν
holies by the blood of Jesus, which he consecrated

ημιν οδον προσφατον και ζωσαν, δια του
for us a way recently killed and yet living, through the

καταπετασματος, (τουτ' εστι, της σαρκος
vail, (that is, the flesh

αυτου,) 21 και ιερα μεγαλν επι τον οικον του
of himself,) and a priest great over the house of the

θεου, 22 προστερχομεθα μετα αληθινης καρδιας
God, let us approach with a true heart

εν πληροφορια πιστεως, ερραντισμενοι τας καρ-
in full conviction of faith, having been sprinkled the hearts

dias απο συνειδησεως πονηρας 23 και λελουμε-
from a consciousness of evil, and having been

νοι το σωμα υδατι καθαρω, κατεχωμεν την
bathed the body in water pure, we should hold fast the

δμολογιαν της ελπιδος ακλινη (πιστος γαρ δ
confession of the hope without declining; (faithful for the

down at the Right hand of God;

13 HENCEFORTH wait-
ing; till his ENEMIES may
be placed UNDERNEATH
his FEET.

14 For by One Offering
he has PERMANENTLY
perfected THOSE BEING
SANCTIFIED.

15 Moreover, the HOLY
SPIRIT also testifies [this]
to us, for after it HAD
SAID,

16 "This is the COVE-
NANT which I will cove-
nant with them; After
those DAYS, says the
"Lord, I will put my
"Laws in their Hearts,
"and on their MINDS
"will I inscribe them;"

17 [it adds.] "and their
"SINS and INIQUITIES I
"will remember no more."

18 Now where there is
a Forgiveness of these, an
Offering for Sin is no lon-
ger needed.

19 Having, therefore,
Brethren, CONFIDENCE re-
specting the ENTRANCE
of the HOLIES, by the
BLOOD of Jesus,

20 which Way he con-
secrated for us, through
the VAIL, (that is, his
FLESH, recently killed and
yet is living;)

21 and having a great
Priest over the HOUSE of
GOD;

22 we should approach
with a True Heart, in
Full conviction of Faith,
our HEARTS having been
sprinkled from a Consci-
ousness of evil.

23 The BODY, also
having been bathed in pure
Water, we should firmly
hold the CONFESSIOIN of
the HOPE, without declin-
ing; (for HE is Faithful
who PROMISED;)

* ALEXANDRIAN MANUSCRIPT.—15. SAID, This is.
13. Psal. cx. 1; Acts ii. 25; 1 Cor. xv. 25; Heb. i. 13.
viii. 10, 12. 19. Rom. v. 2; Eph. ii. 18, iii. 22.
John x. 6; xiv. 6; Heb. ix. 8. 21. Heb. iv. 14.
Heb. iv. 10. 22. Eph. iii. 13; James i. 6; 1 John iii. 12.
1 John i. v. 20; Titus iii. 5. 23. Heb. iv. 14.
v. 24; 2 Thess. iii. 2; Heb. xi. 11.

16. MIND.
16. Jer. xxxi. 23, 24; Heb.
10. Heb. ix. 8, 12. 19.
21. 1 Tim. iii. 15. 22.
22. Heb. ix. 14.
23. 1 Cor. i. 9; x. 18; 1 Thess.



ἐπαγγελιαμενος·) ²⁴ και κατανοωμεν αλληλους
 one having promised,) and we should bear in mind each other
 εις παροξυσμον αγαπης και καλων εργα, ²⁵ μη
 for an excitement of love and of good works, not
 εγκαταλειποντες την εισυναγωγην εαυτων,
 leaving off the assembling together of ourselves,
 καθως εθος τισιν, αλλα παρακαλουντες· και
 as a custom with some, but exhorting; and
 τοσούτω μαλλον, ὅσῳ βλέπετε ἐγγιζουσιν την
 by much more, by so much you see drawing near the
 ἡμεραν. ²⁶ Ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν
 day. Voluntarily for sinning of us
 μετα το λαβεῖν την ἐπιγνώσιν της ἀληθείας,
 after the to have received the knowledge of the truth,
 οὐκ ἐτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία· ²⁷ φο-
 no longer respecting sins is left a sacrifice; fear-
 βερα δὲ τις ἐκδοχὴ κρίσεως, και πυρὸς ζήλος,
 ful but some expectation of judgment, and of a fire of indignation,
 ἐσθίειν μέλλοντος τοὺς ὑπεναντίους. ²⁸ Ἀθετη-
 to eat up being about the opponents. Having vio-
 σας τις νόμον Μωυσεως, χωρὶς οἰκτιρμῶν ἐπι-
 lated any one law of Moses, without mercies by
 δυσιν ἢ τρισὶ μαρτυσίᾳ ἀποθνήσκει· ²⁹ πῶσῳ,
 two or three witnesses dies; by how much,
 δοκεῖτε, χειρότερος αξιωθήσεται τιμωρίας ὁ τὸν
 think you, worse will he be deserving punishment he the
 νόμον τοῦ θεοῦ καταπατήσας, και τὸ αἷμα της
 son of the God having trampled on, and the blood of the
 διαθήκης κοινὸν ἡγήσαμενος,* [ἐν ᾧ ἡγιασ-
 covenant a common thing having esteemed, [by which he was sanc-
 θῆ,) και τὸ πνεῦμα της χάριτος ἐνυβρίσας;
 tified,) and the spirit of the favor having insulted;
³⁰ Οἶδαμεν γὰρ τὸν εἰπόντα· Ἐμοὶ ἐκδίκησις,
 We know for the one saying; To me vengeance,
 ἐγὼ ἀνταποδώσω, λέγει κυριος· και παλιν·
 I will repay, says Lord; and again,
 Κυριος κρίνει τὸν λαὸν αὐτοῦ. ³¹ Φοβερόν το
 Lord will judge the people of himself. A fearful thing the
 ἐμπεσεῖν εἰς χεῖρας θεοῦ ζώντος. ³² Ἀναμνησ-
 to fall into hands of God living. Remember you
 κέσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτίσ-
 but the former days, in which having been
 θεντες πολλὴν ἀθλήσιν ὑπέμεινατε παθημάτων·
 enlightened a great contest you endured of sufferings;
³³ τούτο μὲν, οὐκ ἐπιδόμοις τε και θλίψεσι θεατρι-
 this indeed, by reproaches both and by afflictions being made
 ζόμενοι· τούτο δὲ, κοινωνοὶ τῶν οὕτως ἀναστρε-
 a spectacle; this but, partners of those thus being over.

²⁴ and we should bear each other in mind, for an Incitement of Love and Good Works;

²⁵ & not forsaking the ASSEMBLING of ourselves together, as is a Custom with some; but exhorting to it, and & so much the more as you see & the DAY drawing near.

²⁶ For & if we should voluntarily sin & after HAVING RECEIVED the KNOWLEDGE of the TRUTH, there is no longer a Sacrifice left for Sins,

²⁷ but some Terrible Expectation of Judgment, even of a & fiery Indignation which is about to consume the OPPONENTS.

²⁸ & Any one having violated a Law of Moses dies without Mercy, & by Two or Three Witnesses;

²⁹ & how much Worse Punishment do you think will he deserve, HAVING TRAMPLED on the SON of GOD, & and esteemed as a common thing the BLOOD of the COVENANT by which he was sanctified, & and insulted the SPIRIT of FAVOR?

³⁰ For we know HIM who says, & "Retribution is Mine; & will repay," says the Lord. And again, & "The Lord will judge his "PEOPLE."

³¹ & It is a fearful thing to FALL into the HANDS of the living God.

³² But remember the FORMER Days, in which & having been enlightened, you sustained & a Great Contest of Sufferings;

³³ partly, indeed, by being made & a public spectacle both to Reproaches and to Afflictions; and partly, by & having become Joint-participants with

* ALEXANDRIAN MANUSCRIPT.—20. by which he was sanctified—omit.

† 25. Acts ii. 42; Jude 10. † 26. Rom. xiii. 11. † 27. 2 Pet. iii. 9, 11, 14. † 28. Num. xv. 30; Heb. vi. 4. † 29. 2 Pet. ii. 20, 21. † 30. 2 Pet. i. 8; Heb. xii. 20. † 31. Heb. ii. 2. † 32. Deut. xxv. 2, 6; xix. 17. Matt. xviii. 16. † 33. Heb. ii. 3; xii. 25. † 34. 1 Cor. xi. 20; Heb. xiii. 20. † 35. 1 Cor. xii. 33; Eph. iv. 30. † 36. Deut. xxii. 26; Rom. xii. 19. † 37. Deut. xxxii. 30; 1 Sa. i. 41; cxlvi. 14. † 38. Luke xii. 5. † 39. Heb. vi. 4. † 40. Phil. i. 20, 30; Col. ii. 1. † 41. 1 Cor. iv. 9. † 42. Phil. i. 7. iv. 14; 1 Thess. ii. 14.

φομενων γενηθεντες. ³⁴ Και γαρ τοις δεσμιοις
turned having become. And for with the prisoners
συνεπαθησατε, και την αρπαγην των υπαρχον-
you sympathized, and the seizure of the goods
των υμων μετα χαρας προσεδεξασθε, γινωσκον-
of you with joy you submitted to, knowing
τες εχειν εαυτοις κρειττονα υπαρξιν * [εν ουρα-
to have for yourselves better property [in heav-
νοις] και μενουσαν. ³⁵ Μη αποβαλτε ουν την
ens) and abiding. Not do you cast away therefore the
παρρησιαν υμων, ητις εχει μισθαποδοσιαν μεγα-
confidence of you, which has a reward great.
λην. ³⁶ Υπομονης γαρ εχετε χρειαν ινα το
Of patience for you have need, so that the
θελημα του θεου ποιησαντες, κομισηθε την
will of the God having done, you may receive the
επαγγελιαν. ³⁷ Ετι γαρ μικρον οσον οσον, ο
promise. Yet for a little while very very, the
ερχομενος ηξει και ου χρονισι. ³⁸ Ο δε δι-
the coming one will come and not will delay. The but just
καιος εκ πιστεως ζησεται και εαν υποστειλη-
one by faith shall live; and if he should draw
ται, ουκ ευδοκει η ψυχη μου εν αυτω. ³⁹ Ημεις
back, not delights the soul of me in him. We
δε ουκ εσμεν υποστολως, εις απωλειαν αλλα
but not are for shrinking back, to destruction; but
πιστεως, εις περιποιησιν ψυχης.
for faith, to a saving of life.

ΚΕΦ. ια'. 11.

¹ Εστι δε πιστις, ελπιζομενων υποστασις,
is but faith, of things being hoped for a basis,
ραγματων ελεγχος ου βλεπομενων. ² Εν ταυ-
of things a conviction not being seen. By this
τη γαρ εμαρτυρηθησαν οι πρεσβυτεροι. ³ Πισ-
for were attested the ancients. In
τει νοουμεν κατηρητισθαι τους αιωνας ρηματι
faith we perceive to have been adjusted the ages by a word
θεου, εις το μη εκ φαινομενων τα βλεπο-
of God, in order that not out of things appearing the things being

those who are similarly treated.

³⁴ For indeed you sympathized with * the prisoners, ‡ and submitted to the seizure of your possessions with joy, knowing that you have for yourselves better and an enduring Possession.

³⁵ Therefore, cast not away your CONFIDENCE, ‡ which has a Great Reward.

³⁶ For you have Need of Patience, so that having done the WILL of God, ‡ you may receive the PROMISE.

³⁷ For ‡ yet a very little while indeed, ‡ the coming one will come and will not delay * — “my ‡ JUST

³⁸ but “one by Faith shall live; “and if he should shrink “back my soul does not “delight in him.”

³⁹ But we are not of those ‡ shrinking back into destruction; but of ‡ such in order to a Preservation of Life.

CHAPTER XI.

¹ But Faith is a Basis of things hoped for, a Conviction ‡ of things unseen.

² For ‡ by this the ANCIENTS were attested.

³ In Faith we perceive that the ‡ AGES have been so thoroughly adjusted by God's Command, that not from THINGS then MANIFEST * the THINGS now SEEN have come to pass.

* ALEXANDRIAN MANUSCRIPT.—34. me in my bonds. 35. my RIGHTEOUS ONE.

3. THAT which is SEEN did not arise.

34. in Heavens—omitted.

† 8. The original word has been literally rendered, both in this place, and in Heb. i. 2, as best agreeing with the argument of the writer. In fact *αιωνες*, properly signifies, *ages*, or *periods of time*, and as justly observed by Wakefield, Sykes, Kneeland, and Improved Version, “there is no instance in the New Testament where more than this seems to be meant by the word,” and therefore ought to be so rendered in this passage. Faith being defined in ver. 1, as “a basis of things hoped for, and a conviction of things unseen,” must necessarily have a connection with God's word or promise to be fulfilled at some future period of time, and therefore precludes the idea contained in ver. 8 of the Common Version, that the Apostle was referring to the past creation of the world, or the material universe. To understand the works of creation does not belong to faith. Faith in this place refers to what was to be developed in future *αιωνες*, or ages, in conformity to God's promises, and is amply illustrated in the remaining portion of the chapter.

‡ 34. Acts v. 41.
xviii. 8; ‡ 1 Pet. iii. 9.
‡ 1 Pet. ii. 20, 21.

‡ 35. Matt. v. 12.
‡ 37. 11ab. ii. 8, 4.
‡ 1. Rom. viii. 24, 25; ‡

‡ 36. Col. iii. 24; ‡ 1 Pet. i. 9.
‡ 38. Rom. i. 17; Gal. iii. 11.
“18; v. 7.

‡ 37. Luke
‡ 32
‡ 2. verse 20.

μενα γεγονεναι. ⁴ Πιστει πλειονα θυσιαν Αβελ
 were to have happened. In faith more sacrifice Abel
 παρα Καϊν προσηνεγκε τῷ θεῷ, δι' ἧς ἐμαρ-
 than Cain offered to the God, through which he was
 τυρῆν εἶναι δίκαιος, μαρτυρουντος ἐπὶ τοῖς
 attested to be righteous, testifying on the
 ἑαροῖς αὐτοῦ τοῦ θεοῦ· καὶ δι' αὐτῆς ἀποθα-
 gifts of him of the God; and through her having
 ναν ἐτι λαλεῖ. ⁵ Πιστει Ἐνωχ μετετεθῆ, τοῦ
 died yet speaks. In faith Enoch was translated, of the
 μὴ ἰδεῖν θάνατον· καὶ οὐχ εὗρισκετο, διότι
 not to see death; and not he was found, because
 μετεθῆκεν αὐτὸν ὁ θεός· προ γὰρ τῆς μεταθε-
 translated him the God; before for the transla-
 σίως * [αὐτοῦ] μαρτυρητῆται εὐπρεστέθηκαναι τῷ
 tion [of him] he had obtained testimony to have well pleased the
 θεῷ. ⁶ Χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστή-
 God. Without but faith impossible to have pleased;
 σαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχομένον
 to believe for it is necessary the one coming near
 τῷ θεῷ, ὅτι ἐστὶ, καὶ τοῖς ἐκζητοῦσιν αὐτὸν
 to the God, because he is, and to those seeking him
 μισθοδοτῆς γίνεταί. ⁷ Πιστει χρηματισθεῖς
 a rewarder he becomes. In faith being divinely rewarded
 Νῶε περὶ τῶν μηδεὶς βλέπομένων, εὐλαβη-
 Noe concerning the not yet things being seen, having been pi-
 οῖς κατεσκευάσε κιβωτὸν εἰς σωτηρίαν τοῦ
 easily afraid built an ark for a preservation of the
 οἴκου αὐτοῦ· δι' ἧς κατέκρινε τὸν κόσμον,
 house of himself, through which he condemned the world,
 καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κλη-
 and of the according to faith righteousness became an
 ρονομος. ⁸ Πιστει καλουμένος Ἀβραὰμ ὤπη-
 her. In faith being called Abraham was
 κούσεν ἐξελθεῖν εἰς τὸν τοπὸν, ὃν ἠμέλλε λαμ-
 obedient to go forth into the place, which he was about to re-
 βαρεῖν εἰς κληρονομίαν, καὶ ἐξῆλθε, μὴ ἐπισ-
 ceive for an inheritance, and he went forth, not knowing
 ταμένους πού ἐρχεται. ⁹ Πιστει παρῳκῆσεν εἰς
 where he was going. In faith he sojourned in
 * [τὴν] γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν
 [the] land of the promise as a stranger, in
 σκенаῖς κατοικήσας, μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν
 tents having dwelt, with Isaac and Jacob of the
 συγκληρονομῶν τῆς ἐπαγγελίας τῆς αὐτῆς·
 joint-heirs of the promise of the same;
¹⁰ ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν
 was waiting for that the foundations having
 πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ θεός·
 city, of which a designer and architect the God.
¹¹ Πιστει καὶ αὐτὴ Σάρρα δυνάμιν εἰς καταβο-
 In faith also herself Sarah power for a laying

⁴ In Faith † Abel offered to God a Better Sacrifice than Cain, by means of which he was attested to be righteous, God testifying on his gifts; and through it, having died, † he still speaks.

⁵ In Faith † Enoch was translated so as not to see Death; and he was not found, because God translated him; for, before his TRANSLATION, he had been attested to have been well-pleasing to God.

⁶ But without Faith it is impossible to have pleased; for it is necessary for HIM who COMES NEAR to God to believe That he exists, and that to THOSE who SEEK him he becomes a Rewarder.

⁷ In Faith † Noah, having been divinely admonished concerning THINGS not then SEEN, moved with pious fear, † built an Ark for the Preservation of his FAMILY; through which he condemned the WORLD, and became an Heir of † the RIGHTEOUSNESS according to Faith.

⁸ In Faith † Abraham was obedient, * HE BRING CALLED to go forth into the PLACE which he was in future to receive for an Inheritance; and he went forth, not knowing where he was going.

⁹ In Faith he sojourned in the LAND of the PROMISE, as a Stranger, having dwelt in Tents † with Isaac and Jacob, † the CO-HEIRS of the SAME PROMISE;

¹⁰ for he was expecting † that CITY having the FOUNDATIONS, † of which God is the Designer and Architect.

¹¹ In Faith, also, † Sarah herself received Power

* ALEXANDRIAN MANUSCRIPT.—E. him—omit. to a Place. 9. the—omit.

8. HE BRING CALLED to go out into

† 4. Gen. iv. 4. † 4. Gen. iv. 10; Matt. xxiii. 35; Heb. xii. 22. † 5. Gen. v. 22, 24.
 † 7. Gen. vi. 13, 22. † 7. 1 Pet. iii. 10. † 7. Rom. iii. 23; iv. 13; Phil. iii. 9.
 † 8. Gen. xii. 1, 4; Acts vii. 2-4. † 9. Gen. xii. 8; xiii. 3, 18; xviii. 1, 9. † 9. Heb. vi. 17.
 † 10. Heb. xii. 23; xiii. 14. † 10. Heb. iii. 4. † 11. Gen. xviii. 10; xviii. 11, 16; xii. 2.

ἀπὸ σπέρματος ελαβε, καὶ παρὰ καιρὸν ἡλικίας,
of seed received, even beyond a proper time of life,

ἐπεὶ πιστὸν ᾔησαστο τὸν ἐπαγγειλαμένον.
since faithful she regarded the one promising.

12 Διὸ καὶ ἀφ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα
Therefore even from one were born, and these things
νεκρωμένων, καθὼς τὰ ἀστρά του οὐρανοῦ τῷ
having been dead, like the stars of the heaven for the

πληθεῖ, καὶ ὡς ἡ ἄμμος ἢ παρὰ τὸ χεῖλος τῆς
multitude, and like the sand that by the shore of the
θαλάσσης ἡ ἀναριθμήτος. 13 Κατὰ πίστιν ἀπε-
sea the innumerable. In faith died

θανόν οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγε-
these all, not having received the promises,

lias, ἀλλὰ πορρωθέντας ἰδόντες καὶ ἀσπα-
but far distant them having seen and having

σάμενοι, καὶ ὁμολογήσαντες, ὅτι ξένοι καὶ
saluted, and having confessed, that strangers and

παρεπίδημοι εἰσιν ἐπὶ τῆς γῆς. 14 Οἱ γὰρ τοί-
sojourners they are on the earth. Those for such

αὐτὰ λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζη-
things saying make known that a country they

τοῦσι. 15 Καὶ εἰ μὲν ἐκείνης ἐμνημονεύον ἀφ'
seek. And if indeed that they remembered from

ἧς ἐξῆλθον, εἶχον ἂν καιρὸν ἀνακαμψαί-
whence they came forth, they would have had a season to have returned:

16 νῦν δὲ κρείττονος οὐρεῶνται, τοῦτ' ἐστίν,
now but a better they long after, this is,

ἐπουρανίου. Διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ
heavenly. Therefore not is ashamed of them the

θεός, θεὸς ἐπικαλεῖσθαι αὐτῶν ἡτοίμασε γὰρ
God, a God to be called of them; he prepared for

αὐτοῖς πόλιν. 17 Πιστεὶ προσεφηνοχεν Ἀβραάμ
for them a city. In faith offered up Abraham

τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογένην
the Isaac being tried, and the only-begotten

προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος,
was offering up he the promises having received,

18 πρὸς ὃν ἐλαλήθη· Ὅτι ἐν Ἰσαὰκ κληρησεται
to whom it was said; That in Isaac shall be called.

σοὶ σπέρμα· 19 λογισάμενος, ὅτι καὶ ἐκ νεκρῶν
to thee a seed; inferring, that even out of dead ones

εγερεῖν δυνατὸς ὁ θεός· ὃθεν αὐτὸν καὶ ἐν παρ-
to raise up is able the God; whence him also in a sim-
ilitude he recovered.

20 Πιστεὶ περὶ μέλλον-
things being

των εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τοὺς
about to come blessed Isaac the Jacob and the

for Conception, even beyond the proper period of Life, since she regarded HIM † faithful who PROMISED.

12 Therefore also * were born from † one, who even as to three things had become lifeless, [a posterity] † like the STARS of HEAVEN for MULTITUDE, and like THAT SAND on the SHORE of the SEA, INNUMERABLE.

13 All these died in Faith, † not having received the PROMISED blessings, but † having seen and saluted them from a distance, and † having confessed That they were Strangers and Sojourners on the LAND.

14 For THOSE who SAY Such things † make known that they are seeking a Country.

15 And if indeed they were mindful of that from which they came forth, they would have had an Opportunity to have returned;

16 but now they long for a better, that is, a heavenly [country]. Therefore GOD is not ashamed of them † to be called their God; for † he is preparing for them a City.

17 In Faith † Abraham, being tried, offered up ISAAC; and HE who had RECEIVED the PROMISES † was offering up his ONLY-BEGOTTEN,

18 to whom it was said, † "For in Isaac shall Thy "Seed be called;"

19 inferring that GOD † is able even to raise up from the dead; whence also, in a Similitude, he recovered Him.

20 * In Faith also concerning future things, † Isaac blessed Jacob and Esau.

* ALEXANDRIAN MANUSCRIPT.—12. were made.

20. In Faith also.

† 11. Rom. ix. 21; Heb. x. 21. † 12. Gen. xxii. 17; Rom. ix. 19.
† 13. ver. 19. † 13. John viii. 56. † 13. Gen. xxii. 4; xiv. 9; 1 Chron. xxi.
† 14. ver. 19; 1 Pet. i. 17; II. 11. † 14. Heb. xiii. 14. † 15. Exod. iii. 6, 15; Matt.
x. 16, 23; Acts vii. 32. † 16. Phil. iii. 20; Heb. xiii. 14. † 17. Gen. xxii. 1, 9.
† 17. James ii. 21. † 18. Gen. xxi. 12; Rom. ix. 7. † 19. Rom. ix. 17, 19, 23.
† 20. Gen. xxvii. 27, 29.

Ἦσαν. ²¹ Πιστεὶ Ἰακωβ ἀποθνήσκων ἕκαστον
In faith Jacob dying each
 τῶν υἱῶν Ἰωσήφ εὐλόγησε· καὶ προσεκύνῃεν
of the sons of Joseph blessed; and bowed down
 ἐπὶ τοῖς ἀρκυῶν τῆς ῥαβδου αὐτοῦ. ²² Πιστεὶ Ἰω-
on the top of the staff of himself. In faith Jo-
 σήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν
seph ending concerning the going out of the sons
 Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ τῶν ὀστέων
of Israel remembered, and concerning the bones
 αὐτοῦ ἐνετείλατο. ²³ Πιστεὶ Μωϋσῆς γεννη-
of himself gave charge. In faith Moses being
 θεὸς ἐκρυβὴ τριμήνον ὑπὸ τῶν πατέρων αὐτοῦ,
born was hidden three months by the parents of himself,
 διότι εἶδον ἀστεῖον τὸ παιδίον· καὶ οὐκ ἐφοβή-
because they saw beautiful the babe; and not they did
 ῖθησαν τὸ διατάγμα τοῦ βασιλεως. ²⁴ Πιστεὶ
for the mandate of the king. In faith
 Μωϋσῆς μέγας γενομένος ᾤρησάτο λεγέσθαι
Moses great having become refused to be called
 υἱὸς θυγατρὸς Φαραώ, ²⁵ μᾶλλον ἐλομένος συγ-
a son of a daughter of Pharaoh, rather choosing to suf-
 καουχέσθαι τῷ λαῷ τοῦ θεοῦ, ἢ προσκαίρον
fer evil with the people of the God, than for a season
 εἶναι ἀμαρτίας ἀπολαύειν. ²⁶ Μείζονα πλούτου
to have of sin enjoyment, greater wealth
 ᾤψασαμενος τῶν Αἰγυπτίων θησαυρῶν τὸν οὐεί-
having regarded of the Egypt treasures the re-
 δισμα τὸν Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν
proach of the Anointed; he looked away for towards the
 μισθοδοσίαν. ²⁷ Πιστεὶ κατέλιπεν Αἴγυπτον,
toward. In faith he left Egypt,
 μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλεως· τὸν γὰρ
not fearing the wrath of the king; the for
 ἀοράτον ὡς ὄντων ἐκατέρησε. ²⁸ Πιστεὶ πε-
unseen one as seeing he was strong. In faith he
 ποιήκε τὸ πάσχα καὶ τὴν προσχυσὶν τοῦ αἵμα-
has made the passover and the pouring on of the blood,
 τος, ἵνα μὴ ὁ οὐλοθρευτὴν τὰ πρωτοτόκα, θίγῃ
so that not the one destroying the first-borns, might touch
 αὐτῶν. ²⁹ Πιστεὶ διεβήσαν τὴν ἐρυθρὰν θαλάσ-
of them. In faith they passed through the red sea
 σαν ὡς διὰ ξηρας· ἧς πεῖραν λαβόντες οἱ Αἴ-
as through a dry place; which a trial attempting the Egypt-
 γυπτιοὶ, κατεπόθησαν. ³⁰ Πιστεὶ τὰ τεῖχη
lians, were swallowed up. In faith the walls

²¹ In Faith Jacob, dy-
 ing, †blessed each of the
 sons of Joseph; ††he
 bowed down also on the
 top of his STAFF.

²² In Faith † Joseph,
 at the close of life, re-
 minded the SONS of Israel
 concerning the DEPART-
 URE, †and gave orders
 about his BONES.

²³ In Faith † Moses, be-
 ing born, was hidden three
 Months by his PARENTS,
 because they saw the
 CHILD was Beautiful; and
 they did not fear †the
 EDICT of the KING.

²⁴ In Faith † Moses,
 having become mature, re-
 fused to be called a Son of
 Pharaoh's Daughter;

²⁵ †choosing rather to
 suffer evil with the PEOPLE
 of GOD, than to have a Tran-
 sient Enjoyment of Sin;

²⁶ having regarded † the
 REPROACH of the ANOIN-
 TED Greater Wealth than
 the TREASURES of Egypt;
 for he looked off towards
 † the REWARD.

²⁷ In Faith † he left
 Egypt, not fearing the
 WRATH of the KING; for
 he was strong as seeing the
 INVISIBLE one.

²⁸ In Faith † he ap-
 pointed the PASSOVER, and
 the ASPERSION of the
 BLOOD, so that the DES-
 TROYER of the FIRST-
 BORNs might not touch
 them.

²⁹ In Faith † they
 passed through the Red
 Sea as through a dry place;
 which the EGYPTIANS at-
 tempting, were swallowed
 up.

³⁰ In Faith † the WALLS

† 21. Or, according to *Sampson*, this sentence may be translated—"and rendered worship (to God,) on account of the height of his (Joseph's) ensign." He contends that *rabdos*, a rod, a so means ensign, because according to Lev. xvii, twelve rods were to be borne by the twelve princes of Israel with the names of the tribes written thereon, as ensigns. *Akron* means top, summit, height; and *epi* with an accusative he would render, on account of, or in respect to. The patriarch Jacob, then, "worshipped God on account of the height of Joseph's power," when he with prophetic vision saw the future greatness of Ephraim and Manasseh. The reader is left to choose which rendering he prefers.

† 21. Gen. xlviii. 5, 13, 20. † 21. Gen. xlvii. 31. † 22. Gen. 1. 24, 25; Exod. xliii. 19.
 † 22. Gen. 1. 24, 25; Exod. xliii. 19. † 23. Exod. ii. 2; Acts vii. 20. † 23. Exod. i. 10, 22.
 † 24. Exod. ii. 10, 11. † 25. Psal. lxxiv. 10. † 26. Heb. xiii. 13. † 26. Heb. x. 25.
 † 27. Exod. x. 25, 29; xii. 27; xiii. 17, 18. † 28. Exod. xii. 21. † 29. Exod. xiv. 22, 23.
 † 30. Josh. vi. 20.

Ἰεριχώ ἐπεσε, κυκλωθεὶσα ἐπὶ ἑπτα ἡμέρας.

of Jericho fell, having been encompassed for seven days.

31 Πίστει Ῥααβ ἡ πόρνη οὐ συναπώλετο τοῖς

In faith Rahab the harlot not was destroyed with those

ἀπειθησάσι, δεξαμένη τοὺς κατασκοποὺς μετ'

unbelieving, having received the spies with

εἰρήνης. 32 Καὶ τί ἐτι λέγω; Ἐπιλειψεί γάρ

peace. And what further may I say? Will fail for

με διηγούμενον ὁ χρόνος περὶ Γεδεων, Βαρακ

me relating the time concerning Gideon, Barak

*[τε καὶ] Σαμψών, *[καὶ] Ἰεφθαε, Δαυὶδ τε

[also and] Samson, [and] Jephthah, David also

καὶ Σαμουὴλ, καὶ τῶν προφητῶν. 33 οἱ δὲ

and Samuel, and the prophets; who by means of

πίστεως κατήγωνισαντο βασιλείας, ἐργάσαντο

faith subdued kingdoms, performed

δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἐφράζαν

righteousness, obtained promises, closed up

στομάτα λεοντῶν, 34 ἐσβέσαν δύναμιν πυρός,

mouths of lions, quenched power of fire,

ἐφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν

escaped mouths of sword, were made strong

ἀπο ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,

from weakness, became mighty ones in war,

καρεμβόλας ἐκλιναν ἀλλοτρίων. 35 ἔλαβον

campes overturned of foreigners; received

γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν.

women from a resurrection the dead ones of themselves;

ἀλλοὶ δὲ ἐτυμπανισθῆσαν, οὐ προσδεξαμένοι

others but were beaten to death, not having accepted

τὴν ἀπολύτρωσιν, ἵνα κρεῖττονος ἀναστάσεως

the redemption, so that a better resurrection

τυχῶσιν. 36 Ἄλλοι δὲ ἐμπαίγμων καὶ μαστι-

gones they might obtain. Others but of mockings and of scourges,

γῶν πείραν ἔλαβον, ἐτι δὲ δεσμῶν καὶ φυλακῆς.

a trial received, further but of bonds and of imprisonment;

37 ἐλιθασθῆσαν, ἐκρίσθησαν, ἐπειρασθῆσαν, ἐν

they were stoned, they were sawn asunder, they were tempted, by

φόνος μαχαίρας ἀπέθανον· περιήλθον ἐν μὴλο-

slaughter of sword they died; they went about in sheep-

ταις, ἐν αἰγείοις δερμασιν, ὑστερούμενοι, θλι-

skins, in goat skins, being in want, be-

βομενοὶ, κακουχούμενοι, 38 (ὧν οὐκ ἦν ἄξιος ὁ

ing afflicted, being ill-treated, (of whom not was worthy the

κόσμος,) ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι, καὶ

wpil.) in deserts wandering and in mountains, and

σπηλαιοῖς καὶ ταῖς ὥραις τῆς γῆς. 39 Καὶ οὗτοι

in caves and in the holes of the earth. And these

πάντες μαρτυροῦντες διὰ τῆς πίστεως, οὐκ

all having been attested by means of the faith, not

of Jericho fell down, having been encompassed Seven Days.

31 In Faith; Rahab, did not perish with the UNBELIEVERS, having received the spies in Peace.

32 And why should I say more? for the TIME will fail me to discourse concerning; Gideon, Barak, Samson, Jephthah; David also, and Samuel, and the PROPHETS;

33 who by means of Faith subdued Kingdoms, performed Righteousness, obtained Promises, shut Lions' Mouths,

34 quenched the Power of Fire, escaped the Edges of the Sword, from Weakness were made strong, overturned the Camps of Foreigners.

35 Women received their DEAD by a Resurrection; but others were beaten to death, not accepting the DELIVERANCE [offered,] in order that they might obtain a Better Resurrection.

36 And others received a Trial of Mockings and Scourges, and also [of Bonds and Imprisonment.

37 They were stoned, sawn asunder, tempted; they died by slaughter of the Sword; they went about in Sheep-skins and in Goat-skins, being destitute, afflicted, ill-treated;

38 (of whom the WORLD was not worthy;) wandering in Deserts, and in Mountains, and in Caverns, and in the HOLES of the EARTH.

39 And all these having been attested by means of

* ALEXANDRIAN MANUSCRIPT.—32. also and—omit.

† 25. For Women, is a reading of the Syriac. † 37. Some would read here *επειρασθῆσαν*, peirc'd through, instead of the textual reading. See Wakefield and Newcome.

32. and—omit.

† 31. Josh. vi. 23; James ii. 25. † 32. Judges xiii. 20. † 33. Judges xi. 1; xii. 7. † 34. Dan. iii. 23. † 35. Judges xiv. 6; 1 Sam. xvii. 34, 35; Dan. vi. 21. † 36. 1 Kings xv. 2; 2 Kings vi. 16. † 37. 1 Kings xxi. 13; 2 Chron. xxiv. 31. † 38. Jer. xl. 6; xlix. 6. † 39. 1 Kings xviii. 6; xix. 6.

εκομισαντο την επαγγελιαν, ⁴⁰ του θεου περι
did obtain the promise, the God concerning
ημων κρειττον τι προβλεψαμενου, ινα μη
us a better thing having foreseen, so that not
χωρις ημων τελειωθωσι.
apart from us they might be made perfect.

ΚΕΦ. ΙΒ'. 12.

¹ Τογαρουν και ημεις, τοσδουτον εχοντες
Therefore also we, such having
περικειμενον ημιν νεφος μαρτυρων, ογκον απο-
surrounding us a cloud of witnesses, encumbrance hav-
θεμενοι παντα, και την ευπεριστατον αμαρτιαν,
ing laid aside every, and the close-girding sin,
δι' ² υπομονης τρεχωμεν τον προκειμενον
by means of patient endurance we should run the being laid out
ημιν αγωνα· ³ αφορωντες εις τον της πιστεως
for us course; looking away to the of the faith
αρχηγον και τελειωτην ιησουν, ος αντι της
leader and perfecter Jesus, who in return for the
προκειμενης αυτη χαρας, υπεμεινε σταυρον,
being placed before him joy, endured a cross,
αισχυνης καταφρονησας, εν δεξια τε του θρονου
shame disregarding, at right and of the throne
του θεου κεκαθικεν. ⁴ Αναλογισασθε γαρ τον
of the God has sat down. Attentively consider you for the
τοιαυτην υπομεμενηκοτα υπο των αμαρτωλων
such one having endured from the sinners
εις αυτον αντιλογια, ινα μη καμητε,
towards himself opposition, so that not you may be wearied,
ταις ψυχαις υμων εκλυομενοι. ⁵ Ουτω μεχρις
in the souls of you being discouraged. Not yet even to
αιματος αντικαταστητε προς την αμαρτιαν αν-
blood you resisted with the sin con-
ταγωνιζομενοι· ⁶ και εκκλησθητε της παρακλη-
tending against; and you have forgotten the exhortation,
σεως, ητις υμιν ως υιοις διαλεγεται· Τιε μου,
which with you as with sons reasons; O son of me,
μη ολιγωρει παιδειαν κυριου, μηδε εκλυου
not do thou slight discipline of Lord, neither bethou discouraged
υπ' αυτου ελεγχομενος· ⁷ ον γαρ αγαπη κυριος,
by him being reproved; whom for loves Lord,
παιδευει· μαστιγοι δε παντα υιον ον παρα-
he disciplines; he scourges and every son whom he re-
δεχεται. ⁸ Ει παιδειαν υπομενετε, ως υιοις
ceive. If discipline you endure, as with sons
υμιν προσφερεται ο θεος· τις γαρ εστιν υιος,
with you deals the God; any for is son,
ον ου παιδευει πατηρ· ⁹ Ει δε χωρις εστε
whom not disciplines a father? If but without you are
παιδειας, ης μετοχοι γεγονασι παντες, αρα
discipline, of which partakers have become all, certainly
νοθοι εστε και ουχ υιοι. ¹⁰ Ειτα τους μεν
bastards you are and not sons. Then those indeed

the FAITH, did not obtain
the PROMISED blessing.

⁴⁰ God having foreseen
‡ something better con-
cerning Us, so that not
apart from Us ‡ they might
be made perfect.

CHAPTER XII.

¹ Therefore also we,
having Such a Cloud of
Witnesses surrounding us,
‡ laying aside every Encum-
brance, and the close-
girding Sin, ‡ should run
‡ with Patience the Course
MARKED OUT for us,

² looking away to the
LEADER and Perfecter of
the FAITH, Jesus, ‡ who
for the JOY set before him,
endured the Cross, disre-
garding the Shame, and
‡ has sat down at the Right
hand of the THRONE of
God.

³ ‡ For consider HIM at-
tentively who has EN-
DURED Such Opposition
from SINNERS, so that you
may not be wearied, being
discouraged in your souls.

⁴ ‡ You did not yet re-
sist to Blood, contending
against SIN.

⁵ And have you forgot-
ten the EXHORTATION
which reasons with you as
with Sons? ‡ "My Son,
"slight not the Discipline
"of the Lord, neither be
"discouraged when re-
"proved by him;

⁶ "for ‡ whom the Lord
"loves, he disciplines, and
"he scourges Every Son
"whom he receives."

⁷ ‡ If you endure Dis-
cipline, God deals with
you as with Sons; for is
there any Son whom a Fa-
ther does not discipline?

⁸ But if you are without
Discipline, ‡ of which all
have become Partakers,
then truly you are Spuri-
ous, and not Sons.

‡ 40. Heb. vii. 22; viii. 6.

8, ‡ 1 Pet. ii. 1.

‡ 1. 1 Cor. ix. 24; Phil. iii. 13, 14.

‡ 1. Luke xxiv. 26; Phil. ii. 8; 1 Pet. i. 11.

‡ 1. Matt. x. 24, 25; John xv. 20.

‡ 11. 11.

‡ 6. Psa. xciv. 12; cxix. 73; Prov. iii. 12; James i. 12; Rev. iii. 10.

‡ 7. Prov. xiii. 24; xix. 18; xxii. 13.

‡ 40. Heb. v. 9; xii. 23; Rev. vi. 11.

‡ 1. 1 Cor. ix. 24; Phil. iii. 13, 14.

‡ 1. Rom. xii. 12; Heb. x. 20.

‡ 2. Psa. cx. 1; Heb. i. 3, 13; viii. 1; 1 Pet. i. 11.

‡ 4. Heb. x. 32-40.

‡ 6. Psa. xciv. 12; cxix. 73; Prov. iii. 12; James i. 12; Rev. iii. 10.

‡ 7. 1 Pet. v. 9.

της σαρκος ἡμῶν πατερας εἶχομεν παιδευτας,
of the flesh of us fathers we have disciplinarians,
καὶ ἐνέτροπομεθα· οὐ πολλὰ μᾶλλον ὑποταγή-
and we revered; not by much more shall we be sub-
σομεθα τῷ πατρὶ τῶν πνευμάτων, καὶ ζήσομεν;
missive to the father of the spirits, and we shall live;

10 Οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ
They indeed for for a few days, according to that

δοκουν αὐτοῖς, ἐκαιδεύον· ὁ δὲ ἐκὶ τοῦ συμφέρον,
seeming right to them, disciplined; he but for that being profitable,

εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ.
in order that to partake of the holiness of him.

11 Πᾶσα δὲ καίδεια πρὸς μὲν τὸ παρὸν οὐ δοκεῖ
All but discipline as to indeed that being present not seems

χαρὰς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν
it y to be, but of grief; afterwards but fruit

εἰρηνικὸν τοῖς δι' αὐτὴν γεγυμνασμένοις
peaceful to those through her having been trained

ἀποδίδωσι δικαιοσύνης. 12 Διὸ τὰς παρεῖμενας
it returns righteousness. Therefore the having been wearied

χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώ-
hands and the having been enfeebled knees do you brace

σατε· 13 καὶ τροχίας ὀρθὰς ποιήσατε τοῖς ποσὶν
up, and paths level do you make for the feet

ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ
of you, so that not the lame may be turned out, may be healed

δὲ μᾶλλον. 14 Εἰρήνην διώκετε μετὰ πάντων,
but rather. Peace do you pursue with all,

καὶ τὸν ἁγιασμόν, οὗ χωρὶς οὐδεὶς οὐσεται τὸν
and the holiness, which without no one shall see the

κυρίον. 15 Ἐπισκοποῦντες, μὴ τις ὑστερῶν ἀπὸ
Lord. Looking carefully, lest any one falling back from

τῆς χάριτος τοῦ θεοῦ· μὴ τις ρίζα πικρίας ἀνω
the favor of the God, lest any root of bitterness upward

φυοῦσα ἐνοχλῇ, καὶ διὰ ταύτης μιανθῶσι
springing may disturb, and by means of this may be polluted

πολλοί· 16 μὴ τις πόρνος, ἢ βεβηλὸς ὡς Ἠσαῦ,
many; lest any fornicator, or profane person like Esau,

ὃς ἀντὶ βρώσεως μίας ἀπέδοτο τὰ πρωτότοκιά
who on account of eating of one sold the birthrights

αὐτοῦ. 17 Ἰστε γὰρ, ὅτι καὶ μετῴψεται θελῶν
of himself. You know for, that even afterwards wishing

κληρονομήσαι τὴν εὐλογίαν, ἀπεδοκίμασθη·
to inherit the blessing, he was rejected;

μετανοίας γὰρ τόπον οὐκ εὑρε, καί περ μετὰ
for a change of mind for a place not he found, though with

δακρῶν ἐκζητήσας αὐτήν. 18 Οὐ γὰρ προσέ-
tears having earnestly sought her. Not for you have

9 Have we then, indeed, received discipline from our NATURAL FATHERS, and we revered them; shall we not much rather be submissive to the FATHER OF SPIRITS, and live?

10 For THEY, indeed, for a Few Days disciplined us, according as it SEEMED RIGHT to them; but HE for our ADVANTAGE, in order that we may TAKE of his HOLINESS.

11 But All Discipline, indeed, as it respects the PRESENT, seems not to be of Joy, but of Grief; yet afterwards it returns the peaceful Fruit of Righteousness to THOSE who have been TRAINED by it.

12 Therefore, brace up the WEARIED HANDS, and the ENFEEBLED Knees;

13 and make level Paths for your FEET, so that the LAME may not be turned aside, but rather be healed.

14 Pursue Peace with all, and that HOLINESS without which no one shall see the LORD;

15 Looking carefully, lest any one fall back from the FAVOR of GOD; lest any Root of Bitterness springing up may disturb you, and through it many be poisoned;

16 lest there be any Fornicator, or Profane person, like Esau, who for one Meal sold his BIRTHRIGHT.

17 For you know That when, afterwards, he wished to inherit the BLESSING, he was refused; for he found no Place for a Change of mind, though he sought it earnestly with Tears.

18 For you have not ap-

* ALEXANDRIAN MANUSCRIPT.—15. MANY.

9. Num. xii. 22; xxviii. 16; Isa. xlii. 5; lvi. 10; Zech. xii. 1 xix. 9; 1 Pet. i. 13, 16. 11. James iii. 18. 12. Prov. iv. 20, 27. 13. Gal. vi. 1. 14. Ps. xxiv. 14; Rom. xii. 16; xiv. 9; 1 Tim. ii. 22. 15. Gal. v. 4. 16. Eph. v. 3; Col. iii. 5; 1 Thes. iv. 2. 17. Gen. xxvii. 34, 35, 36.

10. Lev. xi. 44; 11. Job iii. 4; Isa. xxxv. 2. 12. Job iii. 4; Isa. xxxv. 2. 13. Job iii. 4; Isa. xxxv. 2. 14. Ps. xxiv. 14; Rom. xii. 16; xiv. 9. 15. 2 Cor. vi. 1. 16. Gen. xxv. 33.

ἤλθυθατε ψηλαμφόμενοι * [ορει,] και κεκαυ-
approached being touched [a mountain,] and having been

μεν πυροι, και γνοφ, και σκοτφ, και θυελλη,
burst with fire, and to a thick cloud, and to darkness, and to tempest,

19 και σαλπιγγος ηχη, και φωνη ρημάτων ἧς
and of a trumpet to a sound, and to a voice of words of which

οἱ ἀκούσαντες παρητήσαντο, μη προστεθῆναι
those having heard entreated, not to be added

αὐτοῖς λόγον· 20 (οὐκ ἔφερον γὰρ τὸ διαστελ-
to them a word; (not they endured for that being en-
τομενον·

Καν θηριον θιγγ του ορους, λιθοβολη-
joiced; If even a wild-beast may touch the mountain, it shall

ληθησεται. 21 και, [οὗτα φοβερον ην το φαντα-
be moved; and, [so fearful was that being

ζομενον,] Μωυσης ειπεν· Εκφοβος εμι και
was,) Moses said; Afrighted I am and

εστρομος·) 22 αλλα προσελθυθατε Σιων ορει,
(tremble,) but you have approached Zion a mountain,

και πολει θεου ζωντος, Ἱερουσαλημ ἐπουρανιφ·
and to a city of God living, Jerusalem heavenly;

και μυριασιν, ἀγγελων 23 πανηγυρει· και ἐκκλη-
and to myriads, of messengers an entire assembly; and to a congrega-
σια πρωτοτοκων, απογεγραμμενων εν ουρανοῖς·
gation of first-borns, having been enrolled in heavens;

και κριτη θεφ παντων· και πνευμασι δικαίων
and to a judge God of all; and to spirits of just ones

τετελειωμενων· 24 και διαθηκης νεας μεσιτη,
having been perfected; and of a covenant new to a mediator,

Ιησουν· και αἵματι βαντισμου, κρείττον λα-
Jesus; and to blood of sprinkling, a better thing speak-
λουντι παρα του Αβελ. 25 Βλεπετε, μη παροί-
ing than the Abel. Beware you, not you should

τησησθε τον λαλουντα. Ει γαρ εκεινοι ουκ
refuse the one speaking. If for those not

εφυγον, τον επι γης παραιτησαμενοι χρηματι-
escaped him on earth having refused divinely ad-

ζοντα, πολλφ μαλλον ἡμεῖς οἱ τον απ' ουρανων
mouthings, by how much more we who him from heavens

αποστρεφομενοι· 26 οὐ ἡ φωνη την γην εσα-
are turning away from; of whom the voice the earth shook

λευσε τότε· νυν δε ἐπηγγελται, λεγων· Ετι
then; now but it has been announced, saying; Yet

ἅπαξ εγω σειω ου μονον την γην, αλλα και τον
once for all I shake not only the earth, but also the

ουρανον· 27 Το δε, ετι ἅπαξ δηλοι των σαλευ-
heaven. The but, yet once for all denotes of the things be-

proached to a † Mountain,
touched and scorched with
Fire, and to a thick Cloud,
and to Darkness, and to
Tempest,

19 and to a Sound of a
Trumpet, and to a Voice of
Commands, the HEARERS
of which felt that that
not another Word should
be added to them;

20 (for they could not
endure the INJUNCTION,
† "If even a Beast should
"touch the MOUNTAIN it
"shall be stoned;"

21 † and so terrible was
the SCENE, that Moses
said, "I exceedingly fear
"and tremble.")

22 But you have ap-
proached to Zion, a Moun-
tain and City of the living
God—† the heavenly Jeru-
salem; and to Myriads of
Angels,—

23 a full Assembly; and
to a Congregation of † First-
borns, † having been en-
rolled in the Heavens; and
to a Judge who is God of
all; and to Spirits of the
Righteous made perfect;

24 and to † a Mediator of
a new Covenant—Jesus;
and to a † Blood of Sprink-
ling speaking something
Better than † ABEL.

25 Beware, lest you
should reject HIM who
now SPEAKS; † for if
those did not escape who
rejected HIM who ADMON-
ISHED them on Earth, how
much less we, who TURN
AWAY from HIM who ad-
monishes us from Heaven;

26 † whose VOICE the
shook the EARTH; but
now it has been an-
nounced, saying, † "Yet
"once for all † I will shake
"not only the EARTH, but
"the HEAVEN also."

27 Now THIS, "Yet once
"for all," denotes the

* ALEXANDRIAN MANUSCRIPT.—18. a Mountain—omit.

26. will shake.

† 18. Exod. xix. 12, 18, 19; xi. 18; Deut. iv. 11; v. 22.

† 19. Exod. ix. 10; Deut. v.

5, 25; xviii. 16.

† 20. Exod. xix. 18.

† 21. Exod. xix. 16.

† 22. Gal. iv. 20;

Rev. iii. 12; xii. 2, 10.

† 23. James i. 18; Rev. xiv. 4.

† 24. Luke x. 20; Phil.

iv. 3; Rev. xiii. 8.

† 24. Heb. viii. 6; ix. 18.

† 24. 1 Pet. i. 2, 3.

† 24. Gen.

iv. 16; Heb. xi. 4.

† 26. Heb. ii. 2, 3; iii. 17; x. 28, 29,

† 26. Exod. xix. 18.

† 26. Hag. ii. 6.

rais μη παραφερεσθε· καλον γαρ χαριτι βεβαι-
not be you led away; good for by favor to be es-
ουσθαι την καρδιαν, ου βρωμασιν, εν οἷς ουκ
tablished the heart, not by provisions, by which not
ωφεληθησαν οἱ περιπατησαντες. ¹⁰ Εχομεν
were profital those having walked about. We have
ουσιασθηριον, εξ ου φαγειν ουκ εχουσιν εξου-
as altar, from which to eat not they have autho-
σιν· οἱ τη σκηνῃ λατρευοντες. ¹¹ Ὡν γαρ εἰς-
nity those in the tabernacle serving. Of whom for in
φερεται ζων το αιμα * [περι ἁμαρτίας] εἰς τα
brought animals the blood [concerning sin] into the
ἁγια δια του αρχιερεως, τούτων τα σωματα
holies by means of the high-priest, of those the bodies
κατακαίεται ἐξω της παρεμβολης. ¹² Διο και
are burned outside of the camp. Therefore also
Ιησους, ἵνα ἁγιασῃ δια του ιδιου αιματος
Jesus, so that he might sanctify through the own blood
τον λαον, ἐξω της πυλης ἐπαβε. ¹³ Τοιουν
the people, outside of the gate suffered. Now then
ἐξερχομεθα προς αυτον ἐξω της παρεμβολης,
let us go forth to him outside of the camp.
τον ονειδισμον αυτου φεροντες· ¹⁴ ου γαρ εχο-
the reproach for him bearing; not for we
μεν ὥδε μενουσαν πολιν, αλλα την μελλου-
have here abiding a city, but the one being about to
σαν ἐπιζητομεν. ¹⁵ Δι' αυτου ουν αναφερω-
come we seek. Through him therefore may we
μεν θυσιαν αινεσεως διαπαντος τῷ θεῷ, τούτ'
offer a sacrifice of praise continually to the God, this
ἐστι, καρπον χειλεων ὁμολογουντων τῷ ὀνο-
is, fruit of lips celebrating praise to the name
ματι αυτου. ¹⁶ Της δε ευποιας και κοινωνιας
of him. Of the but doing good and fellowship
μη ἐπιλανθανεσθε· τοιαυταις γαρ θυσιας ευα-
not be you neglectful; with such for sacrifice is
ρεττεται ὁ θεος. ¹⁷ Πειθεσθε τοις ἡγουμενος
well-pleased the God. Be you obedient to those leading
ὑμων, και ὑπεικετε· αυτοι γαρ ἀγρυπνοσιν
you, and be you subject; they for watch
ὑπερ των ψυχων ὑμων, ὡς λογον αποδωσουντες·
on behalf of the souls of you, as an account going to render;
ἵνα μετα χαρας τουτο ποιωσι, και μη στενα-
so that with joy this they may do, and not groan-
ζοντες· αλυσιτελες γαρ ὑμιν τουτο. ¹⁸ Προσ-
ings; disastrous for to you this. Pray
ευχεσθε περὶ ἡμῶν· πεποιθαμεν γαρ, ὅτι καλην
you for us; we have confidence for, because a good
συνειδησιν εχομεν, εν πασι καλως θελונτες
conscience we have, in all things well wishing

foreign Doctrines; for it is an Excellent thing for the heart to be established by Favor; not by Aliments, in which those were not profited who WALKED in them.

¹⁰ ‡ We have an Altar from which THOSE who SERVE in the TABERNACLE have no Right to eat.

¹¹ For ‡ the BODIES of those Animals, whose BLOOD is brought into the HOLY PLACES by the HIGH-PRIEST, are burned outside of the CAMP.

¹² Therefore, Jesus also, that he might sanctify the PEOPLE through his own Blood, ‡ suffered outside of the GATE.

¹³ Let us, then, now go forth to him outside of the CAMP, ‡ bearing REPROACH for him;

¹⁴ ‡ for we have not here an Abiding City, but we are seeking for the FUTURE one.

¹⁵ ‡ Through him, therefore, let us offer ‡ a Sacrifice of Praise to God continually, that is, the Fruit of Lips celebrating his NAME.

¹⁶ ‡ But do not forget to be BENEFICENT and to Distribute; for ‡ with Such Sacrifices GOD is well-pleased.

¹⁷ ‡ Obey your LEADERS, and be submissive; for ‡ they keep watch on your behalf, as going to render an Account; so that they may do this with Joy, and not with groanings; for this would be unprofitable to you.

¹⁸ ‡ Pray for us; for we have confidence, Because we have ‡ a Good Conscience, wishing to conduct ourselves well among all;

* ALEXANDRIAN MANUSCRIPT.—11. concerning Sin—omit.

‡ 9. Rom. xiv. 17; Col. ii. 16; 1 Tim. iv. 3. ‡ 10. 1 Cor. ix. 13; x. 18. ‡ 11. Exod. xix. 14; Lev. iv. 11, 12, 21; vi. 30; ix. 11; xvi. 27; Num. xix. 2. ‡ 12. John xix. 17, 18; Acts vii. 58. ‡ 13. Heb. xi. 20; 1 Pet. iv. 14. ‡ 14. Micah ii. 10; Phil. iii. 20; Heb. xi. 10, 12; xii. 22. ‡ 15. Eph. v. 20; 1 Pet. ii. 5. ‡ 16. Rom. xii. 18. ‡ 17. Phil. ii. 20; 1 Thess. v. 13; 1 Tim. v. 17; verse 7. ‡ 18. Rom. xv. 30; Eph. vi. 18; Col. iv. 3; 1 Thess. v. 25; 2 Thess. iii. 1. ‡ 19. Acts xxiii. 1; xxiv. 10; 2 Cor. i. 12.

αναστρεφειν¹⁹ περισσοτερος δε παρακαλω¹⁹
 to conduct ourselves; more earnestly but I entreat
 τουτο ποιησαι, ινα ταχιον αποκατασταθω¹⁹
 this to do, so that more quickly I may be restored
 εμιν. ²⁰ Ο δε θεος της ειρηνης, ο αναγαγων
 of you. The now God of the peace, the one having led up
 εκ νεκρων τον ποιμενα των προβατων τον
 out of dead ones the shepherd of the sheep the
 μεγαν εν αιματι διαθηκης αιωνιου, τον κυριον
 great by blood of a covenant age-lasting, the Lord
 ημων Ιησουν, ²¹ καταρτισαι υμας εν παντι εργη
 of us Jesus, knit together you in every work
 αγαθω, εις το ποιησαι το θελημα αυτου ποιων
 good, in order the to do the will of him; doing
 εν υμιν το ευαρεστον ενωπιον αυτου, δια
 in you the well-pleasing thing in presence of himself, through
 Ιησου Χριστου* ο η δοξα εις τους αιωνας
 Jesus Anointed; to whom the glory for the ages
 των αιωνων* αμην.
 of the ages; so be it.

²² Παρακαλω δε υμας, αδελφοι, ανεχεσθε του
 I entreat now you, brethren, bear you with the
 λογου της παρακλησεως* και γαρ δια βραχων
 word of the exhortation; indeed for in few words
 επεστειλα υμιν. ²³ Γινωσκετε τον αδελφον Τι-
 I sent to you. You know the brother Tim-
 μοθεον απολελυμενον, μεθ' ου, εαν ταχιον
 othy having been sent away, with whom, if quickly
 ερχηται, οψομαι υμας. ²⁴ Ασπασασθε παντας
 he comes, I shall see you. Salute you all
 τους ηγουμενους υμων, και παντας τους αγιους.
 the leaders of you, and all the holy ones.
 Ασπαζονται υμας οι απο της Ιταλιας. ²⁵ Η
 Salute you those from the Italy. The
 χαρις μετα παντων υμων* αμην.
 favor with all of you; so be it.

19 ; but more especially;
 I entreat you to do this so
 that I may more speedily
 be restored to you.

20 Now may THAT
 GOD of PEACE, WHO
 BROUGHT UP from the
 Dead THAT SHEPHERD
 of the SHEEP, (become
 GREAT by the Blood of
 an eternal Covenant,) even
 our LORD Jesus,

21 I knit you together
 in Every Good * Work,
 in order to do his WILL;
 producing in you THAT
 which is WELL-PLEASING
 in his presence, through
 Jesus Christ; To whom
 be the GLORY for the AGES
 of the AGES.

22 Now I entreat you,
 Brethren, bear the WORD of
 EXHORTATION; for indeed,
 I sent it to you in brief.

23 You know that
 I BROUGHT Timothy has
 been sent away, with whom
 if he arrive soon, I shall
 see you.

24 Salute all your
 LEADERS, and All the
 SAINTS. THOSE from
 ITALY salute you.

25 ; The FAVOR be with
 you all. Amen.

* ALEXANDRIAN MANUSCRIPT.—21. Work and Word, to do his will, producing in you
 by Him THAT. Subscription—TO THE HEBREWS—WRITTEN FROM ROME.

10. Philmon 22. 20. Rom. xv. 63; 1 Thess. v. 22. 20. Acts ii. 24, 32;
 Rom. iv. 24; viii. 11; 1 Cor. vi. 14; xv. 15; 2 Cor. iv. 14; Gal. i. 1; Col. ii. 12.
 xi. 11; Ezek. xxxiv. 23; xxxvii. 24; John x. 11; 1 Pet. ii. 25; v. 4. 20. Isa.
 Heb. x. 22. 21. 2 Thess. ii. 17; 1 Pet. v. 10. 21. Phil. ii. 13. 21. Gal. i.
 5; 2 Tim. iv. 18; Rev. i. 6. 22. 1 Thess. iii. 2. 24. verse 7, 17. 23. Titus i. 1 &

* THE EPISTLE OF JAMES.

ΚΕΦ. α'. 1.

1 **ΙΑΚΩΒΟΣ**, Θεου και κυριου Ιησου Χριστου
James, of God and of Lord Jesus Anointed
δουλος, ταις δωδεκα φυλαις ταις εν τη
a bond-servant, to the twelve tribes to those in the
διασπορα, χαιρειν. 2 **ΠΑΣΑΝ** χαραν ηγησασθε,
dispersion, health. All joy do you esteem,
αδελφοι μου, όταν πειρασμοις περιπεσητε ποι-
brethren of me, when temptations you may fall into va-
κiloις. 3 **ΓΙΝΩΣΚΟΝΤΕΣ**, οτι το δοκιμιον υμων
rioms; knowing, that the proof of you
της πιστεως καταργαζεται υπομονη. 4 **Η** δε
of the faith works out patience. The but
υπομονη εργον τελειον εχετε, ινα ητε τελει-
patience work perfect let have, so that you may be perfect
οι και ολοκληροι, εν μηδενι λειπομενοι. 5 **ΕΙ**
one and complete ones, in nothing being destitute. If
δε τις υμων λειπεται σοφιας, αιτειτω παρα
but anyone of you is destitute of wisdom, let him ask from
του διδοντος θεου πασιν απλω, και μη ονειδι-
of the one giving of God to all liberally, and not censur-
ζοντος και δοθησεται αυτω. 6 **ΑΙΤΕΙΤΩ** δε εν
ing; and it will be given to him. Let him ask but in
πιστει, μηδεν διακρινομενος· ο γαρ διακρινομε-
faith, not hesitating; the for one hesitat-
νος εοικε κλυδωνι θαλασσης ανεμιζομενη και
ing is like to a wave of sea being wind-agitated and
ρικιζομενη. 7 **ΜΗ** γαρ οισθω ο ανθρωπος εκει-
being tossed. Not for let think the man that,
νος, οτι ληψεται τι παρα του κυριου. 8 **ΑΝΗΡ**
that he shall receive anything from the Lord. A man
διψυχος, ακαταστατος εν πασαις ταις οδοις
of double-soul, unstable in all the ways
αυτου. 9 **ΚΑΥΧΑΣΘΩ** δε ο αδελφος ο ταπεινος
of himself. Let boast but the brother the humble
εν τω υψει αυτου. 10 **Ο** δε πλουσιος, εν τη
in the humiliation of himself, the but rich, in the
ταπεινωσει αυτου· οτι ως ανθος χορτου παρε-
humiliation of himself, because as a flower of grass he will
λευσεται. 11 **ΑΝΕΤΕΙΛΕ** γαρ ο ηλιος συν τω
pass away. Rose for the sun with the
πρασινι, και εξηρανε τον χορτον, και το ανθος
scorching heat, and withered the grass, and the flower
αυτου εξεπεσε, και η ευπρεπεια του προσωπου
of it fell off, and the beauty of the face
αυτου απωλετο· ουτω και ο πλουσιος εν ταις
of it perished; thus also the rich man in the
πορειαις αυτου μαρανθησεται. 12 **ΜΑΚΑΡΙΟΣ**
ways of himself will fade away. Blessed

CHAPTER I.

1 † James, † a Bond-servant of God and of the Lord Jesus Christ, † to THOSE TWELVE Tribes in † the DISPERSION, greet-
ing.
2 † Esteem it All Joy, my Brethren, † when you fall into various Trials;
3 † knowing That the PROOF of your FAITH produces Patience.
4 But let PATIENCE have a perfect Work, so that you may be perfect and complete, deficient in Nothing.
5 † And if any one of you be deficient in Wi- dom, let him † ask it from a God, who IMPARTS lib- erally to all, and does not censure; and † it will be given to him.
6 † But let him ask in Faith, not hesitating; for HE who HESITATES is like a Wave of the Sea, agitated and tossed by the wind.
7 For let not that MAN think That he shall receive anything from the LORD.—
8 † A Man of two-souls, unstable in All his WAYS.
9 But let the HUMBLE BROTHER glory in his EX- ALTATION;
10 and the RICH in his HUMILIATION; Because † as a Flower of Grass, he will pass away.
11 For the SUN rose with SCORCHING HEAT, and withered the GRASS, and its FLOWER fell off, and the BEAUTY of its AP- PEARANCE perished; thus also will the RICH man fade in his WAYS.

* VATICAN MANUSCRIPT.—Title—THE EPISTLE OF JAMES.

- | | | |
|--|---|---------------------------------|
| 1 1. Acts xii. 17; xv. 13; Gal. i. 19; ii. 9; Jude 1. | 1 1. Titus i. 1. | 1 1. Acts |
| xxvi. 7. | 1 1. Rom. xvi. 19; John vii. 25; Acts ii. 5; 1 Pet. i. 1. | 1 2. Matt. v. |
| 13; Acts v. 41; Heb. x. 34; 1 Pet. ii. 13, 16. | 1 2. 1 Pet. i. 6. | 1 3. Rom. v. 2. |
| 2 2. 1 Kings iii. 9, 11, 12; Prov. iii. 3. | 1 3. Matt. vii. 7; xxi. 22; Mark xi. 24; Luke x. 1. | 1 4. Mark xi. 26; 1 Tim. ii. 8. |
| 0; 1 John iv. 13; xv. 7; xvi. 21. | 1 5. 1 John v. 14. | 1 6. Mark xi. 26; 1 Tim. ii. 8. |
| 1 7. James iv. 8. | 1 10. Job xiv. 2; Ps. xxvii. 7; xc. 5, 6; cii. 11; cii. 15; Isa. xl. 6; | |
| 1 Cor. vii. 31; James iv. 17; 1 Pet. i. 24; 1 John ii. 17. | | |

ανηρ, δε υπομενει πειρασμον· οτι δοκιμος γενο-
man, who bears up under temptation; because approved having
μενος ληψεται τον στεφανον της ζωης, ον
become he will receive the crown of the life, which
επηγγειλατο ο κυριος τοις αγαποσιν αυτον.
promised the Lord to those loving him.

12 Μηδεις πειραζομενος λεγεται· 'Οτι απο
No one being tempted let say; That from
θεου πειραζομαι· ο γαρ θεος απειραστος εστι
of God I am tempted; the for God not tempted is
κακων, πειραζει δε αυτος ουδενα. 14 'Εκαστος
of evils, tempts and he no one. Each one

δε πειραζεται, υπο της ιδιας επιθυμιας εξελκο-
but is tempted, by the own inordinate desire being
μενος και δελταζομενος· 15 ειτα η επιθυμια
drawn out and being entrapped; then the inordinate desire
συλλαβουσα τικτει αμαρτιων· η δε αμαρτια
having conceived brings forth sin; the but sin

αποτελεισθεισα αποκυει θανατον. 16 Μη πλα-
having been perfected brings forth death. Not be you
νασθε, αδελφοι μου αγαπητοι. 17 Πασα δοσις
led astray, brethren of me beloved ones. Every gift

αγαθη, και παν δωρημα τελειον, ανωθεν εστι
good, and every gift perfect, from above is

καταβαινον απο του πατρος των φωτων, παρ'
coming down from of the father of the lights, with

ω ουκ εστι παραλλαγη, η τροπης αποσκιασμα·
whom not one change, or of turning a shade;

13 Βουληθεισ απεκυησεν ημας λογον αληθειας,
having willed he begot us by a word of truth,

εις το ειναι ημας απαρχην τινα των αυτου
in order that to be us first-fruit a kind of the of himself

κτισματων. 19 'Οστε, αδελφοι μου αγαπητοι,
creatures. Therefore, brethren of me beloved ones,

εστω πας ανθρωπος ταχυς εις το ακουσαι,
let be every man quick in order that to have heard,

βραδυσ εις το λαλησαι, βραδυσ εις οργην.
slow in order that to have spoken, slow in order to wrath.

20 Οργη γαρ ανδρος δικαιοσυνην θεου ου κατερ-
Wrath for of man righteousness of God not works

γαζεται. 21 Διο αποθεμενοι πασαν ρυπαριαν
out. Therefore putting away all filthiness

και περισσειαν κακιας, εν πραυτητι δεξασθε
and superabundance of badness, in meekness receive you

τον εμφυτον λογον, τον δυναμενον σωσαι τας
the implanted word, that being able to save the

ψυχας υμων. 22 Γινεσθε δε ποιηται λογου, και
lives of you. Become you but doers of word, and

μη μονον ακροαται, παραλογιζομενοι εαντους.
not only hearers, deceiving yourselves.

12 † Happy the Man who endures Trial; Be-
cause having become an
approved person, he will
receive † the crown of
life, † which † the Lord
promised to those who
love him.

13 Let no one, when
tempted, say, "I am
tempted by God;" for God
is incapable of being
tempted by Evil things,
and he tempts no one;

14 but each one is
tempted by his own inor-
dinate desire, being drawn
out and allured.

15 Then † INORDINATE
DESIRE having conceived
produces Sin; and SIN be-
ing perfected † brings forth
Death.

16 Do not be led astray,
my beloved Brethren.

17 † Every good Gift and
Every perfect Gift is from
above, coming down from
the FATHER of LIGHTS,
† with whom there is No
Change, or the least Varia-
tion.

18 † Having willed it,
he begot us by the Word
of Truth, † in order that
we might be a † first-
fruit of HIS Creatures.

19 Therefore, my be-
loved Brethren, † let Every
Man be quick to HEAR,
slow to SPEAK, slow to
Anger;

20 For Man's Anger does
not work out God's Righto-
nesses.

21 Therefore, † discard-
ing All Impurity and Over-
flowing of Malice, embrace
with Meekness THAT IM-
PLANTED Word † which is
ABLE to save your SOULS.

22 But † become Doers
of the Word, and not
Hearers only, deceiving
yourselves.

* VATICAN MANUSCRIPT.—12. he promised.

† 12. Job v. 17; Prov. iii. 11, 12; Heb. xii. 5; Rev. iii. 10. † 13. 1 Cor. ix. 25; 2 Tim.
iv. 8; James ii. 5; 1 Pet. v. 4; Rev. ii. 10. † 14. Matt. x. 23; xix. 28, 29; James ii. 5.
† 15. Job xv. 35; Psa. vii. 14. † 16. Rom. vi. 21, 23. † 17. John iii. 27; 1 Cor. iv. 7.
† 17. Num. xiii. 19; 1 Sam. xv. 29; Mal. iii. 6; Rom. xi. 29. † 18. John i. 13; iii. 3;
1 Cor. iv. 15; 1 Pet. i. 23. † 19. Eph. i. 12. † 18. Jer. ii. 3; Rev. xiv. 4. † 19.
Ecc. v. 1, 2; Prov. x. 10; xvii. 27. † 20. Col. iii. 8; 1 Pet. ii. 1. † 21. Acts ii. 11;
20; Rom. i. 10; 1 Cor. xv. 21; Eph. i. 12; Titus ii. 11; Heb. ii. 3; 1 Pet. i. 10. † 22. Matt.
vii. 21; Luke vi. 46; Rom. ii. 13.

23 Ὅτι εἰ τις ακροατὴς λόγου ἐστὶ καὶ οὐ ποιῇ·
Because if any one a hearer of word is and not a doer,
τῆς, οὗτος εἰκὲν ἀνδρὶ κατὰρουντι τὸ πρόσω-
this is like a man viewing the face
πον τῆς γενέσεως αὐτοῦ ἐν ἐσοπτρῇ· 24 κατε-
of the birth of himself in a mirror; he
νόησε γὰρ ἑαυτὸν, καὶ ἀπεληλυθε, καὶ εὐθεὺς
viewed for himself, and went away, and immediately
ἐπελαθετο ὅποιος ἦν. 25 Ὁ δὲ παρακυνῶν εἰς
forgot what sort he was. He but having looked intently into
τοῦτον τελείον τὸν τῆς ἐλευθερίας καὶ παραμει-
this perfect that of the freedom and having con-
νεν, * [οὗτος] οὐκ ακροατὴς ἐπιλησμονῆς γενο-
tively, [this] not a hearer of forgetfulness having
μένος, ἀλλὰ ποιητῆς ἐργου, οὗτος μακάριος ἐν
become, but a doer of work, this blessed in
τῇ ποιῶντι αὐτοῦ ἐστί.
the deed of himself shall be.

26 Εἰ τις δοκεῖ θρησκὸς εἶναι, μὴ χαλιναγω-
if any one thinks religious to be, not bridling
γῶν γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν
tongue of himself, but deceiving heart
αὐτοῦ. τοῦτον ματαίος ἡ θρησκεία. 27 Θρησκεία
of himself, of this vain the religion. Religion
καθ' ἡμᾶς καὶ αμιάτος παρα τῷ θεῷ καὶ πατρὶ,
pure and undefiled with the God and father,
αὕτη ἐστίν, ἐπισκεπτεσθαι ὀρφάνους καὶ χήρας
this is, to oversee orphans and widows
ἐν τῇ θλίψει αὐτῶν, ἀσπίλον ἑαυτὸν τηρεῖν ἀπο-
in the affliction of them, unspeckled himself to keep from
τοῦ κόσμου. ΚΕΦ. β'. 2. 1 Ἀδελφοί μου, μὴ
the world. Brethren of me, not

ἐν προσώποισι εἴχετε τὴν πίστιν τοῦ κυρίου
with a respect of persons do you hold the faith of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. 2 Εὰν γὰρ
of us Jesus Anointed of the glory. If for
εἰσελθῇ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσο-
may enter into the synagogue of you a man having gold
δακτυλίου ἐν ἐσθίῃ λαμπρᾷ, εἰσελθῇ δὲ καὶ
rings on his fingers in a robe splendid, may enter and also
πτῶχος ἐν ῥυπαρᾷ ἐσθίῃ, 3 καὶ ἐπιβλεψήτε ἐπὶ
a poor man in dirty clothing, and you should look on
τὸν φορούντα τὴν ἐσθίαν τὴν λαμπράν, καὶ
the one wearing the robe the splendid, and
εἰπῆτε· Σὺ καθὼς ὧδε καλῶς, καὶ τῷ πτωχῷ
you should say; Thou sit here honorably, and to the poor man
εἰπῆτε· Σὺ στήθι ἐκεῖ, ἢ καθὼς * [ὧδε] ὅπου
you should say; Thou stand there, or sit thou [here] under
τὸ ὑποπόδιον μου· 4 * [καὶ] οὐ διεκρίθητε
the footstool of me; [and] not did you make difference
ἐν ἑαυτοῖς, καὶ ἐγενέσθη κρίσις διαλογισμῶν
among yourselves, and became judge reasonings

23 For if any one be a
Hearer of the Word, and
not a Doer, he resembles a
Man Viewing his NATU-
RAL FACE in a Mirror;

24 for he viewed him-
self, and went away, and
immediately forgot what
kind of person he was.

25 But ~~the~~ who LOOKS
INTENTLY into THAT
which is the perfect ~~Law~~
of FREEDOM, and con-
tinues in it, not becoming
a forgetful Hearer, but a
Doer of its Work, ~~this~~
man will be blessed in his
DEED.

26 If any one think to
be religious, who does not
restrain his Tongue, but
deceives his own Heart,
this man's RELIGION is
vain.

27 Pure Religion and
undefiled with the God
and Father is this,—~~To~~
take the oversight of Or-
phans and Widows in their
AFFLICTION, ~~and~~ to keep
Himself unspotted from
the WORLD.

CHAPTER II.

1 My Brethren! do not
hold the FAITH of Jesus
Christ, our ~~GLORIOUS~~
LORD, with ~~a~~ Respect of
persons.

2 For if a Man enter
your SYNAGOGUE, having
gold rings on his fingers,
in a splendid Robe, and
there enter also a Poor
man in Dirty Clothing;

3 and you look on the
one WEARING the SPLEN-
DID ROBE, and say, "Sit
thou here in an honorable
place;" and say to the
poor man, "Stand ~~or~~ thou;
or sit there on my FOOT-
STOOL;"

4 do you not make dis-
tinctions among your-
selves, and become Judges
from evil Reasonings?

* VATICAN MANUSCRIPT.—25. this—omit.
there on my footstool. 4. and—omit.

3. here—omit.

3. thou; or sit

1. 23. Luke vi. 47. See James ii. 14.

1. 25. 3 Cor. iii. 18.

1. 25. James ii. 12.

1. 25. John xii. 17.

1. 30. 1'sa. xxiv. 13; xxix. 1.

1. 1 Pet. iii. 10.

1. 27. Isa. i. 16.

17; Irin. 4. 7; Matt. xxv. 36.

1. 17. Rom. xii. 3; James iv. 4; 1 John v. 18.

1. 1.

1 Cor. ii. 8.

1. 1. Lev. xix. 15; Deut. i. 17; xvi. 10; Prov. xxiv. 33; xxviii. 31; Matt. xxii. 16; verse 9; Jude 16.

πονηρων; ¹ Ακουσατε, αδελφοι μου αγαπητοι,
of evil things, Hear you, brethren of me beloved ones,

ουχ ο θεος εξελεξατο τους πτωχους του κοσμου
not the God chose the poor of the world

πλουσιους εν πιστει και κληρονομους της βασι-
rich ones in faith and heirs of the king-

λειας, ης επηγγειλατο τοις αγαπωσιν αυτον;
dom, which he promised to those loving him?

⁶ Τυμεις δε ητιμασατε τον πτωχον. Ουχ οι
You but dishonored the poor. Not the

πλουσιοι καταδυναστευουσιν υμων, και αυτοι
rich ones domineer over you, and they

ελκουσιν υμας εις κριτηρια: ⁷ Ουκ αυτοι βλασ-
drag you into courts of justice? Not they revile

φημουσι το καλον ονομα το επικληθεν εφ'
the honorable name that having been named on

υμας: ⁸ Ει μεντοι νομον τελειτε βασιλικον,
you? If indeed a law you keep royal,

κατα την γραφην. Αγαπησεις τον πλησιον
according to the writing; Thou shalt love the neighbor

σου ως σεαυτον, καλως ποιειτε. ⁹ ει δε προσω-
of thee as thyself, well you do; if but you re-

ποληπτετε, αμαρτιαν εργαζεσθε, ελεγχομενοι
spect persons, sin you work, being convicted

υπο του νομου ως παραβαται. ¹⁰ Οστις γαρ
under the law as transgressors. Whoever for

ολον τον νομον τηρησει, πταισει δε εν ενι,
whole the law keeps, shall fall but in one,

γεγονε παντων ενοχος. ¹¹ Ο γαρ ειπων. Μη
has become of all guilty. The for one having said; Not

μοιχευσης, ειπε και. Μη φονευσης;
thou mayest commit adultery, said also; Not thou mayest murder

ει δε ου μοιχευσεις, φονευσεις δε, γεγο-
if thou dost not commit adultery, thou dost murder but, thou hast be-

νας παραβατης νομου. ¹² Ουτω λαλειτε και
come a transgressor of law. Thus speak you as

ουτω ποιειτε, ως δια νομου ελευθεριας
thus do you, as by means of a law of freedom

μελλοντες κρινεσθαι. ¹³ Η γαρ κρισις ανιλεως
being about to be judged. The for judgment merciless

τω μη ποιησαντι ελεος. κατακαυχεται ελεος
for him not having practised mercy; glories over mercy

κρισεως.
judgment

¹⁴ Τι * [το] οφελος, αδελφοι μου, εαν πιστιν
What [the] profit, brethren of me, if faith

λεγη τις εχειν, εργα δε μη εχη; μη δυναται
may say any one to have, works but not may have? not is able

η πιστις σωσαι αυτον; ¹⁵ Εαν δε αδελφος η
the faith to save him? If but a brother or

5 Harken, my beloved Brethren! Has not God chosen the POOR of the world, rich in Faith, and Heirs of the KINGDOM which he promised to THOSE who LOVE him?

6 But ye dishonored the POOR. Do not the RICH domineer over you, and do they not drag you into Courts of Justice?

7 Do they not revile THAT HONORABLE Name which has been NAMED on you?

8 If indeed you keep a royal Law according to the SCRIPTURE, "Thou shalt love thy NEIGHBOR as "as thyself," you do well;

9 but if you respect persons, you commit Sin, being convicted under the LAW as Transgressors.

10 For whoever shall keep the Whole LAW, but shall fail in one point, has become guilty of all.

11 For HE who SAID, "Thou shalt not commit adultery," said also, "Thou shalt do no "murder." Now if thou dost not commit adultery, but dost murder, thou hast become a Transgressor of Law.

12 Thus speak, and thus act, as being about to be judged by a Law of Freedom;

13 for JUDGMENT is merciless for him who has not PRACTISED Mercy; Mercy triumphs over Judgment.

14 What Advantage, my Brethren, has any one, though he say he has Faith, but have not Works? This FAITH is not able to save him.

15 Now suppose a

* VATICAN MANUSCRIPT.—14. the—omit.

1 5. John vii. 49; 1 Cor. i. 26, 28. 2 5. Luke xli. 21; 1 Tim. vi. 18; Rev. ii. 9.
3 5. Ekod. xx. 6; 1 Sam. ii. 30; Prov. viii. 17; Matt. v. 3; Luke vi. 20; xii. 83; 1 Cor. ii. 9;
2 Tim. iv. 8; James i. 12. 4 6. 1 Cor. xi. 22. 5 6. Acts xiii. 50; xvii. 6; xviii. 12;
James v. 6. 6 8. Lev. xix. 18; Matt. xxii. 39; Rom. xiii. 8, 9; Gal. v. 14; vi. 2.
Deut. xxvii. 20; Matt. v. 19; Gal. iii. 10. 7 11. Ekod. xx. 13, 14. 8 12. James i. 28.
9 14. Job. xxi. 6; Prov. xxi. 18; Matt. vi. 15; xviii. 35; xiv. 41, 43; Luke xvi. 28. 10 14.
Matt. vii. 26; James i. 23.

αδελφὸν γυμνοὶ ὑπάρχουσι, καὶ λειπομενοὶ ὥστ'
a sister naked ones should be, and wanting may be
 τῆς ἐφημέρου τροφῆς, ¹⁶ εἰπὴν δὲ τις αὐτοῖς ἐξ
of the daily food, may say and any one to them from
 ὑμῶν· "Πάγετε ἐν εἰρήρῃ, θερμαινεσθε καὶ
of you; Go you away in peace, be you warmed and
 χορταζεσθε· μὴ ὧστε δὲ αὐτοῖς τὰ ἐπιτηδεῖα
be you filled; not you may give but to them the things necessary
 τοῦ σώματος, τί * [το] ὄφελος; ¹⁷ Οὕτω καὶ ἡ
of the body, what [the] profit? Thus also the
 πίστις, εἰ μὴ ἔχη ἔργα, νεκρά ἐστὶ καθ'
faith, if not it may have works, dead it is by
 ἑαυτὴν. ¹⁸ Ἀλλ' ἐρεῖ τις· Σὺ πιστὶν ἔχεις,
itself. But will say some one; Thou faith hast,
 καὶ γὰρ ἔργα ἔχω· δείξον μοι τὴν πίστιν σου
and I works have; show to me the faith of thee
 χωρὶς τῶν ἔργων * [σου], καὶ γὰρ δεῖξω σοὶ ἐκ
without the works [of thee], and I will show to thee by
 τῶν ἔργων μου τὴν πίστιν * [μου]. ¹⁹ Σὺ πισ-
the works of me the faith [of me.] Thou be-
 τεύεις, ὅτι ὁ θεὸς εἰς ἐστὶ· καλῶς ποιεῖς· καὶ
lievest, that the God one is; well thou doest; even
 τὰ δαιμόνια πιστεύουσι, καὶ φρίσσουσι. ²⁰ Θέ-
the demons believe, and shudder. Wished
 λεις δὲ γινῶναι, ὦ ἀνθρώπε κενε, ὅτι ἡ πίστις
thou but to know, O man vain, that the faith
 χωρὶς τῶν ἔργων νεκρά ἐστίν; ²¹ Ἀβραὰμ ὁ πατὴρ
without the works dead is? Abraham the father
 ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενεγκας Ἰσαὰκ
of us not by works was made righteous, having brought up Isaac
 τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; ²² Βλέπεῖς,
the son of himself to the altar? Seest thou,
 ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ
that the faith worked with the works of him, and
 ἐκ τῶν ἔργων ἡ πίστις ἐτελείωθη; ²³ Καὶ
by the works the faith was perfected? And
 ἐπληρώθη ἡ γραφή ἡ λεγούσα· Ἐπιστεύει δὲ
was fulfilled the writing that saying; Believed but
 Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιο-
Abraham 'to God, and it was counted to him for righte-
 συνην· καὶ φίλος θεοῦ ἐκλήθη. ²⁴ Ὁρατε, ὅτι
ousness; and a friend of God he was called. Do you see, that
 ἐξ ἔργων δικαιούται ἄνθρωπος, καὶ οὐκ ἐκ πί-
by works is made righteous a man, and not by faith
 τως μόνον; ²⁵ Ὁμοίως δὲ καὶ Ρααβ ἡ πόρνη
alone? In like manner and also Rahab the harlot
 οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγ-
not by works was justified, having received the mes-
 γέλους, καὶ ἑτέρα ὁδὸς ἐκβαλόντα; ²⁶ Ὡσπερ
scorners, and by another way having sent out? As
 * [γὰρ] τὸ σῶμα χωρὶς πνεύματος νεκρὸν
[for] the body without breath dead
 ἐστίν, οὕτω καὶ ἡ πίστις χωρὶς τῶν ἔργων
is, so also the faith without the works
 νεκρά ἐστὶ.
dead is.

Brother, or a Sister, be naked, and in want of DAILY Food,

16 and any one of you should say to them, "Go in Peace; be warmed and be filled;" but do not give them the THINGS NECESSARY for the BODY, what Advantage is it?

17 Thus also the FAITH, if it has not Works, being by itself, is dead.

18 But some one will say, "Thou hast Faith, and I have Works; show me thy Faith, without Works, and I will show thee my FAITH by Works."

19 Thou believest That there is * One God; thou dost well; † the DEMONS also believe, and tremble.

20 But dost thou wish to know, O vain Man! That FAITH without WORKS is * dead?

21 Was not Abraham our FATHER justified by Works, ‡ when he brought up Isaac his SON to the ALTAR?

22 Thou seest † That the FAITH co-operated with his WORKS; and that the FAITH was made complete by the WORKS;

23 and THAT SCRIPTURE was verified, which says, † "And Abraham believed * God, and it was counted * to him for Righteous-ness;" and he was called † "a Friend of God."

24 You see That a Man is justified by Works, and not by Faith alone.

25 And in like manner also ‡ was not Rahab the HARLOT justified by Works, when she entertained the MESSENGERS, and sent them out by Another Road?

26 As the BODY without Breath is dead, so also the FAITH, without WORKS, ‡ dead.

* VATICAN MANUSCRIPT.—16. the—omit. 18. of thee—omit. 18. Thee.
 †. of me—omit. 19. One God. 20. Unproductive? 20. For—omit.
 ‡. 10. † John iii. 18. † 19. Matt. viii. 29; Mark i. 24; v. 7; Luke iv. 34; Acts xvi.
 17; xix. 15. † 21. Gen. xxii. 9, 12. † 21. Heb. xi. 17. † 22. Gen. xv. 6;
 Rom. iv. 3; Gal. iii. 6. † 23. † 2 Chron. xx. 7; Isa. xli. 8. † 25. Josh. ii. 1; Heb. xi. 31

ΚΕΦ. γ'. 3.

¹ Μη πολλοὶ διδασκαλοὶ γινέσθῃ, ἀδελφοὶ
Not many teachers become you, brethren
μου, εἰδότες, ὅτι μείζον κρίμα ληψόμεθα.
of me, knowing, that greater condemnation we shall receive.

² Πολλὰ γὰρ πταίομεν ἅπαντες· εἰ τις ἐν λόγῳ
Many for we stumble all; if any one in word
οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνάτος χαλίνοιο
not stumbles, this a perfect man, able to bridle
γῶγῃσιν καὶ ὄλον το σῶμα. ³ Ἴδε, τῶν ἵππων
also whole the body. Lo, of the horses

τοὺς χαλίνους εἰς τὰ στόματα βαλλόμεν πρὸς
the bits into the mouths we put in order
το πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὄλον το σῶμα
that to make obedient them to us, and whole the body
αὐτῶν μεταγομέν. ⁴ Ἴδου, καὶ τὰ πλοῖα, τηλι-
of them we turn about. Lo, also the ships,

καὶ ὅσα ἀνέμων ἐλαυνόμενα, μεταγέται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου
great being, and by violent winds being
driven, are turned about by a very small helm, wherever
αὐτῶν ἡ ὁρμη τοῦ κυβερνήτου βουλήται. ⁵ Οὕτως
the will of the one steering pleases. Thus

καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλύνει
also the tongue a little member is, and greatly boasts.
χει. Ἴδου, ὅλιγον πυρ ἢ λίαν ὕλην ἀναττεῖ.
Lo, a little fire how great a mass of fuel kindles!

⁶ Καὶ ἡ γλῶσσα πυρ, ὁ κόσμος τῆς ἀδικίας.
And the tongue a fire, the world of the wickedness;

*[οὕτως] ἡ γλῶσσα καθίσταται ἐν τοῖς μέλε-
[thus] the tongue is placed among the mem-
σιν ἡμῶν, ἡ σπιλοῦσα ὄλον το σῶμα, καὶ φλο-
bers of us, that spotting whole the body, and setting
γίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογίζου-
on fire the wheel of the nature, and being set on
μένη ὑπὸ τῆς γεννῆς. ⁷ Πᾶσα γὰρ φύσις
fire by the gehenna. Every for species

ὀρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐνα-
of wild beasts both and of birds, of reptiles both and of
λίων, δαμάζεται καὶ δεδαμσται τῇ φύσει
things in the sea, is subdued and has been subdued by the nature

τῆ ἀνθρωπίνῃ. ⁸ τὴν δὲ γλῶσσαν οὐδεὶς δύνα-
by that belonging to man; the but tongue no one is
ται ἀνθρώπων δαμάσαι· ἀκατασχετὸν κακόν,
able of men to subdue; an unruly evil,

μὲστῃ οὖν θανάτῳ φέρου. ⁹ Ἐν αὐτῇ εὐλογου-
full of poison death-producing. By her we bless
μεν τὸν θεὸν καὶ πατέρα, καὶ ἐν αὐτῇ καταρω-
the God and father, and by her we curse

μεθὰ τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν θεοῦ
the men those according to a likeness of God
γεγονότας· ¹⁰ ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται
having been made; out of the same mouth goes forth

CHAPTER III.

1 † Do not Many of you become Teachers, my Brethren, † knowing That we shall receive a Severer Judgment.

2 For in many things we all are faulty. † If any one does not err in Word, † he is a Perfect Man, able to control the Whole body.

3 Behold! † we place bits into the mouths of the horses to make them Obedient to us, and we direct their Whole body.

4 Behold! the ships also, though * so great, and driven by violent Winds, yet they are directed by a very Small Rudder, wherever the will of the PILOT chooses.

5 Thus also † the tongue is a Small Member, and boasts † greatly. Behold! How Large a Mass of fuel * a Little Fire kindles!

6 (And † the tongue is a Fire,—the world of WICKEDNESS;) thus is THAT tongue rendered among our MEMBERS, which † defiles the Whole body, and sets on fire the wheel of NATURE, and is set on fire by GENNA.

7 For Every Species both of Wild beasts and of Birds, both of Reptiles and of Fishes, is subdued, and has been subdued by the HUMAN RACE;

8 but the tongue of men No one is able to subdue—an Irrestrainable Evil, † full of death-producing Poison.

9 By it we * bless the God and Father; and by it we curse those men † who have been made according to God's Likeness;

10 out of the same Mouth proceeds a Bless-

* VATICAN MANUSCRIPT.—4. so great. Bless the Lord and Father.

5. How great a Fire it kindles.

9

1. Matt. xxiii. 8, 14; Rom. ii. 20, 21; 1 Pet. v. 3. 1. Luke vi. 27. 2. Psa. xxi. 2. 3. Psa. xli. 18; xv. 4. 4. Matt. xii. 3; xxiii. 8, 9. 5. Psa. xli. 2. 6. Prov. xvi. 27. 7. 1. Matt. xv. 11, 18—20; Mark vii. 13, 20, 23. 8. Psa. cxl. 2. 9. Gen. i. 26; v. 1; ix. 6.

εὐλογία καὶ καταρα. **Οὐ** χρῆ, ἀδελφοὶ μου, blessing and cursing. Not ought, brethren of me, ταῦτα οὕτω γίνεσθαι. ¹¹ Μῆτι ἡ πηγή ἐκ τῆς these things so to be. Not the fountain out of the αὐτῆς ὅπως βρῆναι το γλυκύ καὶ το πικρόν; same opening send forth the sweet and the bitter? ¹² Μὴ δύναται, ἀδελφοὶ μου, συκὴ ἐλαίας ποιη- Not is able, brethren of me, a fig tree olives to pro-σαι, ἢ ἀμπελὸς συκα; οὕτως οὐτε ἄλκυον does, or a vine figs? thus neither salt γλυκύ ποιῆσαι ὕδωρ. ¹³ Τίς σοφὸς καὶ ἐπιστή- sweet to make water. Any one wise and discreet; μων ἐν ὑμῖν; δεῖξάτω ἐκ τῆς καλῆς ἀναστρο- among you? let him show out of the honorable conduct φης τὰ ἐργα αὐτοῦ ἐν πραύτητι σοφίας. ¹⁴ εἰ the words of himself with meekness of wisdom; if δε ζῆλον πικρὸν ἐχετε καὶ ἐριθείαν ἐν τῇ καρ- but rivalry bitter you have and strife in the heart διὰ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψευδεσθε of you, not do you boast and do you speak falsely κατὰ τῆς ἀληθείας; ¹⁵ Οὐκ ἐστὶν αὕτη ἡ concerning the truth? Not is this the σοφία ἀνωθεν κατερχομένη, ἀλλ' ἐπιγείως, wisdom from above coming down, but earthly, ψυχικὴ, δαιμονιωδής. ¹⁶ Ὅπου γὰρ ζῆλος καὶ soulical, demoniacal. Where for rivalry and ἐ-:θεία, ἐκεῖ ἀκαταστασία καὶ παν φαυλὸν strife, there disorder and every foul πρᾶγμα. ¹⁷ Ἡ δὲ ἀνωθεν σοφία πρῶτον μὲν dead. The but from above wisdom first indeed ἄγνη ἐστίν, ἐπειτα εἰρηνικὴ, ἐπιεικής, εὐπει- pure little, then peaceable, gentle, easily θής, μεστή ἐλεους καὶ καρπῶν ἀγαθῶν, persuaded, full of mercy and of fruits good, ἀδιακρίτος * [καὶ] ἀνυποκριτός. ¹⁸ Καρπὸς δὲ without partiality [and] without hypocrisy. Fruit and δικαιοσύνης ἐν εἰρήνῃ σπειρεται τοῖς κοινοῦσιν of righteousness in peace is sown by those making εἰρήνην. ΚΕΦ. 3'. 4. ¹ Ποθεν πολέμοι καὶ peace. Whence wars and μαχαὶ ἐν ὑμῖν; Οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν fightings among you? Not hence, from the pleasures ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν. of you of those warring in the members of you? ² Ἐπιθυμεῖτε, καὶ οὐκ ἐχετε* φονεῦτε καὶ ζή- You strongly desire, and not you have; you murder and are λουτε, καὶ οὐ δύνασθε ἐπιτυχεῖν* μαχεσθε καὶ jealous, and not you are able to obtain; you fight and πολεμεῖτε, οὐκ ἐχετε, διὰ το μὴ αἰτεῖσθαι you war, not you have, because the not to ask

ing and a Curse. My Brethren, these things ought not so to be.

¹¹ Does a FOUNTAIN send forth from the SAME Opening SWEET and BITTER water?

¹² Can a Fig-tree, my Brethren, produce Olives; or a Vine, Figs? * Neither can a Salt spring produce Sweet Water.

¹³ † Is any one wise and discreet among you? let him show by HONORABLE Conduct his works with Meekness of Wisdom.

¹⁴ But if you have † bitter Rivalry and Strife in your HEARTS, † do you not boast, and speak falsely concerning the TRUTH?

¹⁵ † THIS is not the WISDOM which comes down from above; but is earthly, animal, demoniacal.

¹⁶ For † where Rivalry and Strife are, there Disorder is, and Every Vile Deed.

¹⁷ But † the wisdom from above, is indeed, first pure, then peaceable, gentle, easily persuaded, full of Mercy and of good Fruits, without partiality, † without hypocrisy.

¹⁸ † Now the Fruit of Righteousness is sown in Peace by THOSE who PRACTISE Peace.

CHAPTER IV.

¹ Whence Wars and * Contentions among you? Do they not come hence, from THOSE LUSTS of yours † which WAR in your MEMBERS?

² You strongly desire, and have not; you kill, and are envious, and are not able to obtain; you fight and war. You have not, because you do not ASK;

* VATICAN MANUSCRIPT.—12. Neither can Salt Water yield Sweet. 1. whence Contentions.

17. and—omit,

† 13. Gal. vi. 4. † 14. Rom. xiii. 13. † 14. Rom. ii. 17, 23. † 15. James i. 17; Phil. iii. 19. † 16. 1 Cor. iii. 2; Gal. v. 20. † 17. 1 Cor. ii. 6, 7. † 17. Rom. xii. 9; 1 Pet. i. 22; il. 1; 1 John iii. 18. † 18. Prov. xi. 18; Hosea x. 12; Matt. v. 9; Phil. i. 11; Heb. xii. 11. † 1. Rom. vii. 23; Gal. v. 17; 1 Pet. ii. 11.

ὕμας. ³ αἰτεῖτε, καὶ οὐ λαμβανετε, διότι κακῶς
you; you ask, and not you receive, because wickedly

αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσῃ-
you ask, so that in the pleasures of you you may waste.

τε. ⁴ * [Μοιχοὶ καὶ] μοιχαλίδες, οὐκ οἰδατε,
[Adulterers and] adulteresses, not know you.

ὅτι ἡ φιλία τοῦ κόσμου ἐχθρὰ τοῦ θεοῦ ἐστίν;
that the friendship of the world enmity of the God is?

ὅς ἂν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου,
whoever therefore may wish a friend to be of the world,

ἐχθρὸς τοῦ θεοῦ καθίσταται. ⁵ Ἡ δοκεῖτε, ὅτι
an enemy of the God is rendered. Or think you, that

κενῶς ἡ γραφὴ λέγει: Πρὸς φθόνον ἐπιποθεῖ
vainly the writing speaks? To envy strongly inclines

τὸ πνεῦμα ὃ κατέκτησεν ἐν ἡμῖν; ⁶ Μείζονα δὲ
the spirit which dwelt in us? Greater but

δίδωσι χάριν· διὸ λέγει· Ὁ θεὸς ὑπερφηανοῖς
it gives favor; therefore it says; The God to haughty ones

ἀντιτασσεται, ταπεινὸς δὲ δίδωσι χάριν.
sets himself in opposition, to lowly ones but he gives favor.

⁷ Ὡπoταγήτε οὖν τῷ θεῷ· ἀντίστητε τῷ
Be you subject therefore to the God; be opposed to the

διαβολῇ, καὶ φευγεται ἀφ' ὑμῶν· ⁸ ἐγγίσατε
accuse, and he will flee from you; draw you near

τῷ θεῷ, καὶ ἐγγίει ὑμῖν· καθαρῖσατε χεῖρας,
to the God, and he will draw near to you; cleanse you hands,

ἁμαρτωλοὶ, καὶ ἁγγίσατε καρδίας, διψυχοὶ.
sinners, and purify you hearts, two-souled ones.

⁹ Ταλαίπωροιστε καὶ πένθησατε καὶ κλαύσατε·
Lament you and mourn you and weep you;

ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ
the laughter of you into mourning let be turned, and the

χαρὰ εἰς κατήφειαν. ¹⁰ Ταπεινωθῆτε ἐν ὀνόματι
joy into sadness. Be you humbled in presence

τοῦ κυρίου, καὶ ὑψώσει ὑμᾶς. ¹¹ Μὴ καταλα-
of the Lord, and he will lift up you. Not speak you

λεῖτε ἀλλήλων, ἀδελφοὶ· ὁ καταλαλῶν ἀδελ-
evil of each other, brethren, The one speaking evil of a bro-

φου, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ
ther, and judging the brother of himself, speaks evil

νόμου, καὶ κρίνει νόμον, εἰ δὲ νόμον κρίνεις,
of law, and judges law, if but law thou judgest—

οὐκ εἰ ποιῇτης νόμον, ἀλλὰ κριτῆς. ¹² Εἰς
not thou art a doer of law, but a judge. One

ἐστὶν * [ὁ] νομοθετῆς καὶ κριτῆς, ὁ δυναμένος
is [the] lawgiver and judge, the one being able

σωσαὶ καὶ ἀπολεσάιν· σὺ δὲ τίς εἰ ὃς κρίνεις
to save and to destroy; thou but who art thou who judgest

3; you ask and do not receive, because you ask wickedly, so that you may waste it on your LUSTS.

4 Adulteresses! do you not know That the FRIENDSHIP of the world is Enmity against God? Whoever, therefore, wishes to be a Friend of the world, is rendered an Enemy of God.

5 Or do you suppose That the SCRIPTURE speaks falsely? Does the SPIRIT that dwells in us strongly incline to Envy?

6 Indeed, it bestows Superior Favor; therefore it is said, "God sets himself in opposition to the "Haughty, but gives Favor "to the Lowly."

7 Be you subject, therefore, to God. Stand opposed to the ENEMY, and he will flee from you.

8 Draw near to God, and he will draw near to you. Cleanse your hands, Sinners! and purify your hearts, men of Two-souls!

9 Lament, and mourn, and weep; let your LAUGHTER be turned into Mourning, and your JOY into Sadness.

10 Be humbled in the presence of the LORD, and he will lift you up.

11 Speak not against each other, Brethren. He who SPEAKS AGAINST a Brother, * or judges his BROTHER, speaks against the Law, and judges the Law. But if thou judgest the Law, thou art not a Doer of the Law, but a Judge.

12 There is One Law-giver and Judge, HE who is ABLE to save and to destroy; but who art thou,

* VATICAN MANUSCRIPT.—4. Adulterers and—omit. 11. or judges. 12. the—omit.

1. Job xxvii. 9; xxv. 12; Ps. xviii. 41; Prov. i. 28; Isa. i. 15; Jer. xi. 11; Micah iii. 4; Zeph. vi. 13. 1. 3. Ps. lxxvi. 18; 1 John iii. 22, v. 14. 1. 4. 1 John ii. 15. 1. 5. 1 John iv. 17; xlv. 15; Gal. i. 10. 1. 6. Job xlii. 29; Ps. cxlviii. 6; Prov. iii. 34; xvi. 21; Matt. xxiii. 11; Luke i. 53; xiv. 11; xviii. 13; 1 Pet. v. 5. 1. 7. Eph. iv. 22; vi. 11; 1 Pet. i. v. 9. 1. 8. 2 Chron. xv. 2. 1. 8. Isa. i. 16. 1. 9. 1 Pet. i. 22; 1 John iii. 3; v. 1. 1. 10. 2 Chron. xiv. 9. 1. 11. Eph. iv. 31; 1 Pet. ii. 1. 1. 12. Matt. vii. 1; Luke vi. 27; Rom. vi. 1. 1 Cor. iv. 4. 1. 13. Matt. x. 28. 1. 14. Rom. xiv. 4, 13.

τον ἕτερον; ¹³ Ἀγε νυν οἱ λεγοντες· Σήμερον
the other? Come now those saying; To-day

καὶ αὐριον πρευσωμεθα εἰς τὴνδε τὴν πόλιν,
and to-morrow we may go into this the city,

καὶ ποιησωμεν ἐκεῖ ἐνιαυτον ἓνα, καὶ ἐμπορευ-
and we may stay there a year one, and may trade,

σωμεθα, καὶ κερδησωμεν· ¹⁴ οἵτινες οὐκ ἐπι-
and may acquire gain; who not are ac-

τασθε τὸ τῆς αὐριον· (ποία * [γὰρ ἡ] ζῶη
acquainted with that of the morrow; (what [for the] life

ὑμῶν· ἀτμὶς γὰρ ἐστὶν * [ἡ] προσολιγον φαίνο-
of you? a vapor for it is [that] for a little appearing,

μεν, ἐπειτα δὲ ἀφανίζομεν·) ¹⁵ ἀντὶ τοῦ
then and not appearing;) instead of the

λεγειν ὑμᾶς· Ἐὰν ὁ κυριος θελήσῃ καὶ ζήσωμεν,
to say you; If the Lord may be willing and we may live,

καὶ ποιησωμεν τοῦτο ἢ ἐκεῖνο· ¹⁶ νυν δὲ καυ-
and we may do this or that; now but you

χασθε ἐν ταῖς ἀλαζονείαις ὑμῶν. Πᾶσα καυχῆ-
boast in the proud speeches of you. All boasting

σις τοιαυτῇ ποτὴρ ἐστίν. ¹⁷ Εἰδοτι οὖν καλον
such evil is. Knowing therefore right

ποιεῖν, καὶ μὴ ποιοῦντι ἁμαρτία αὐτῷ ἐστίν.
to do, and not doing sin to him it is.

ΚΕΦ. ε'. 5.

¹ Ἀγε νυν οἱ πλουσιοι, κλαυσατε ὀλολυσζον-
Come now the rich ones, weep you crying aloud

τες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχο-
over the miseries of you those coming.

μεναῖς. ² Ὁ πλοῦτος ὑμῶν σέσθηκε, καὶ τὰ
The wealth of you has decayed, and the

ἱματῖα ὑμῶν σποθβρωτά γεγονεν· ³ ὁ χρυσοῦς
garments of you moth-eaten have become; the gold

ὑμῶν καὶ ὁ ἀργυρὸς κατιῶται, καὶ ὁ ἰὸς αὐτῶν
of you and the silver have become rusty, and the rust of them

εἰς μαρτυρίον ὑμῖν ἐστί, καὶ φάγεται τὰς παρ-
for a witness to you will be, and will eat the bo-

κας ὑμῶν ὡς πῦρ· ἐθησαυρίσατε ἐν ἐσχάταις
dies of you as fire; you laid up treasure in last

ἡμέραις. ⁴ Ἴδου, ὁ μισθὸς τῶν ἐργατῶν τῶν
days. Lo, the reward of the laborers of those

ἀμνησάντων τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος
having reaped the fields of you, that having been withheld

ἀφ' ὑμῶν, κρᾶζει· καὶ αἱ βοαὶ τῶν θερισάντων
by you, cries out; and the loud cries of the reapers

εἰς τὰ ὦτα κυρίου σαβαὼθ εἰσεληλυθασιν.
into the ears of Lord of armies have entered.

* THOU who art JUDGING thy NEIGHBOR?

¹³ † Come now, you who SAY, "To-day and To-morrow let us go into Such a CITY, and continue there one Year, and Trade, and make gain!"

¹⁴ (who know not WHAT will become of your Life on the MORROW; † for * you are a Vapor, for a little while APPEARING, and then disappearing;)

¹⁵ Instead of which you ought to SAY, † "If the LORD be willing, we * shall both live and do this or that."

¹⁶ But now you boast in your PROUD SPEECHES.

† All such Boasting is evil.

¹⁷ † He therefore who knows how to do Right, and does not perform it, to him it is Sin.

CHAPTER V.

¹ † Come now, you RICH, weep and lament over THOSE MISERIES of yours which are AP-PROACHING.

² Your RICH STONES have decayed, and † your GARMENTS have become moth-eaten.

³ Your GOLD and SILVER have become rusted; and the RUST of them will be for a Testimony against you, and consume your BODIES like FIRE. † You have laid up treasures for the Last Days.

⁴ Behold! † THAT HIERE, which you FRAUDULENTLY WITHHELD from THOSE LABORERS who HARVESTED your FIELDS, cries out; and † the LOUD CRIES of the REAPERS have entered the EARS of the Lord of Armies.

* VATICAN MANUSCRIPT.—12. THOU who art JUDGING thy NEIGHBOR? —omit. 14. you are. 14. that—omit. 13. shall both live. 14. for the

‡ 13. Prov. xvii. 1; Luke xii. 18. ‡ 14. Job vii. 7; Psa. cii. 3; James i. 10; 1 Pet. i. 24; 1 John ii. 17. ‡ 15. Acts xviii. 21; 1 Cor. iv. 10; xvi. 7; Heb. vi. 3. ‡ 16. 1 Cor. v. 6. ‡ 17. Luke xii. 47; John ix. 41; xv. 22; Rom. i. 20, 21, 32; i. 17, 19, 23. ‡ 1. Prov. xii. 28; Luke vi. 24; 1 Tim. vi. 9. ‡ 2. Job. xii. 28; Matt. vi. 20; James ii. 2. ‡ 3. Rom. ii. 5. ‡ 4. Lev. xix. 15; Job xlii. 10, 11; Jer. xxii. 13; Mal. iii. 5. ‡ 4. Deut. xiv. 16.

Ἐτρυφήσατε ἐπὶ τῆς γῆς, καὶ ἐσπατάλησατε·
You lived luxuriously on the earth, and were wasteful;

ἐθρεψάτε τὰς καρδίας ὑμῶν * [ὥς] ἐν ἡμέρᾳ
you nourished the hearts of you [as] in a day

σφαγῆς. ὁ Κατεδικάσατε, ἐφονεύσατε τὸν δι-
of slaughter. You condemned, you murdered the just

καίον· οὐκ ἀντιτάσσεται ὑμῖν.
one; not he opposes you.

Ἰ Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς
Be you patient then, brethren, till the
παρουσίας του κυρίου. Ἰδού, ὁ γεωργὸς ἐκδε-
presence of the Lord. Lo, the husbandman ex-
χεται τὸν τιμίον καρπὸν τῆς γῆς, μακροθυμῶν
pects the precious fruit of the earth, having patience

ἐπ' αὐτῷ ἕως ἀν λαβῆ * [ὑέτον] πρῶτον καὶ
for it till he may receive [rain] early and
οψιμὸν· ὁ μακροθυμήσατε καὶ ὑμεῖς, στηριζάτε
latter; be patient also you, establish

τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία του κυρίου
the hearts of you, because the presence of the Lord
ἤγγικε. Ὁ Μὴ στεναζέτε κατ' ἀλλήλων, ἀδελ-
has approached. Not murmur you against each other, brethren,

φοί, ἵνα μὴ κριθέτε· Ἰδού, ὁ κριτὴς πρὸ των
ren, so that not you may be judged; lo, the judge before the
θύρων ἔστηκεν. Ὁ Ὑποδείγμα λαβετε, ἀδελφοί,
doors has been standing. An example take you, brethren

* [μου,] τῆς κακοπαθείας καὶ τῆς μακροθυμίας,
[of me,] of the suffering evil and of the patience,
τοὺς προφῆτας, οἱ ἐλάλησαν τῷ ὀνόματι κυρίου
the prophets, who spoke in the name of Lord

11 Ἰδού, μακαρίζομεν τοὺς ὑπομονοντας· τῇ
Lo, we call happy those patiently enduring; the
ὑπομονῇ Ἰωβ ἠκούσατε, καὶ τὸ τέλος κυρίου
patience of Job you heard, and the end of Lord

εἶδετε, ὅτι πολὺσπλαγχνος ἐστὶν ὁ κύριος καὶ
you saw, because very compassionate is the Lord and
οἰκτιρμῶν. Ὁ Προ παντῶν δε, ἀδελφοί μου,
merciful. Above all things but, brethren of me,

μὴ ὀμνυέτε μὲτε τὸν οὐρανὸν, μὲτε τὴν γῆν,
not do you swear neither the heaven, nor the earth,

μὲτε ἄλλον τινα ὀρκῶν· ἢ τῷ δε ὑμῶν το ναί,
nor other any oath; let be but of you the yes,
ναί, καὶ το ου, οὐ· ἵνα μὴ ὑπο κρισίν πεσῇτε.
yes, and the no, no; so that not under judgment you may fall.

13 Κακοπαθεῖ τις ἐν ὑμῖν, προσευχεσθῶ, εὐθυμεί
Suffers evil any one among you, let him pray, be cheerful
tis, ψάλλετω. Ὁ Ασθενεῖ τις ἐν ὑμῖν,
any one, let him sing. Is sick any one among you,

5 † You have lived lux-
uriously on the EARTH, and
been licentious; you have
nourished your HEARTS in
a Day of Slaughter.

6 † You have con-
demned,—you have mur-
dered the RIGHTEOUS
one; he does not oppose
you.

7 Wait patiently, there-
fore, Brethren, till the
COMING of the LORD.
Behold! the HUSBAND-
MAN expects the PRECI-
OUS Fruit of the EARTH,
waiting patiently for it,
till he receive the early and
latter harvest.

8 Be you also patient;
establish your HEARTS,
† Because the COMING of
the LORD has approached.

9 † Murmur not against
each other, Brethren, that
you be not judged; be-
hold! † the JUDGE is
standing before the DOORS.

10 † As an Example of
SUFFERING EVIL and of
PATIENCE, my Brethren,
take the PROPHETS who
spoke in the NAME of the
Lord.

11 Behold! † we call
THOSE happy who PATI-
ENTLY ENDURE. You
have heard of † the PA-
TIENCE of Job, and you
have seen the END of the
Lord; Because † the LORD
is very compassionate and
merciful.

12 But above all things,
my Brethren, † swear not;
neither by the HEAVEN,
nor the EARTH, nor any
other Oath; but let your
YES be YES, and your NO,
No; so that you may not
fall under Judgment.

13 If any one among
you suffers evil, let him
pray; if any one is cheer-
ful, † let him sing praises;

14 if any one among you

* VULGATE MANUSCRIPT.—3. as—omit.

7. rain—omit.

10. of me—omit.

† 5. Job xxi. 13; Amos vi. 1, 4; Luke xvi. 19, 25; 1 Tim. v. 6. † 6. Acts iii. 14, 1 v. 20. † 7. Phil. iv. 5; Heb. x. 25, 27; 1 Pet. iv. 7. † 8. James iv. 11. † 9. Matt. xiv. 33; 1 Cor. iv. 5. † 10. Matt. v. 13; Heb. xi. 35. † 11. Matt. v. † 11. Job i. 21, 22; ii. 10. † 11. Matt. v. 13. † 11. Num. xiv. 28; 1sa. ciii. † 12. Matt. v. 34. † 13. Eph. v. 10; Col. iii. 10.

προσκαλεσασθω τους πρεσβυτερους της εκκλη-
let him call for the elders of the congre-
 σιας, και προσευξασθωσαν επ' αυτον, αλειψαν-
gation, and let them pray over him, having anointed
 τες * [αυτον] ελαιω, εν τω ονοματι του κυριου.
[him] with oil, in the name of the Lord,

15 Και η ευχη της πιστεως σωσει τον καμνοντα,
And the prayer of the faith shall save the one being sick,
 και εγερει αυτον ο κυριος· και ανμαρτιας η
and will raise up him the Lord; and if sins may be
 πεποιηται, αφηθησεται αυτω. 16 Εξομολο-
having been done, they shall be forgiven him. Confess

γισθε αλληλοις τα παραπτωματα, και ευχεσ-
ye to each other the faults, and pray
 θε υπερ αλληλων, οπως ιαθητε· πολυισχυει
ye on behalf of each other, so that you may be healed; greatly prevail
 δεησις δικαιου ενεργουμενη. 17 Ηλιας ανθρωπος
a prayer of a just being operative. Elias a man

ην ομοιοπαθης ημιν, και προσευχη προσηυξατο
was of like infirmities with us, and a prayer he prayed

του μη βρεξαι· και ουκ εβρεξεν επι της γης
of the not to rain; and not it rained on the earth
 ενιαυτους τρεις και μηνας εξ· 18 και παλιν
years three and months six; and again

προσηυξατο, και ο ουρανός δετον εδωκε, και η
he prayed, and the heaven rain gave, and the

γη εβλαστησε τον καρπον αυτης. 19 Αδελφοι,
earth put forth the fruit of herself. Brethren,

εαν τις εν υμιν πλανηθη απο της αληθειας, και
If any one among you may wander from the truth, and

επιστρεψη τις αυτον, 20 γνωσκετω, οτι ο
may turn back any one him, let him know, that the

επιστρεψας αμαρτωλον εκ πλανης οδου αυτου,
one having turned a sinner out of a wandering way of him,

σωσει ψυχην εκ θανατου, και καλυψει πληθος
will save a soul from death, and will hide a multitude

αμαρτιων.
of sins.

is sick, let him call for the
 ELDERS of the CONGREGA-
 tion, and let them pray
 over him, having anointed
 him with Oil in the NAME
 of the LORD;

15 and the PRAYER of
 FAITH shall save the sick
 person, and the LORD will
 raise him up, and if he
 have committed Sins, they
 shall be forgiven him.

16 Confess * therefore
 your sins to each other,
 and pray for each other,
 so that you may be healed.
 † The Earnest Supplication
 of a Righteous man is very
 powerful.

17 Elijah was a Man of
 like infirmity with us;
 and † he prayed in Prayer
 that it might not RAIN;
 † and it did not rain on
 that LAND for three Years
 and six Months.

18 And again † he
 prayed, and the HEAVEN
 gave Rain, and the EARTH
 put forth her FRUIT.

19 * My Brethren, † if
 any one among y-u wan-
 der from the TRUTH, and
 some one turn him back;

20 * know you, That he
 who TURNS BACK a Sinner
 from his Path of Error,
 † will save * his Soul from
 Death, and † will cover a
 Multitude of Sins. *

* VATICAN MANUSCRIPT.—14. him—omit.
 Brethren. 20. know you, That.

18. therefore your sins.
 20. a Soul from its Death.

19. my
 Subscriptio—

† 14. Mark vi. 12; xvi. 15. † 15. Matt. ix. 2. † 16. Gen. xx. 17; Num. xi. 2;
 Deut. ix. 18—20; Josh. x. 12; 1 Sam. xii. 15. 1 Kings xiii. 0; 2 Kings iv. 33; xix. 15, 20; xx.
 2, 4; Isa. x. 17; xxxiv. 13; cxlv. 18; Prov. xv. 20; xxviii. 0; John ix. 31; 1 John iii. 22.
 † 17. Acts xiv. 15. † 17. 1 Kings xvii. 1. † 17. Luko iv. 28. † 18. 1 Kings
 xviii. 42, 43. † 10. Matt. xviii. 15. † 20. Rom. xi. 14; 1 Cor. ix. 22; 1 Tim. iv. 16.
 † 20. Prov. x. 12; 1 Pet. iv. 8.

ΠΕΤΡΟΣ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ
OF PETER [AN EPISTLE] FIRST.
* FIRST OF PETER.

ΚΕΦ. α'. 1.

¹ Πέτρος, ἀποστολὸς Ἰησοῦ Χριστοῦ, ἐκλεκ-
Peter, an apostle of Jesus Anointed, to chosen
τοῖς παρεπιδημοῖς διασποράς Ποντοῦ, Γαλατίας,
ones sojourners of a dispersion of Pontus, of Galatia,
Καππαδοκίας, Ἀσίας καὶ Βιθυνίας, ² κατὰ προ-
of Cappadocia, of Asia and of Bithynia, according to fore-
γνωσιν θεοῦ πατρὸς, ἐν ἁγιασμῷ πνεύματος, εἰς
knowledge of God a father, in sanctification of spirit, for
ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ
obedience and sprinkling of blood of Jesus Anointed;
χαρὶς ὑμῖν καὶ εἰρήνη πληθυνθεῖ. ³ Εὐλογη-
favor to you and peace may be multiplied. Blessed
τὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ
the God and father of the Lord of us Jesus
Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἐλεος ἀνα-
Anointed, that according to the great of himself mercy having
γεννησας ἡμᾶς εἰς ἐλπίδα ζωῆς δι' ἀναστα-
begotten us to a hope of life through a resurrec-
σιως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, ⁴ εἰς κληρονο-
tion of Jesus Anointed out of dead ones, to an inheri-
μιαν ἀφθαρτὸν καὶ ἀμεινάντων καὶ ἀμεινάντων,
tance incorruptible and undefiled and unfading,
τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς, ⁵ τοὺς ἐν
having been kept in heavens for you, those by
δυνάμει θεοῦ φρουρουμένους διὰ πίστεως εἰς
power of God being guarded through faith for
σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ
a salvation ready to be revealed in season
ἐσχάτῳ. ⁶ ἐν ᾧ ἀγαλλιασθε, ὀλίγον ἄρτι (εἰ
last; in which rejoice you, a little while now (if
δεὸν ἐστὶ) λυπηθέντες ἐν ποικίλοις πειρασμοῖς,
necessary it is) having been distressed by manifold trials,
ἵνα τὸ δοκιμὸν ὑμῶν τῆς πίστεως πολὺ τιμω-
so that the proof of you of the faith much more
τερον χρυσοῦ τοῦ ἀπολλυμένου, διὰ πυρὸς
precious of gold of that perishing, by means of fire
δε δοκιμαζόμενον, εὐρεθῇ εἰς ἀπαιρὸν καὶ τιμὴν
but being proved, may be found to praise and honor
καὶ δόξαν, ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. ⁸ ὃν
and glory, at a revelation of Jesus Anointed; whom
οὐκ εἰδότες ἀγαπᾶτε, εἰς ὃν, ἄρτι μὴ ὄραντες,
not seeing you love, on whom, now not looking,
πιστευόντες δὲ, ἀγαλλιασθε χαρὰ ἀνεκλάλητον
believing but, you rejoice with a joy unspeakable

CHAPTER I.

1 Peter, an Apostle of Jesus Christ, to the So-
journers of the Dispersion, of Pontus, Galatia,
Cappadocia, Asia and Bi-
thynia,
² chosen, according to the Foreknowledge of
God the Father, in Sanctification of Spirit, in order
to Obedience and a Sprinkling of the Blood of Jesus
Christ; may Favor and Peace be multiplied to you.
³ Blessed be THAT GOD and Father of our LORD
Jesus Christ, who according to his GREAT Mercy,
has begotten us again to a living Hope, through
the Resurrection of Jesus Christ from the Dead,
⁴ to an Inheritance incorruptible, and undefiled,
and unfading, preserved in the Heavens for you,
⁵ who are GUARDED by the Power of God,
through Faith, for a Salvation prepared to be re-
vealed in the last Time.
⁶ In which be you glad, though now for a
little while, (since it is necessary,) you are dis-
tressed by various Trials,
⁷ so that the PROOF of Your FAITH, being much
more precious than THAT Gold which PERISHES,
though proved by Fire, may be found to Praise
and Glory and Honor, at the Revelation of Jesus
Christ;
⁸ whom, not having seen, you love; on whom,
not now looking, but be-
lieving, you rejoice with Joy inexpressible and glo-
rious.

* VATICAN MANUSCRIPT.—Title—FIRST OF PETER.

7. Glory and Honor.

1 1. John vii. 35; Acts ii. 8, 9, 10; James i. 1
Rom. viii. 30; xi. 2. 2. 1 Thess. ii. 13. 3. John iii. 3, 5; James i. 18. 4. 1 Cor. xv. 30. 5. Col. i. 5; 2 Tim. iv. 8. 6. John x. 25, 29; xvii. 11, 12, 15; Jude i. 6. Matt. v. 12; Rom. xii. 12; 1 Cor. vi. 10; 1 Pet. iv. 12. 7. 1 Cor. iv. 17; 1 Pet. v. 12. 8. 1. James i. 2. 2. 7. James i. 8, 12; 1 Pet. iv. 12. 3. 5. John xx. 29; 1 Cor. v. 7; Heb. xi. 27.

και δεδοξασμενη, ⁹ κομιζομενοι το τελος της
and having been glorified, obtaining the end of the
πιστειας * [υμων,] σωτηριαν ψυχων. ¹⁰ Περι
faith [of you,] a salvation of souls. Concerning
ης σωτηριας εξεζητησαν και εξηρευνησαν προ-
which salvation sought out and examined closely proph-
ζηται, οι περι της εις υμας χαριτος προφη-
eta, those concerning the for you favor having
τευσαντες. ¹¹ ερευνωντες, εις τινα η ποιον
prophesied; examining, to what things or what
καιρον εδηλου το εν αυτοις πνευμα * [Χριστου,]
season did point the in them spirit [of Anointed,]
προμαρτυρομενον τα εις Χριστον παθηματα, και
testifying before the for Anointed sufferings, and
τας μετα ταυτα δοξας. ¹² οis απεκαλυφθη, οτι
the after these things glories; to whom it was revealed, that
ουχ εαυτοις, υμιν δε διηκονουν αυτα, ¹³ α
not for themselves, for you but they ministered these things, which things
συρ απηγγελη υμιν δια των ευαγγελισαμενων
now were told to you through those having announced glad tidings
υμας εν πνευματι αγιω αποσταλεντι απ' ουρα-
you with spirit holy having been sent from heav-
νου, εις α επιθυμουσιν αγγελοι παρακυ-
ven, into which things earnestly desire messengers to look at-
ψαι.
tentively.

¹³ Διο αναζωσασμενοι τας οσφρας της δια-
Therefore having girded up the loins of the minds
νοιας υμων, νηφοντες, τελειως ελπισατε επι
of you, being vigilant, perfectly do you hope for
την φερομενην υμιν χαριν εν αποκαλυψει Ιησου
the being brought to you gift in a revelation of Jesus
Χριστου. ¹⁴ ως τεκνα υπακοης, μη συσχηματι-
Anointed; as children of obedience, not conforming
ζομενοι τοις προτερον εν τη αγνοια υμων επι-
yourself to the former in the ignorance of you lusts,
θυμiais, ¹⁵ αλλα κατα τον καλεσαντα υμας
but according to the one having called you
αγιον, και αυτοι αγιοι εν παση αναστροφη
holy, also yourselves holy ones in all conduct
γενηθητε. ¹⁶ διοτι γεγραπται: Αγιοι γενεσθε,
become you, because it has been written, Holy ones become you,
οτι εγω αγιος * [εμι.] ¹⁷ Και ει πατερα επικαλ-
because I holy [am.] And if a father you call
εισθε τον απροσωποληπτως κρινοντα κατα το
as him without respect of persons judging according to the
εκάστου εργον, εν φοβω του της παροικιας
of each work, in fear the of the sojourning
υμων χρονον αναστραφητε. ¹⁸ ειδοτες, οτι ου
of you time pass you; knowing, that not

⁹ obtaining † the issue of the FAITH,—even your Salvation.

¹⁰ † Concerning Which Salvation THOSE Prophets, who PROPHESED concern- ing the FAVOR towards you, sought out and inves- tigated,

¹¹ examining closely to what things, or What kind of Season, † the SPIRIT which was in them was pointing out, when it pre- viously testified the suf- FERINGS for Christ, and after these the GLORIES;

¹² to whom it was re- vealed, That † not for themselves, but for you, they ministered these things, which now were declared to you through THOSE who EVANGELIZED you with † Holy Spirit sent from Heaven; into which things † Angels earnestly desire † to look.

¹³ Therefore, † having girded up the LOINS of your MIND, and being † vi- gilant, do you hope per- fectly for the GIFT to be BROUGHT to you † at the Revelation of Jesus Christ.

¹⁴ As obedient Children, † do not conform your- selves to the FORMER Lusts † in your IGNOR- ANCE;

¹⁵ † but as HE who CALLED you is holy, do you also become holy in All your Conduct;

¹⁶ For it has been writ- ten, † “You shall be holy, “because I am holy.”

¹⁷ And if you invoke THAT Father who † impar- tially JUDGES according to the WORK of each one, † pass the TIME of your so- JOURNING in Fear;

* VATICAN MANUSCRIPT.—0. of you—omit. shall be holy.

11. of Anointed—omit.

10. you

† 12. In *parakypsis* there is supposed to be an allusion to the Cherubim, which were placed in the inner tabernacle with their faces turned down towards the mercy seat.

† 9. Rom. vi. 22. † 10. Matt. xiii. 17; Luke x. 24. † 11. 1 Pet. iii. 19; 2 Pet. i. 21. † 12. Heb. xi. 13, 20, 40. † 12. Acts ii. 4; Heb. ii. 4. † 12. Exod. xxv. 20. † 13. Luke xii. 35; Eph. vi. 14. † 13. Luke xxi. 34. † 13. Luke xvii. 30; 1 Cor. i. 7; 2 Thess. i. 7. † 14. Rom. xii. 2; 1 Pet. iv. 2. † 14. Acts xvii. 30; 1 Thess. iv. 5. † 15. Heb. xii. 14; 2 Pet. iii. 11. † 16. Lev. xi. 14; 2 Pet. iii. 11. † 17. Doubt. x. 17; Acts x. 34; Rom. ii. 11. † 17. Heb. xii. 23.

φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε
by corruptible things, by silver or by gold, you were bought off
ἐκ τῆς ματαιᾶς ὑμῶν ἀναστροφῆς πατροπαρά-
from the foolish of you conduct handed down from your
δοτοῦ, ¹⁹ ἀλλὰ τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου
fathers, but with precious blood, as of a lamb spotless

καὶ ἀσπίλου, Χριστοῦ. ²⁰ προεγνωσμένου μὲν
and unblemished, of Anointed; having been foreknown indeed
πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐν
before a laying down of a world, having been manifested but in
ἐσχάτων τῶν χρόνων δι' ὑμᾶς, ²¹ τοὺς δι'
last of the times on account of you, those through

αὐτοῦ πιστευόντας εἰς θεόν, τὸν ἐγειράντα
him having believed in God, that one having raised up
αὐτὸν ἐκ νεκρῶν καὶ δοξάσας αὐτῷ δόντα, ὥστε
him out of dead ones and glory to him having given, so that
τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.
the faith of you and hope to be in God.

²² Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ
The lives of you having been purified in the obedience
τῆς ἀληθείας * [δια πνεύματος] εἰς φιλαδελ-
of the truth [through spirit] to brotherly-kind-
φιαν ἀνυπόκριτον, ἐκ * [καθάρως] καρδίας ἀλλή-
ness unfeigned, out of [a pure] heart each

λους ἀγαπήσατε ἐκτενῶς. ²³ ἀναγεγεννημένοι
other love you intensely; having been begotten again
οὐκ ἐκ σποράς φθαρτῆς, ἀλλὰ ἀφθάρτου, δια
not from seed corruptible, but incorruptible, through
λογου ζώντος θεοῦ καὶ μενοντος. ²⁴ Διότι
word living of God and remaining. Because

πᾶσα σὰρξ ὡς χορτός, καὶ πᾶσα δόξα αὐτῆς ὡς
all flesh like grass, and all glory of her like
ἄνθος χορτοῦ· ἐξηρανθὴ δὲ χορτὸς καὶ τὸ ἄνθος
a flower of grass; withered the grass and the flower
* [αὐτοῦ] ἐξεπέσε· ²⁵ τὸ δὲ ῥῆμα κυρίου μένει
[of it] fell off; the but word of Lord abides

εἰς τὸν αἰῶνα· τοῦτο δὲ ἐστὶ τὸ ῥῆμα τὸ εὐαγ-
to the age; this now is the word that having
γελισθὲν εἰς ὑμᾶς. ΚΕΦ. Β'. 2. ¹ Ἀποθεμένοι
been announced to you. Having put away

οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑπο-
therefore all malice and all guile and hy-
ποκρίσεις καὶ φθόνους καὶ πᾶσας καταλαλίας,
pocrisies and envies and all evil-speakinge,

² ὡς ἀρτιγεννητὰ βρέφη, τὸ λογικὸν ἀδόλον
as new-born babes, the rational sincere
γάλα ἀπικωθῆσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς
milk earnestly desire you, so that by it you may grow to

18 knowing † That you
were redeemed from your
FOOLISH Conduct, trans-
mitted from your fathers,
not by corruptible things,
by Silver or Gold,

19 but † by the Precious
Blood of Christ, as of † a
spotless and unblemished
Lamb;

20 † foreknown, indeed,
before the Foundation of
the World, but manifested
in these Last TIMES on
your account,

21 who through Him
* are FAITHFUL to THAT
God who RAISED him from
the Dead, and † gave Him
Glory; so that your FAITH
and Hope are towards God.

22 † Having purified
your LIVES by the OBE-
DIENCE of the TRUTH, to
unfeigned † Brotherly love,
love each other from the
Heart, intensely;

23 having been regener-
ated, not from corruptible,
but from incorruptible
Seed, † through the living
and enduring Word of God.

24 † "For All Flesh is
"as Grass, and all its
"Glory as the Flower of
"Grass. The Grass with-
"ers, and the FLOWER
"falls off;

25 "but the word of
"the Lord continues to
"the AGE." Now this is
THAT WORD which has
been ANNOUNCED as glad
tidings to you.

CHAPTER II.

1 † Having put away,
therefore, All Malice, and
All Deceit, and Hypocrisies,
and Envyings, and All
Evil speakings,

2 as New-born Infants,
earnestly desire the PURE
† RATIONAL Milk, so that
you may grow by it to Sal-
vation.

° VATICAN MANUSCRIPT.—21. ego FAITHFUL to THAT God.
22. a Pure—omit. 24. of it—omit.

22. through Spirit—omit.

† 19. 1 Cor. vi. 20; vii. 23. † 13. Acts xx. 23; Eph. i. 7; Heb. ix. 12; Rev. v. 9.
† 19. Isa. liii. 7; John i. 29, 36; 1 Cor. v. 7. † 20. Rom. iii. 25; Eph. iii. 9; Titus i. 2.
† 21. Matt. xxviii. 19; Phil. ii. 9; Heb. ii. 9. † 22. Acts xv. 9. † 23. Rom. xii.
9, 10; Heb. xii. 1. † 23. John i. 13; iii. 5. † 23. James i. 18. † 24. Isa.
ciii. 15; Isa. xl. 6; II. 12; James i. 10. † 1. Eph. iv. 22, 23, 31; Col. iii. 8; Heb. xii. 1;
James i. 21; v. 9. † 2. 1 Cor. iii. 2; Heb. v. 12, 13.

σωτηριαν· ³ εἰ* [περ] εγευσασθε, ὅτι χρηττος
salvation; if (indeed) you tasted, that gracious

ὁ κυριος. ⁴ Προς ὃν προσερχομενοι, λιθον
the Lord. To whom drawing near, a stone

ζωντα, ὑπο ἀνθρωπων μεν αποδοκιμασμενον,
living, by men indeed being rejected,

παρα δε θεῳ εκλεκτον, εντιμον, ⁵ και αυτοι ὡς
with but God chosen, honorable, and yourselves as

λιθοι ζωντες οικοδομεισθε, οἶκος πνευματικος,
stones living be you built up, a House spiritual,

ιερατευμα ἅγιον, ἀνεργει πνευματικας θυσιας,
a priesthood holy, to offer spiritual sacrifices,

ευπροσδεκτους * [τῷ] θεῳ δια Ἰησου Χριστου.
well-pleasing [to the] God through Jesus Anointed.

⁶ Διοτι περιεχειεν * [τῇ] γραφῇ· Ἰδου, τιθημι εν
Because it is contained in [the] writing; Lo, I place in

Σιων λιθον ακρογωνιαιον, εκλεκτον, εντιμον·
Zion a stone corner-foundation, chosen, honorable;

και ὁ πιστευων ἐπ' αὐτῳ, ου μη καταισχυθη.
and the one believing on it, not not may be ashamed.

⁷ Τῖμιν οὖν ἡ τιμητοις πιστευουσιν· ἀπειθουσι
To you therefore the honor to those believing; to disbelieving ones

τε, λιθον ὃν ἀποδοκιμασαν οἱ οἰκοδομουντες,
but, a stone which rejected those building,

οὗτος ἐγενηθη εἰς κεφαλὴν γωνίας, και λιθος
this became for a head of a corner, and a stone

προσκομματος, και πετρα σκανδαλου· ⁸ οἱ
of stumbling, and a rock of offence; those

προσκοπτοῦσι, τῷ λόγῳ ἀπειθουντες, εἰς ὃ και
stumbling, to the word being disobedient, for which even

ἐτεθησαν. ⁹ Τῖμεις δε, γένος εκλεκτον, βασι-
they were appointed. You but, a race chosen, a

λειον ιερατευμα, ἔθνος ἅγιον, λαος εἰς περι-
royal priesthood, a nation holy, a people for a pur-

ποιησιν, ὅπως τὰς ἀρετὰς ἐξαγγειλητε του εκ-
pose, so that the virtues you may declare of the out of

σκοτους ὑμᾶς καλεσαντος εἰς τὸ θαυμαστον
darkness you one having called into the wonderful

αὐτου φως· ¹⁰ οἱ ποτε ου λαος, νυν δε λαος
of himself light; those once not a people, now but a people

θεῶν· οἱ οὐκ ἡλεημενοι, νυν δε ἐλεηθεν-
of God; those not having obtained mercy, now but having obtained

τες. ¹¹ Ἀγαπητοι, παρακαλῶ ὡς παροικους και
mercy. Beloved ones, I entreat as strangers and

παρεπιδημους, ἀπεχεσθαι των σαρκικων επιθυ-
sojourners, to abstain from the fleshly lusts,

μιων, αἵτινες στρατευονται κατα τῆς ψυχῆς·
which which war against the life;

³ since you have † tast-
ed the Kindness of the
LORD.

⁴ Drawing near to him,
the living Stone, † rejected
indeed by Men, but by
God chosen, honorable,

⁵ he build up yourselves al-
so built up, as living
Stones, † a spiritual House
* for † a holy Priesthood, to
offer † Spiritual Sacrifices,
well-pleasing to God
through Jesus Christ;

⁶ because it is contained
in the Scripture, † "Be-
" hold, I place in Zion * a
" Foundation-corner Stone,
" chosen, honorable; and
" HE who CONFIDES in it
" shall not be ashamed."

⁷ The HONOR, there-
fore, is for the BELIEVERS;
but to the * disbelieving,
this Stone which the
BUILDERS rejected, was
made into the Head of a
Corner,—

⁸ even a Stone of
Stumbling, and a Rock of
Offence; and † * being un-
believers, they stumble at
the word, † to which also
they were appointed.

⁹ But you are † chosen
Race, † a Royal Priesthood,
a holy Nation, † a People
for a purpose; that you
may declare the PERFEC-
TIONS of HIM WHO CALLED
You from † Darkness into
His WONDERFUL Light;

¹⁰ † who once were not
a People, but now are
God's People; who had not
obtained mercy, but now
have obtained mercy.

¹¹ Beloved! I entreat
you, † as Strangers and
Sojourners, † to abstain
from FLESHLY Lusts,
which † wage war against
the LIFE;

* VATICAN MANUSCRIPT.—3. indeed—omit. 5. for a holy. 5. to the—omit.
6. the—omit. 6. a chosen Stone, a Foundation-corner, honorable. 7. disbelieving.
8. being unbelievers.

† 3. Psal. cxiv. 8; Heb. vi. 5. † 4. Psal. cxvi. i. 22; Matt. xxi. 42; Acts iv. 11.
† 5. Heb. iii. 6. † 5. verse 9. † 5. Rom. xii. 1; Heb. xiii. 13, 16. † 6. Isa.
xviii. 10; Rom. ix. 31. † 6. Isa. viii. 14; Luke xi. 31; Rom. ix. 31. † 7. 1 Cor.
i. 23. † 8. 1 Thess. v. 9; Jude 4. † 8. 1 Pet. i. 2. † 9. Rev. i. 6; v. 10.
† 9. Acts xv. 14. † 9. Acts xxi. 18; Eph. v. 9; Col. i. 13. † 10. Rom. ix. 25.
† 11. Heb. xi. 13; 1 Pet. i. 17. † 11. Rom. xiii. 14. † 11. James iv. 1.

12 **την ἀναστροφὴν ὑμῶν ἐν τοῖς ἐθνέσιν** * [ἐχόν-
the conduct of you among the Gentiles [bar-
tes] **καλὴν· ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς**
ing] upright; so that in what they speak against you as
κακοποιῶν, ἐκ τῶν καλῶν ἐργῶν, ἐκσπεύσουσιν
evil-doers, from the good works, having looked
τες, δαξάσωσι τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.
on, they may glorify the God in a day of inspection.

13 **ὑποταγῆτε** * [οὖν] **πᾶσιν ἀνθρώπινῃ κτίσει**
Be you subject [therefore] to every human creation

διὰ τὸν κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχον·
on account of the Lord; whether to a king, as being pre-emi-

τι· 14 **εἴτε ἡγεμοσίν, ὡς δι' αὐτοῦ πεμ-
nent; or to governors, as by means of him being**

μενοῖς εἰς ἐκδίκησιν κακοποιῶν, ἐπαινοῦν δὲ
sent for punishment of evil-doers, praise but

ἀγαθοποιῶν· 15 **(ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ**
of good-doers; (because thus it is the will of the

θεοῦ, ἀγαθοποιούντας φοβούμεν τὴν τῶν ἀφρονῶν
God, well-doing to muzzle the of the unwise

ἀνθρώπων ἀγνοσίαν·) 16 **ὡς ἐλεύθεροι, καὶ μὴ**
of men (ignorance;) 16 **as freemen, and not**

ὡς ἐπικαλυμματα ἔχοντες τῆς κακίας τὴν ἐλευθε-
as a covering having of the badness the freedom,

ριαν, ἀλλ' ὡς δούλοι θεοῦ. 17 **Πάντας τιμῇ**
but as slaves of God. All do you

σάτε· τὴν ἀδελφότητα ἀγαπάτε· τὸν θεὸν
honor; the brotherhood do you love; the God

φοβείσθε· τὸν βασιλεῖα τιμάτε. 18 **Οἱ οἰκε-**
to you fear; the king do you honor. 18 **The household**

ταί, ὑποτασσόμενοι ἐν παντί φοβῶ τοῖς δεσ-
servants, being submissive with all fear to the man-

ποταῖς, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικεσίν,
ters, not only to the good ones and gentle ones,

ἀλλὰ καὶ τοῖς σκολίοις. 19 **Τοῦτο γὰρ χάρις,**
but also to the perverse ones. This for pleasing,

εἰ διὰ συνειδήσιν θεοῦ ὑποφέρει τις λύπας,
if through a conscience of God bears up under any one grief,

πασχὼν ἀδίκως. 20 **Ποῖον γὰρ κλέος, εἰ ἁμαρ-**
suffering unjustly. What for credit, if sinning,

τάνοντες καὶ κολαφίζομενοι ὑπομένετε; ἀλλ'
and being beaten you shall endure? but

εἰ ἀγαθοποιούντες καὶ πασχόντες ὑπομένετε,
if doing good and suffering you shall endure,

τοῦτο χάρις παρὰ θεοῦ. 21 **Εἰς τοῦτο γὰρ ἐκλή-**
this pleasing with God. To this for you were

12 †having your con-
DUCT upright among the
GENTILES, so that in what
they may speak against
you as Evil-doers, †from
the GOOD Works which
they behold, they may glo-
rify God in a Day of In-
spection.

13 †Be you subject to
Every Human †Creation
on account of the LORD;
whether to the King, as
supreme,

14 or to Governors, as
sent by him; for the Pun-
ishment of Evil-doers, and
†the Praise of Well-doers;

15 (for thus is the WILL
of God, that by doing
good you may silence the
IGNORANCE of INCONSID-
ERATE MEN;)

16 as †Freeman, and yet
not using this FREEDOM
as a Covering of Wicked-
ness; but as †God's Bond-
man,

17 †be respectful to All;
†love the BROTHERHOOD;
†fear GOD; honor the
KING.

18 Let HOUSEHOLD
†SERVANTS be subject
with All Fear to their
MASTERS; not only to the
GOOD and Gentle, but also
to the PERVERSE.

19 For this is †Well-
pleasing, if any one through
a Consciousness of God
sustains Sorrows, suffering
unjustly.

20 For †What Credit is
it, if when you sin, and are
beaten, you endure it? but
if, when you do good, and
suffer, you shall bear it pa-
tiently, this is Well-pleas-
ing with God.

21 For †to this you

* VATICAN MANUSCRIPT.—12. having—omit.

13. therefore—omit.

† 13. or Creature. Some render *klasi* ordinance, institution, establishment, govern-
ment, authority. The Syriac has it as follows—"Be you submissive to all the sons of men;"
which Parkhurst says is probably the sense of Peter's injunction, as enforced by exhorta-
tions to various classes in the following part of his letter; and which he closes by giving a
general rule in chap. v. 5, "yea, all of you be subject to each other."

† 12. Rom. xii. 17; 1 Cor. viii. 21; Phil. ii. 15; Titus ii. 8; 1 Pet. iii. 10.

† 13. Matt. xxii. 21; Rom. xiii. 1; Titus iii. 1.

† 14. Rom. xiii. 8.

† 15. Heb. x. 1; 1 Pet. i. 22.

† 16. Matt. xxiii. 21; Rom. xii. 7.

† 17. Eph. vi. 5; Col. iii. 22; 1 Tim. vi. 1; Titus ii. 9.

† 18. Matt. v. 10; 1 Tim. xiii. 5;

† 19. 1 Pet. i. 14, 15.

† 20. Acts xiv. 22; 1 Thess. iii. 8; 2 Tim. iii. 17

θητε· ὅτι καὶ Χριστὸς ἐπαθεν ὑπὲρ ὑμῶν,
called, because even Anointed suffered on behalf of you,
ἵνα ὑπολιμπανῶν ὑπογράμμον, ἵνα ἐπακολου-
to you leaving behind an example, so that you may
θησῆτε τοῖς ἰχνέσιν αὐτοῦ· ²² ὅς ἁμαρτίαν οὐκ
follow in the steps of him; who sin not
ἐποίησεν, οὐδὲ εὗρεθῇ δόλος ἐν τῷ στόματι
did, nor was found guile in the mouth
αὐτοῦ· ²³ ὅς λοιδορούμενος οὐκ ἀντελοιδορεῖ,
of him; who being reviled not reviled again,
πασχῶν οὐκ ἠκείλει, παρεδίδου δὲ τῷ κρι-
suffering not be threatened, delivered himself up but to the one
νόμῳ δικαίως· ²⁴ ὅς τας ἁμαρτίας ἡμῶν αὐτὸς
judging righteously; who the sins of us himself
ἀνενέγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον,
carried up in the body of himself to the tree,
ἵνα ταῖς ἁμαρτίαις ἀπογένομενοι, τῇ δικαιοσυνῇ
that to the sins having died, to the righteousness
(ἡσώμεν) οὐ τῷ μαλῶπι * [αὐτοῦ] ἰαθῆτε.
we may live; of whom by the scars [of him] you were healed.
²⁵ Ἦτε * [γὰρ] ὡς πρόβατα πλανώμενα· ἀλλ’
You were [for] as sheep going astray; but

ἐπιστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπισκο-
have turned back now to the shepherd and guar-
πόν των ψυχῶν ὑμῶν· ΚΕΦ. γ’. 3. ¹ Ὁμοίως
dian of the lives of you. In like manner

* [αἱ] γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις
[the] wives, submitting yourselves to the own
ἀνδράσιν, ἵνα * [καὶ] εἰ τινες ἀπειθοῦσι τῷ
husbands, so that [even] if some are disobedient to the

λόγῳ, διὰ τῆς των γυναικῶν ἀναστροφῆς
word, through the of the wives conduct
ἀνευ λόγου κερδηθῶσιν, ² ἐκοπτευσάντες
without a word they may be gained, having seen

τὴν ἐν φόβῳ ἁγνὴν ἀνατροφήν ὑμῶν. ³ Ὃν
the in fear pure conduct of you. Of whom
ἐπὶ οὐχ ὁ ἐξώθεν, ἐμπλοκῆς τριχῶν καὶ
let be not the outside, of braiding of hair and

περιθεσεως χρυσιῶν ἢ ἐνδυσεως ἱματίων, κοσ-
placing around of golden chains or wearing of clothes, adorn-
μος· ⁴ ἀλλ’ ὁ κρυπτός της καρδίας ἀνθρώπου, ἐν
ing; but the hidden of the heart man, with

τῷ ἀφάρτῳ του πραέος καὶ ἡσυχίου πνεύμα-
the incorruptible of the meek and quiet spirit,
τος, ὁ ἐστὶν ἐνωπίον του θεου πολυτελες.
which is in presence of the God very precious.

⁵ Οὕτως γὰρ ποτε καὶ αἱ ἁγίαι γυναῖκες, αἱ ἐλ-
Thus for formerly also the holy women, those ho-
πιζοῦσαι ἐπὶ τὸν θεόν, κοσμοῦν ἑαυτάς, ὑποτα-
ping in the God, adorned themselves, submit-

were called; Because even
Christ suffered on your
behalf, † leaving you a
Copy, so that you may
follow in his footsteps;

²² † who committed no
Sin; neither was Deceit
found in his mouth;

²³ † who being reviled,
did not revile in return;
suffering, he did not
threaten; but delivered
himself up to HIM who
JUDGES righteously;

²⁴ † who carried up our
SINS himself in his own
BODY to the TREE, † that
we, having died to SINS,
may live to RIGHTEOUS-
NESS; † by whose SCARS
you were healed.

²⁵ You † were like Sheep
going astray, but have now
turned back to † the SHEP-
HERD and Guardian of
your LIVES.

CHAPTER III.

1 In like manner, † let
Wives be subject to their
OWN Husbands, so that if
some are disobedient to the
WORD, † * they may with-
out a Word be gained
through the CONDUCT of
their WIVES;

² having seen your Con-
DUCT CHASTE with Fear.

³ † Whose Decoration,
let it not be that EXTER-
NAL one, of Braiding the
Hair, and Putting on of
Gold chains, or Wearing of
Apparel;

⁴ but decorate † the
HIDDEN Man of the
HEART with WHAT is IN-
CORRUPTIBLE,—a * MEVEK
and Quiet Spirit, which
is very precious in the
sight of God.

⁵ For thus formerly also
THOSE HOLY Women, who
hoped in * God, adorned

* VATICAN MANUSCRIPT.—24. of him—omit.
1. oven—omit. 1. they shall without.

25. for—omit.
4. QUIET and MECK.

1. the—omit.
5. God.

† 21. 1 Pet. iii. 18. † 21. John xiii. 15; Phil. ii. 5; 1 John ii. 6. † 22. Isa. liii. 7; Matt. x. 23; Luke xxii. 31; John viii. 45; 2 Cor. v. 21; Heb. iv. 15. † 23. Isa. liii. 7; Matt. x. 23; John viii. 45; Heb. iv. 15. † 24. Isa. liii. 4—5, 11; Matt. viii. 15; Heb. ix. 28. † 25. Rom. vi. 2, 11; vii. 6. † 26. Isa. liii. 6. † 27. John x. 11, 14, 16; Heb. xiii. 20; 1 Pet. v. 4. † 1. 1 Cor. xiv. 34; Eph. v. 22; Col. iii. 18; Titus ii. 5. † 1. 1 Cor. vii. 16. † 2. 1 Tim. ii. 9; Titus ii. 3, 4. † 3. 1 Tim. ii. 9; Titus ii. 3, 4. † 4. Psa. xiv. 13; Rom. ii. 29; vii. 22; 2 Cor. iv. 16.

σόμεναι τοις ἰδίοις ἀνδράσιν· ὥς Σάρρα ὑπη-
 τῶν to the own husbands; as Sarah hear-
 κούσε τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα, ἥς
 kened to the Abraham, lord him calling, of her
 ἐγενήθητε τέκνα, ἀγαθοποιοῦσαι καὶ μὴ φοβου-
 you became children, doing good, and not fearing
 μὲναι ἡδμεμῖαν πτοσίην. 7* [Οἱ] ἀνδρες ὁμοίως,
 none terror. [The] husbands in like manner,

συνδικοντες κατὰ γνῶσιν ὡς ἀσθενέστερῃ
 dwelling with according to knowledge as a weaker
 σκεῦος τῇ γυναικείῳ, ἀπονέμοντες τιμὴν ὡς
 vessel with the female, bestowing honor as
 καὶ συγκληρονομοὶ χαρίτος ζωῆς, εἰς τὸ μὴ
 also being joint-heirs of gracious gift of life, in order that not
 ἐγκοπτεσθαι τὰς προσευχὰς ὑμῶν.
 to be hindered the prayers of you.

8 Τὸ δὲ τέλος, πάντες ὁμοφρονεῖς, συμπαθεῖς,
 The but end, all of like mind, sympathizing,
 φιλαδελφοὶ, εὐσπλαγχοὶ, ταπεινοὶ ὄντες,
 lovers of brethren, compassionate ones, humble-minded ones,

9 μὴ αποδίδοντες κακὸν ἀντὶ κακοῦ, ἢ λοῦθριαν
 not returning evil on account of evil, or reviling

ἀντὶ λοιδωρίας· τὸναντίον δὲ εὐλογοῦντες·
 on account of reviling; on the contrary but invoking blessings;

*[εἰδότες,] ὅτι εἰς τοῦτο ἐκληθῆτε, ἵνα εὐλο-
 [knowing,] that for this you were called, so that a bless-
 γίαν κληρονομήσητε. 10 Ὁ γὰρ θέλων ζωὴν
 ing you may inherit. The for one wishing life

ἄγαπῃ, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παύστω τὴν
 to love, and to see days good, let him restrain the
 γλῶσσαν * [αὐτοῦ] ἀπὸ κακοῦ, καὶ χεῖλη
 tongue [of himself] from evil, and lips

* [αὐτοῦ] τοῦ μὴ λαλῆσαι δόλον· 11 ἐκκλι-
 [of himself] of the not to speak deceit; let him
 νᾶτω ἀπὸ κακοῦ, καὶ ποιῇ τὰ ἀγαθὰ· 12 Ὅτι οἱ
 turn away from evil, and let him do good; let
 σᾶτε εἰρήνην, καὶ διώξατε αὐτήν. 12 Ὅτι οἱ
 him seek peace, and let him pursue her. Because the

ὀφθαλμοὶ κυρίου ἐπὶ δικαίους, καὶ ὠτα αὐτοῦ
 eyes of Lord on just ones, and ears of him

εἰς δεήσιν αὐτῶν· πρὸς ὅσους δὲ κυρίου ἐπὶ
 towards prayer of them; face but of Lord against
 ποιοῦντας κακά. 13 Καὶ τίς ὁ κακῶς ὄντων ὑμᾶς
 those doing evil. And who the one will be injuring you

εἰς τὸν ἀγαθὸν μιμητὰ γενήσῃ; 14 Ἀλλ' εἰ
 if of the good imitators you become? But if

καὶ πασχέτε διὰ δικαιοσύνην, μακάριοι. Τὸν
 even you suffer because of righteousness, happy ones. The

δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆ-
 but fear of them not do you fear, neither should you be

themselves, being subject to their own Husbands;

6 as Sarah obeyed A-
 BRAHAM, & calling him
 Lord; Whose Children you
 are become, doing good,
 and not fearing Any Ter-
 ror.

7 & In like manner,
 Husbands, dwell accord-
 ing to Knowledge with the
 FEMALE, as the & Weaker
 Vessel, bestowing Honor,
 as being also Joint-heirs of
 the Gracious gift of Life,
 & in order that your PRAY-
 ers may not be HIN-
 DERED.

8 FINALLY, & be all of
 like mind, sympathizing,
 & loving as brethren; & com-
 passionate, humble;

9 & not returning Evil
 for Evil, nor Reviling for
 Reviling; but, on the
 contrary, invoking bless-
 ings; Because for this you
 were called, that you may
 inherit a Blessing.

10 "For & he wishing
 "to enjoy Life, and to see
 "good Days, & let him re-
 "strain his TONGUE from
 "Evil, and his Lips from
 "SPEAKING Deceit;

11 "let him & turn away
 "from Evil, and do Good;
 "& let him seek Peace, and
 "& pursue it;

12 "for the EYES of the
 "Lord are on the Righte-
 "ous, and & his Ears to-
 "wards their Prayer; but
 "the Face of the Lord is
 "against Evil-doers."

13 & And who is he that
 will INJURE you, if you
 become & Imitators of the
 GOOD one?

14 & But even if you suf-
 fer on account of Righte-
 ousness, you are blessed.
 And fear not with their
 FEAR, nor be alarmed;

* VATICAN MANUSCRIPT.—7. the—omit.
 omit twice. 13. zealous of.

9. knowing—omit.

10. of himself—

1 6. Gen. xviii. 12. 1 7. 1 Cor. vii. 3; Eph. v. 25; Col. iii. 10. 1 7. 1 Cor. xii.
 23; 1 Thess. iv. 4. 1 7. Job xli. 8. 1 8. Rom. xii. 10; xv. 5; Phil. iii. 10.
 1 8. Rom. xxi. 10; Heb. xii. 1; 1 Pet. ii. 17. 1 8. Col. iii. 12; Eph. iv. 32. 1 9.
 Prov. xvii. 13; xx. 22; Matt. v. 30; Rom. xii. 14, 17. 1 10. Ps. xxiv. 12. 1 10.
 James i. 26; 1 Pet. i. 1, 22. 1 11. Ps. xxxvii. 27; Isa. i. 16, 17. 1 11. Rom. xii. 18.
 1 12. John ix. 31; James v. 16. 1 13. Prov. xvi. 7; Rom. viii. 28. 1 14. Matt. v. 10—12

τε· ¹⁵ κυριον δε τον θεον ἁγιασατε εν ταις
troubled; Lord but the God do you sanctify in the
καρδιαις ὑμων· ετοιμοι δε αι προς απολογιαν
hearts of you; prepared and always with a defence
παντι τω αιτουντι ὑμας λογον περι της εν ὑμιν
to all to the one asking you an account concerning the in you
ελπιδος, μετα πραντητος και φοβου· ¹⁶ συνει-
hope, with meekness and fear; a con-
δησιν εχοντες αγαθην, ινα εν φ καταλαλω-
science having good, so that in what they may speak
σιν ὑμων * [ὡς κακοποιων,] κατασχυνωθωσιν οί
against you [as of evil-doers,] they may be ashamed those
επηρεαζοντες ὑμων την αγαθην εν Χριστω
blaming of you the good in Anointed
ανατροφην. ¹⁷ Κρειττον γαρ αγαθοποιουντας,
conduct. Better for doing good,

ει θελοι το θελημα του θεου, πασχειν, η κακο-
if may will the will of the God, to suffer, or doing
ποιουντας· ¹⁸ οτι και Χριστος ἀπαξ περι ἁμαρ-
evil, because even Anointed once concerning sins
τιων επαθε, δικαιοι υπερ αδικων, ινα ἡμας
suffered, a just one on behalf of unjust ones, so that we
προσαγαγῃ τω θεῳ, θανατωθεις μεν σαρκι, ζωο-
he might lead to the God, being put to death indeed in flesh, being
ποιηθεις δε πνευματι· ¹⁹ εν φ και τοις εν
made alive but in spirit; by which also to those in
φυλακη πνευμασι κορευθεις εκηρυξεν, ²⁰ απειθη-
prison spirits having gone he published, having
σας ποτε, οτε απεξειδεχeto ἡ του θεου μακρο-
disobeyed once, when was waiting the of the God patience,
θυμια, εν ἡμεραις Νωε, κατασκευαζομενης
in days of Noe, being prepared
κιβωτου, εις ην ολιγαι (τουτ' εστιν οκτω)
an ark, in which a few (this is eight)
ψυχαι διεσωθησαν δι' ὕδατος· ²¹ ο και ἡμας
Nove were carried safely through water; which also we
αντικυπον νυν σωζει βαπτισμα, (ου σαρκος
a representation now saves a dipping, (not of flesh
αποθεσις ρυπου, αλλα συνειδησεως αγαθης
a putting away of filth, but a conscience good
επερωτημα εις θεον,) δι' αναστασεως Ιησου
asking after towards God,) through resurrection of Jesus
Χριστου· ²² ος εστιν εν δεξια * [του] θεου, πορ-
Anointed; who is at right [of the] God, having
ευθεις εις ουρανον, ὑπαταγεντων αυτω αγγελων
gone into heaven, having been subjected to him messengers
και εξουσιων και δυναμεων.
and authorities and powers.

¹⁵ but sanctify the
* ANOINTED Lord in your
HEARTS, and † be always
prepared with a Defence
for EVERY ONE DEMAND-
ING an Account of the
HOPE that is in you; but
with Meekness and Fear;

¹⁶ † having a good Con-
science, † that in what
they may speak against
you, they may be ashamed,
who STANDER UP your GOOD
Conduct in Christ.

¹⁷ For it is better, if the
WILL of God permit, to
suffer for Doing good, than
for Doing evil.

¹⁸ Because Christ even
† once suffered on account
of Sins—the Righteous
for the Unrighteous,—that
he might lead Us to God,
† being indeed put to
death in the Flesh, but
† made alive by the Spirit;

¹⁹ by which also † he
preached to the SPIRITS
† in Prison,

²⁰ who formerly dis-
obeyed, † when the PA-
TIENCE of God was wait-
ing in the Days of Noah,
while † an Ark was being
prepared, † in which a few,
that is, Eight Persons,
were carried safely through
the Water.

²¹ And Immersion, † a
Representation of this,
now † saves Us; (not a
Putting away of the Filth
of the Flesh, † but the
seeking of a good Con-
science towards God)
† through the Resurrection
of Jesus Christ;

²² who, having gone to
Heaven, † is at the Right
hand of God, † Angels and
Authorities and Powers
having been subjected to
him.

* VATICAN MANUSCRIPT.—15. ANOINTED Lord.
‡ of the—omit.

† 19. "Having gone and preached" is used pleonastically for "he preached." *Elmer* has
produced examples, in proof, from the Scriptures, and from Demosthenes. See *Macknight*.

† 15. Acts iv. 8; Col. iv. 6; † Tim. ii. 25. † 16. Heb. xiii. 18. † 16. Titus ii. 8;
† 1 Pet. ii. 12. † 18. Rom. v. 6; Heb. ix. 26, 28; † 1 Pet. ii. 21; 1v. 1. † 18. † 2 Cor. xiii. 4;
† 18. Col. i. 29, 22. † 18. Rom. i. 4; viii. 11. † 19. Isa. lxi. 7; xli. 9; xli. 1.
† 20. Gen. vi. 3, 5, 13. † 20. Heb. xli. 7. † 20. Gen. vii. 7; viii. 18; † 1 Pet. ii. 8.
† 21. Eph. v. 26. † 21. Acts ii. 23; xiii. 16. † 21. Rom. x. 10. † 21. 1 Pet. i. 8.
† 22. Psa. cx. 1; Rom. viii. 34; Eph. i. 20; Col. iii. 1; Heb. i. 3. † 22. Rom. viii. 38;
† 1 Cor. xv. 26; Eph. i. 21.

ΚΕΦ. 8'. 4.

¹ Χριστου ουν παθοντος * [υπερ ημων] σαρκι.
Anointed then having suffered [on behalf of us] in flesh.
και υμεις την αυτην εννοιαν δελυσασθε, (οτι
and you the same thought arm yourselves, (because
δ παθων * [εν] σαρκι, πεπανται δμαρτιας,)
these having suffered [in] flesh, have ceased from sins.)
² εις το μηκετι ανθρωπων επιθυμιας, αλλα
in order that no longer of men to desire, but
βεληματι θεου τον επιλοιπον εν σαρκι βιωσα,
to will of God the remaining in flesh to live
χρονος. ³ Αρκετος γαρ * [ημιν] δ παρεληλυθως
time. Sufficient for [for us] the having passed by
χρονος * [του βιου] το βελημα των εθνων
time [of the life] the will of the gentiles
κατεργασσθαι, πεπορευμενους εν ασελογειας,
to have wrought, having walked in licentiousness,
επιθυμιας, οιοφυγαις, κωμοις, ποτοις, και
inordinate desires, in excesses of wine, in revellings, in drinkings, and
αθεμιτοις ειδωλολατρειαις. ⁴ εν ω ξεινονται,
in unlawful idolatries; in which they are surprised,
μη συντριχοντων υμων εις την αυτην της
not running with of you to the same the
ασωτίας αναχυσιν, βλασφημουντες. ⁵ οι απο-
of profligacy excess, speaking evil; they shall
δωσουσι λογον τω ετοιμως εχοντι κριναι ζων-
give an account to him in readiness having to judge living
τας και νεκρους. ⁶ Εις τουτο γαρ και νεκροις
one and dead one. In order to this for also to dead ones
ευηγγελισθη, ινα κριθωσι μεν κα-
was glad tidings announced, so that they might be judged indeed accord-
τα ανθρωπους σαρκι ζωσι δε κατα θεον
ing to men in flesh they might live but according to God
πνευματι. ⁷ Παντων * [δε] το τελος ηγγικε.
in spirit. All things [but] the end has approached;
σωφρονησατε ουν, και νηψατε εις τας προσ-
be you of same mind therefore, and be you vigilant in the pres-
ευχας. ⁸ Προ παντων δε την εις εαυτους
ery. Above all things but the among yourselves
αγαπην εκτενη εχοντες. οτι * [η] αγαπη καλυ-
love fervent having; because [the] love with
ψει πληθος αμαρτιων. ⁹ φιλοξενοι εις αλληλους,
covers multitude of sins; hospitable one towards each other,
ανευ γογγυσμων. ¹⁰ εκαστος καθως ελαβε
without murmurings; each one as received

CHAPTER IV.

1 † Christ then having suffered in the Flesh, arm yourselves also with the same Mind, (for † HE HAVING SUFFERED in Flesh has ceased from * Sins;) 2 so as no longer † to LIVE the REMAINING Time in the Flesh according to the Lusts of Men, but according to † the Will of God. 3 For the TIME which has PASSED AWAY is sufficient † to have performed the WILL of the GENTILES, having walked in Licentiousness, Inordinate Desires, Excesses in Wine, Dissolute Revels, Intemperate Banquets, and Lawless Idolatries; 4 in which they are greatly surprised that you do not run with them the SAME Dissolute course of PROFLIGACY, blaspheming; 5 who shall give an Account to HIM † who is PREPARED to judge the Living and the Dead. 6 For to this purpose were glad tidings announced also to the Dead, so that indeed they might be judged, in Flesh, according to Men, but, in Spirit, according to God. 7 † But the END of all things has approached; † be you, therefore, of a sober mind, and be attentive to Prayers. 8 † Above all things have fervent LOVE among yourselves; Because † LOVE * covers a Multitude of Sins. 9 † Be hospitable to each other, † without Murmurings. 10 † As each one has

* VATICAN MANUSCRIPT.—1. on behalf of us—omit.
2. for us—omit. 3. of LIVE—omit.

1. in—omit. 1. Sins.
the—omit. 8.

† 1. 1 Pet. iii. 18. † 1. Rom. vi. 2, 7; Gal. v. 34; Col. iii. 3, 5. † 2. Gal. ii. 20;
1 Pet. i. 14. † 2. John i. 13; Rom. vi. 11; 2 Cor. v. 15; James i. 18. † 3. Eph. ii.
2; iv. 17; 1 Thess. iv. 5. † 4. Acts x. 43; xvii. 31. † 5. Matt. xxiv. 13, 14; Rom.
xiii. 13; Phil. iv. 8; Heb. x. 25. † 6. Matt. xxvi. 41; Luke xxi. 34; 1 Pet. v. 8. † 7. B.
Heb. xiii. 1; Col. iii. 14. † 8. James v. 20. † 9. Rom. xii. 13; Heb. xiii. 2.
† 9. 2 Cor. ix. 7; Phil. ii. 14. † 10. Rom. xii. 6; 1 Cor. iv. 7.

καὶ οἱ πασχόντες κατὰ τὸ θέλημα τοῦ θεοῦ,
also those suffering according to the will of the God,
* [ὡς] πιστῇ κτίσῃ παρατίθεσθωσαν τὰς ψυχὰς
[as] to a faithful creator let commit the lives
* [ἐαυτῶν] ἐν ἀγαθοποιίᾳ.
[of themselves] in doing good.

ΚΕΦ. ε'. β.

¹ Πρεσβυτεροὺς * [τοὺς] ἐν ὑμῖν παρακαλῶ, ὁ
Elders (the) among you I exhort, the
συμπρεσβυτεροὺς καὶ μύρτους τῶν τοῦ Χριστοῦ
fellow-elder and witnesses of those of the Anointed
παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπ-
sufferings, the and of the being about to be revealed
τεσθαὶ δόξης κοινωνῶς. ² Τοιμανατε τὸ ἐν ὑμῖν
glory partake; do you find the among you
ποιμνιον τοῦ θεοῦ, * [ἐπισκοποῦντες] μὴ αναγ-
flock of the God, [overseeing,] not by con-
καστῶς, ἀλλ' ἐκούσιως· μὴδὲ ἀισχροκερδῶς,
strait, but voluntarily; nor for base gain,
ἀλλὰ προθυμῶς. ³ * [μὴδ' ὡς κατακυριεύοντες
but promptly; nor as being lords
τῶν κληρῶν, ἀλλὰ τυποὶ γινόμενοι τοῦ ποιμ-
of the heritages, not patterns being of the flock,]
νίου. ⁴ καὶ φανερωθέντος τοῦ ἀρχιποιμένου,
and having been manifested of the chief shepherd,
κομίσεσθε τὸν ἀμαραντίνον τῆς δόξης στεφανόν.
you will obtain the unfading of the glory crown.
⁵ Ὁμοίως νεώτεροὶ ὑποταγῆτε πρεσβυτεροῖς·
In like manner younger ones be you subject to seniors;
πάντες δε ἀλλήλοις * [ὑποτασσομένοι,] τὴν
all but to each other [being subject,] the
ταπεινοφροσύνην ἐγκομβώσασθε· ὅτι ὁ θεὸς
humility be you clothed with; because the God
ὑπερηφανοὺς ἀντίτασσεται, ταπεινοὶς δε δίδωσι,
is haughty ones in opposition, is lowly ones but he gives
χαρίν. ⁶ Ταπεινωθῆτε οὖν ὑπο τὴν κραταίαν
favor. Be you humbled therefore under the mighty
χείρ τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ·
hand of the God, so that you he may exalt in a season;
⁷ πασαν τὴν μεριμναν ὅμων ἐπιρρίψαντες ἐπ'
all the anxious care of you having cast on
αὐτόν, ὅτι αὐτῷ μελεῖ περὶ ὑμῶν. ⁸ Νηψάτε,
him, because with him is care concerning you. Be you sober,
γρηγορήσατε· ὁ ἀντιδικὸς ὅμων διαβολὸς, ὡς
be you watchful; the opponent of you an accuser, like
λέων ὠρυόμενος, περιπατεῖ, (ζητῶν) τίνα κατα-
a lion roaring, walks about, seeking whom he may

THOSE WHO ARE SUFFERING
according to the WILL of
God, I commit their
LIVES in doing good to a
Faithful Creator.

CHAPTER V.

1 The Elders, * there-
fore, who are among you
I exhort, who am a CO-
ELDER, and I a Witness
of the SUFFERINGS of the
ANOINTED one, and I a
PARTAKER of that GLOEY
which is GOING to be re-
vealed;

2 I tend the FLOCK of
God which is with you,
overseeing not by con-
straint, but voluntarily;
I neither for base gain, but
readily;

3 * [neither as I being
lords of the HERITAGES,
but being I Patterns to the
FLOCK:]

4 and when the I CHIEF
SHEPHERD is manifested,
you will obtain the UN-
FADING I CROWN of
GLOEY.

5 In like manner, let
the Younger persons be
subject to the Seniors;
and I all of you submit to
each other, and be clothed
with HUMILITY; Because
I God is opposed to the
Haughty, I but he bestows
Favor on the Humble.

6 I Be you humbled,
therefore, under the
mighty Hand of God,
that he may exalt You in
due Time;

7 I having cast All your
ANXIETY on him, Because
he cares for you.

8 I Be sober, be vigi-
lant; your OPPONENT, the
Enemy, like a roaring
Lion, is walking about,
* seeking to devour;

* VATICAN MANUSCRIPT.—10. an—omit.
1. therefore. 2. overseeing—omit.
8. seeking to devour.

10. of themselves—omit.
3.—omit.

1. the—omit.
8. being subject—omit.

I 10. Psal. xxi. 5; Luke xxiii. 40. I 1. Luke xxiv. 40; Acts i. 8, 22; v. 32; x. 30.
I 1. Rom. viii. 17; Rev. i. 9. I 2. John xxi. 15—17; Acts xx. 28. I 2. 1 Tim. iii.
8, 8; Titus i. 7. I 3. 2 Cor. i. 24. I 3. 1 Tim. iv. 12; Titus ii. 7. I 4. Heb.
xii. 50. I 4. 1 Cor. ix. 25; 2 Tim. iv. 8; James i. 12. I 5. Rom. xii. 10; Eph. v.
5; 1 Th. ii. 3. I 6. James iv. 6. I 8. Isa. lvii. 15; lvii. 2. I 6. James
iv. 10. I 7. Psal. xxvii. 6; lv. 22; Matt. vi. 25; Luke xii. 11, 22; Heb. xiii. 6. I 8.
Luke xxi. 34, 36; 1 Thess. v. 6.

πρὸς ὅς ἀντιστήτε στερεοὶ τῇ πίστει,
 going down; to whom be you opposed steadfast ones in the faith,
 εἰδότες, τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ
 knowing, the same kinds of the sufferings by the in world
 ἀδελφότητι ἐπιτελεῖσθαι. ¹⁰ Ὁ δὲ θεὸς πάσης
 brotherhood to be fully endured. The and God of all
 χάριτος ὁ καλέσας ἡμᾶς εἰς τὴν αἰώνιον ἀπό-
 favor that one having called us into the age-lasting of himself
 δοξάν ἐν Χριστῷ * [Ἰησοῦ,] ὀλίγον παθόντας,
 glory by Anointed [Jesus,] a little having suffered,
 αὐτοὺς καταρτίσαι * [ὑμᾶς,] στηριξεῖ, σθενώ-
 himself to complete [you,] he will confirm, he will
 σει, * [θεμελιώσει.] ¹¹ Αὐτῷ * [ἡ δόξα, καὶ]
 strengthen, [he will establish. To him [the glory, and]
 τὸ κράτος εἰς τοὺς αἰῶνας * [τῶν αἰώνων.] ἀμήν.
 the power for the ages [of the ages,] so be it.
¹² Διὰ Σιλβανῶν ὑμῖν τοῦ πιστοῦ ἀδελφῶν,
 By means of Silvanus to you of the faithful a brother,
 ὡς λογίζομαι, δι' ὀλίγων ἐργαζά, παρακαλῶν
 as I think, in a few I have written, exhorting
 καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθὴ χάριν τοῦ
 and strongly testifying this to be true favor of the
 Θεοῦ, εἰς ἣν ἐσθῆκατε. ¹³ Ἀσπάζεται ὑμᾶς ἡ
 God, in which you have stood. Salutes you she
 ἐν Βαβυλῶνι συνεκλεκτῇ, καὶ Μάρκος ὁ υἱὸς
 in Babylon chosen jointly, and Mark the son
 μου. ¹⁴ Ἀσπασάσθε ἀλλήλους ἐν φιληματί
 of me. Salute you each other with a kiss
 ἀγάπης. Εἰρήνῃ ὑμῖν πᾶσι τοῖς ἐν Χριστῷ
 of love. Peace to you to all those in Anointed
 * [Ἰησοῦ.]
 [Jesus.]

9 †to whom be opposed, standing firm in the FAITH; †knowing that the SAME SUFFERINGS are fully endured by your Brotherhood in the World.

10 AND THAT GOD OF ALL Favor, †who has CALLED *you to His AIONIAN Glory, by *the ANOINTED one, when you have suffered a short time, *will himself †complete, confirm, strengthen you.

11 †To him be the GLORY and the POWER for the AGES. Amen.

12 By †Silvanus, a FAITHFUL Brother to you, (as I think,) I have †written briefly, exhorting and strongly testifying that this is the True Favor of God in which *you stand.

13 THAT CO-ELECT †Congregation in Babylon salutes you, and †Mark my SON.

14 †Salute each other with a Kiss of Love. †Peace be to you All in Christ Jesus. *

* VATICAN MANUSCRIPT.—10. you. 10. will himself.

10. you—omit. 10. he will establish—omit. 11. the glory and—omit. 11. of the AGES—omit.

Subscription—FIRST OF PETER.

† 13. The word Congregation is supplied by the Syriac, Vulgate, and by other ancient versions. *Grotius* approves the addition, and *Beza* observes that Peter omitted the word *ecce* as is often done with regard to words in common use. But *Mill* and *Wells* think the translation should be, “*She who is in Babylon*,” and that the apostle meant his own wife, or some honorable woman in that city. *Lardner* says, it is not probable that Peter would send a salutation to the Christians of so many countries, from a woman not named.—*Weeknight*.

† 9. Eph. vi. 11, 13; James iv. 7. † 9. Acts xiv. 23; 1 Thess. iii. 2. † 10. 1 Cor. i. 9; 1 Tim. vi. 12. † 10. Heb. xiii. 21; Jude 24. † 11. 1 Pet. iv. 11; Rev. i. 6. † 12. 2 Cor. i. 10. † 12. Heb. xiii. 22. † 13. Acts xii. 12, 25. † 14. Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 20. † 14. Eph. vi. 23.

ΠΕΤΡΟΥ [ΕΠΙΣΤΟΛΗ] ΔΕΥΤΕΡΑ.

OF PETER [AN EPISTLE] SECOND.

* SECOND OF PETER.

ΚΕΦ. α'. 1.

1 Συμεων Πέτρος, δούλος και ἀποστολος Ἰη-
Simon Peter, a bondsman and an apostle of
 σου Χριστοῦ, τοῖς ἰσοτίμοις ἡμῖν λαχοῦσι πίσ-
Jesus Anointed, to those equally precious to us having obtained faith
 τιν ἐν δικαιοσυνῇ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος
by righteousness of the God of us and of a savior
 Ἰησοῦ Χριστοῦ. 2 χάρις ὑμῖν καὶ εἰρήνη πλη-
Jesus Anointed; favor to you and peace may be
 θυνθῇ ἐν ἐκγνωσεὶ τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ
multiplied by a knowledge of the God, and of Jesus the
 κυρίου ἡμῶν. 3 Ὡς πάντα ἡμῖν τῆς θείας δυνα-
Lord of us. As all to us of the divine power
 μews αὐτοῦ τα πρὸς ζωὴν καὶ εὐσεβείαν
of him the things in respect to life and piety

δεδωρημένης, διὰ τῆς ἐκγνωσεως τοῦ καλε-
having been granted, through the knowledge of the one har-
 σαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς. 4 (δι-
ing called us by means of glory and virtue; (through
 ὧν τὸ μέγιστα ἡμῖν καὶ τίμια ἐπαγγελματα
which the greatest to us and precious promises
 δεδωρηται, ἵνα διὰ τούτων γενήσθε θείας
have been given, so that through these you might become of a divine
 κοινωνοὶ φύσεως ἀποφύγοντες τῆς ἐν κοσμῷ,
partakers nature having fled away from the in world,
 ἐν ἐπιθυμίᾳ φθοράς.) 5 καὶ αὐτὸ τοῦτο δε-
by inordinate desire corruption,) also very this thing and
 σπουδὴν πᾶσαν παρῆσεν ἐγκαντες· ἐπιχορηγῇ-
diligence all having brought in beside; do you super-
 σατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ
add to the faith of you the fortitude, to and the
 ἀρετῇ τὴν γνῶσιν, 6 ἐν δὲ τῇ γνῶσει τὴν ἐγκρα-
fortitude the knowledge, to and the knowledge the self-con-
 τειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ
trol, to and the self-control the patience, to and
 τῇ ὑπομονῇ τὴν εὐσεβείαν, 7 ἐν δὲ τῇ εὐσεβείᾳ
the patience the piety, to and the piety
 τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν
the brotherly-kindness, to and the brotherly-kindness the
 ἀγάπην. 8 Ταῦτα γὰρ ὑμῖν ὑπαρχόντα καὶ
love. These things for to you belonging and
 κλεονάζοντα, οὐκ ἀργούς οὐδὲ ἀκαρπούς καθίσ-
abounding, not idle ones nor unfruitful ones they make
 τήσιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
you is the of the Lord of us Jesus Anointed

CHAPTER I.

1 Simon Peter, a Bond-
 servant and an Apostle of
 Jesus Christ, to THOSE
 who have OBTAINED : an
 Equally precious Faith
 with us, by the Righteous-
 ness of our God and Savior
 Jesus Christ;

2 & may Favor and Peace
 be multiplied to You by a
 Knowledge of God and of
 Jesus our LORD;

3 even as his DIVINE
 Power has granted to us
 All THINGS relating to
 Life and Piety, & through
 the KNOWLEDGE of HIM
 : who CALLED us & by
 Glory and Virtue;

4 & on account of which
 VERY GREAT and Precious
 Promises have been be-
 stowed on us, so that
 through these you might
 become & Partakers of a
 Divine Nature, & having
 fled away from the cor-
 ruption that is in *the
 world through Lust;

5 and for this very thing
 also, & using all Diligence,
 superadd to your FAITH
 FORTITUDE, and to FOR-
 TITUDE KNOWLEDGE,

6 and to KNOWLEDGE
 SELF-CONTROL, and to
 SELF-CONTROL PATIENCE,
 and to PATIENCE PIETY,

7 and to PIETY BRO-
 THERLY-KINDNESS, and
 & to BROTHERLY-KIND-
 NESS LOVE.

8 For these things be-
 ing in You and abounding,
 they will not permit you
 to be inactive & nor unfruit-
 ful in the KNOWLEDGE of
 our LORD Jesus Christ;

* VATICAN MANUSCRIPT.—Title—SECOND OF PETER.

4 the world.

+ 3. by a Glorious Kindness.—*Walsby*. By his own illustrious perfections.—*Dickson*.
 A different reading, and from the authorities by which it is supported appearing to be a
 genuine one is as follows:—"by his own glory and power," or "by his own glorious power."

1 1. Rom. i. 12; 2 Cor. iv. 13; Eph. iv. 5; Titus i. 4. 2 2. 1 Pet. i. 2. 3 3. John
 xii. 3. 4 3. 1 Thess. ii. 12; iv. 7; 2 Thess. ii. 14; 2 Tim. i. 9; 1 Pet. ii. 9; iii. 9.
 5 1 4. John i. 12; Rom. viii. 13; 2 Cor. iii. 18; Eph. iv. 24; Heb. xii. 19;
 1 John iii. 2. 6 4. 2 Pet. ii. 13, 20. 7 5. 2 Pet. iii. 18. 8 7. Gal. vi. 19;
 1 Thess. iii. 12; v. 13; 1 John iv. 21. 9 8. John xv. 3; Titus iii. 14.

ἐπιγινώσκιν· ὅς γὰρ μὴ παρέστι ταῦτα, τυφ-
knowledge; to whom for not in present these things, blind
λος ἐστί, μυωπαῶν, λήθην λαβὼν τοῦ
is, being short-sighted, a forgetfulness having received of the
καθαρισμοῦ τῶν παλαιῶν αὐτοῦ ἀμαρτημάτων.
purification of the old of himself sins.

Διὸ μᾶλλον, ἀδελφοί, σκουδάσατε βεβαίαν
Therefore rather, brethren, do you earnestly strive sure
ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα
of you the calling and election to make; these things
γὰρ ποιοῦντες οὐ μὴ πταίσητε ποτε. ¹¹ Οὐτός
for doing not you may fall at any time. So

γὰρ πλουσίας ἐπιχορηγήθησεται ὑμῖν ἢ εἰσο-
for richly will be furnished to you the en-
δος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν
trance into the age-lasting kingdom of the Lord of us
καὶ σωτῆρος Ἰησοῦ Χριστοῦ. ¹² Διὸ οὐκ ἀμε-
and Savior Jesus Anointed. Therefore not I will

λήσω αἰεὶ ὑμᾶς ὑπομνησκείν περὶ τούτων,
neglect always you to remind concerning these things,
καί περ εἰδότες, καὶ ἐστηριγμένους ἐν τῇ παρού-
although knowing, and being established in the present
σῇ ἀληθείᾳ. ¹³ Δίκαιον δὲ ἡγούμαι, ἐφ' ὅσον
truth. Right and I think, in as much as

εἰμι ἐν τούτῳ τῷ σκηνωμάτων, διεγείρειν ὑμᾶς ἐν
I am in this the tabernacle, to stir up you by
ὑπομνήσει· ¹⁴ εἰδὼς, ὅτι ταχὺν ἐστὶν ἡ ἀπο-
a reminding; knowing, that near at hand it is the laying
θεσις τοῦ σκηνωματος μου, καθὼς καὶ ὁ κύριος
make of the tabernacle of me, as even the Lord
ἡμῶν Ἰησοῦς Χριστὸς ᾠδήλωσε μοι. ¹⁵ Σκου-
of us Jesus Anointed declared to me. I will

δάσω δὲ καὶ ἑκάστοτε, εἶναι ὑμᾶς μετὰ τὴν
endeavor but also always, to have you after the
ἐμὴν ἐξόδον, τὴν τούτων μνήμην ποιεῖσθαι.
my departure, of these things a recollection to make.

Ὅν γὰρ σεσοφισμένοις μυθοῖς ἐξακολουθεῖ-
Not for having been cunningly devised tales having followed
σαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν
we made known to you the of the Lord of us
Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ'
Jesus Anointed power and presence, but
ἐποπταὶ γεννηθέντες τῆς ἐκείνου μεγαλειότητος.
lookers on having become of the of that greatness.

Λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ
Having received for from God a father honor and
δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιαύδε ὑπο-
glory, from a voice having been brought to him of this kind by
τῆς μεγαλοπρεποῦς δόξης· Οὗτος ἐστὶν ὁ υἱὸς
the magnificent glory; This is the son
μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδοκῶσα. ¹⁸ Καὶ
of me the beloved, in whom I am delighted. And

ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ
this the voice we heard from heaven

9 for he who is not pos-
sessed of these things is
blind, closing his eyes,
having become forgetful
of the PURIFICATION of
his OLD Sins.

10 Therefore, Brethren,
more earnestly endeavor
to make Your CALLING
and Election sure; since
by doing these things
; you will never fall;

11 for thus richly will be
furnished to you the EN-
TRANCE into the AIONIAN
Kingdom of our LORD and
Savior Jesus Christ.

12 Therefore I will
* not neglect always to re-
mind You of these things,
; although you know and
are established in the
PRESENT Truth.

13 And I think it right,
; as long as I am in THIS
TABERNACLE, to excite
you by Remembrance;

14 ; knowing That the
LAINING ASIDE of my
TABERNACLE is at hand,
even as ; our LORD Jesus
Christ declared to me.

15 Now I will also en-
deavor always to have you,
after MY Departure, to
make MENTION of these
things.

16 For we have not been
following ; Cunningly de-
vised Tales, in making
known to you the POWER
and Appearance of our
LORD Jesus Christ, but
; were Beholders of THAT
Greatness.

17 For having received
from God the Father Honor
and Glory, a Voice of this
kind was brought to him
by the MAGNIFICENT
Glory—; “This is my *SON,
“the BELOVED, in whom
“I delight.”

18 And This voice
which was brought from

* VATICAN MANUSCRIPT.—12. be ready always.

17. my son, my beloved.

1 & 2 John ii. 9, 11. 2 & Eph. v. 20; Heb. ix. 14; 1 John i. 7. 10. 2 Pet. iii. 17.
11. Rom. xv. 14, 15; Phil. iii. 1; 2 Pet. iii. 1; 1 John ii. 21; Jude 5. 12. 1 Pet. v. 13;
2 Pet. iii. 17. 13. 2 Cor. v. 1, 4. 14. 2 Tim. iv. 6. 14. John xxi. 18, 19.
15. 1 Cor. i. 17; ii. 1, 4; 2 Cor. ii. 17, iv. 2. 16. Matt. xvii. 1, 2; Mark ix. 2; John
i. 14; 1 John i. 1. 17. Matt. iii. 17; xvii. 5; Mark i. 11; ix. 7; Luke iii. 22; ix. 35.

ενεχθεισαν ¹⁸ συν αὐτῷ ὄντες ἐν * [τῇ] ὀρειτῇ
having been brought with him being in [the] mountain the
ἁγίῳ, ¹⁹ καὶ ἐχομεν βεβαιότερον τὸν προφητι-
holy, and we have more firm the prophetic
κὸν λόγον· ᾧ καλῶς ποιεῖτε προσέχοντες,
word; to which well you do taking heed,
ὥς λύχνος φαίνει ἐν αὐχμηρῇ τοπῇ, ἕως οὗ
as to a lamp shining in a filthy place, till of which
ἡμέρα διαυγασθῇ, καὶ φῶσφορος ἀνατελῇ ἐν
a day may shine through, and bringing light may arise in
τας καρδιαὶς ὑμῶν ²⁰ τοῦτο πρῶτον γινώσκον-
the hearts of you; this first knowing
τες, ὅτι πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλ-
that all prophecy of a writing, of its own locu-
σεως οὐ γίνεται. ²¹ Οὐ γὰρ θελήματι ἀνθρώ-
ing not it is. Not for by will of man
που πνεχθῇ ποτε προφητεία, ἀλλ' ὑποπνευμα-
was brought at any time prophecy, but by spirit
τος ἁγίου φερόμενοι ἐλάλησαν * [ἅγιοι] θεοῦ
holy being moved spoke [holy] of God
ἀνθρώποι.
men.

ΚΕΦ. Β'. 2.

¹ Ἐγενοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ,
Were but even false prophets among the people,
ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδασκαλοὶ, οἵτινες
as also among you will be false teachers, who
παρεῖπαισιν αἵρεσις ἀπωλείας, καὶ τὸν ἀγο-
will privately introduce heresies of destruction, even the having
ραπάντα αὐτοὺς δεσποτῇ ἀρνουμένοι, ἐπαγο-
bought them sovereign Lord denying, bringing
τες ἑαυτοὺς ταχινῇ ἀπώλειαν· ² (καὶ πολλοὶ
on themselves swift destruction; (and many
ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις,
will follow of them the impure practices,
δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθή-
on account of whom the way of the truth will be evil spoken
σεται.) ³ καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις
of.) and by covetousness deceitful words
ὑμᾶς ἐμπορευσονται· οἷς τὸ κρίμα ἐκπαλαι οὐκ
you they will make gain of; to whom the judgment of old not
ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυσταζει. ⁴ Εἰ
lingers, and the destruction of them not slumbers. If
γὰρ ὁ θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφεί-
for the God messengers having sinned not spared,
σατο, ἀλλὰ σείραις ᾠφου τάρταρος
but with chains of thick darkness having confined in Tartarus
παρέδωκεν εἰς κρίσιν τηρουμένους· ⁵ καὶ ἀρχαι-
he delivered up for a judgment being kept; and of old
οὐ κόσμον οὐκ ἐφείσατο, ἀλλ' ὀγδοὺν Νῶε δι-
a world not he spared, but eighth Noah of

Heaven we heard, being with him on the HOLY Mountain.

¹⁹ And we have the PROPHETIC Word more confirmed, to which you do well, taking heed, (as to a Lamp shining in a Dark Place, till the Day dawn, and the Light-bringer may arise,) in your HEARTS;

²⁰ This first ascertaining, That All Prophecy of Scripture is not of its own Solution;

²¹ for not at any time was Prophecy brought by the Will of Man, but Men from God spoke, being moved by holy Spirit.

CHAPTER II.

¹ But there were even False Prophets among the PEOPLE, as also there will be False teachers among you, who will privately introduce destructive Heresies, even denying the SOVEREIGN Lord who brought them, bringing on themselves Swift Destruction.

² And many will follow Their Impurities; on account of whom the WAY of TRUTH will be reviled;

³ and with Covetousness they will make gain of You with Deceitful Words; whose JUDGMENT of old does not linger, and their DESTRUCTION does not slumber.

⁴ For if God did not spare the Angels who sinned, but having confined them in Tartarus with Chains of Thick darkness, delivered them over into custody for Judgment;

⁵ and did not spare the Old World, but kept in safety Noah, the Eighth

* VATICAN MANUSCRIPT.—18. the—omit. 21. holy—omit. 21. Men from God spoke.
¹ 18. Matt. xviii. 6. ¹ 19. Psa. cxix. 105; John v. 35. ¹ 21. 3 Tim. iii. 16;
¹ 1 Pet. i. 11. ¹ 21. 3 Sam. xliii. 3; Luke i. 70; Acts i. 16; iii. 18. ¹ 1. Deut. xii. 1.
¹ 1. Matt. xxiv. 11; Acts xi. 30; 1 Cor. xi. 19; 1 Tim. iv. 1; 3 Tim. iii. 1, 8; 1 John iv. 1;
¹ Jude 12. ¹ 1. Jude 6. ¹ 1. 1 Cor. vi. 20; Gal. iii. 13; Eph. i. 7; Heb. x. 20;
¹ 1 Pet. i. 18; Rev. v. 2. ¹ 1. Phil. iii. 19. ¹ 2. Rom. xvi. 18; 3 Cor. xii. 17, 18;
¹ 1 Tim. vi. 6. ¹ 2. 2 Cor. ii. 17. ¹ 5. Gen. vii. 1, 2, 23; Heb. xi. 6; 1 Pet. iii. 20

καιοσιντες κηρυκα εφυλαξε κατακλυσμον κοσ-
 righteousness a herald he kept safe a deluge to a
 μη ασεβων εκαζας· ⁶ και πολεις Σοδομων
 world of impious ones having brought; and cities of Sodom
 και Γομορρας τεφρωσας * [καταστροφη] κατε-
 and Gomorrah having reduced to ashes (to an overthrow) he con-
 κρινεν, υποδειγμα μελλοντων ασεβειν τεθει-
 deemed, an example future to impious having
 κως· ⁷ και δικαιον Λωτ κατατονουμενον
 been placed; and just Lot being wearied
 υπο της των αθεσμων εν ασελγεια αναστροφης
 by the of the lawless ones in lawlessness of behavior
 ερυστατο· ⁸ (βλεμματι γαρ και ακοη δ δικαι-
 he rescued; (in seeing for and in hearing the just one,
 ος, εγκατοικων εν αυτοις, ημεραν εξ ημερας
 dwelling among them, day by day
 ψυχην δικαιαν ανομοις εργοις εβασανιζεν·)
 soul righteous with lawless deeds was tormented;)
 ο ουδε κυριος ευσεβεις εκ πειρασμου ρυσθαι,
 knows Lord pious ones out of temptation to rescue,
 αδικους δε εις ημεραν κρισεως κολαζομενους
 unjust ones but for a day of judgment being cut off
 τηρειν· ¹⁰ μαλιστα δε τους οπισω σαρκος εν
 to be kept; especially but those after flesh in
 επιθυμια μiasμου πορευομενους, και κυριοτητας
 lust of pollution going, and lordship
 καταφρονοντας. Τολμηται, αυθαδεις, δοξας
 despising. Daring, self-willed, of dignity
 ου τρεμουσι βλασφημουντες· ¹¹ οπου αγγελοι
 not they are afraid speaking evil; where messengers
 ισχυι και δυναμει μειζονες οντες, ου φερουσι
 in strength and power greater being, not bring
 κατ' αυτων παρα κυριω βλασφημον κρισιν·
 against them from Lord a railing judgment;
¹² οδοι δε, ως αλογα ζωα, φυσικα, γεγενη-
 these but, like irrational animals, natural, having been
 μενα εις θλασιν και φθοραν, εν οις αγ-
 made for capture and slaughter, in which things they do
 νοουσι βλασφημουντες, εν τη φθορα αυτων
 not understand reviling, in the corruption of them
 καταφθαρησονται, ¹³ κομιουμενοι μισθον αδι-
 they will be destroyed, receiving a reward of un-
 κιας· ηδονην ηγουμενοι την εν ημερα τρυ-
 righteousness; a pleasure esteeming the in day lux-
 φην, σπιλοι και μωμοι, εντρυφωντες εν ταις
 ury, spots and stains, revelling in the
 απатаις αυτων, συνευωχουμενοι υμιν, ¹⁴ οφθαλ-
 deceptions of themselves, feasting together with you, eyes
 μους εχοντες μεστους μοιχαλιδος και ακατα-
 having full of an adulteress and unre-
 παυστους αμαρτίας, δελεαζοντες ψυχας αστη-
 strained from sin, alluring souls un-

in a Herald of Righteous-
 ness, bringing in a Deluge
 on a World of Impious
 men;

6 and condemned the
 Cities of Sodom and
 Gomorrah, reducing them
 to ashes, making them
 an Example for the im-
 pious hereafter;

7 but rescued Righte-
 ous Lot, being grievously
 harassed with the low
 CONDUCT of the LAW-
 LESS;

8 (for that righteous
 man dwelling among them,
 was Daily tormenting his
 righteous Soul, by seeing
 and hearing their Lawless
 Deeds;)

9 the Lord knows how
 to rescue the Pious out of
 Trial, and to keep the Un-
 righteous for a Day of
 Judgment to be cut off;

10 but more especially
 those who go after the
 Flesh in the Lust of Pol-
 lution, and who despise
 Dominion; daring, self-
 willed, they are not afraid
 to revile Dignities,

11 where the Angels
 who are greater in Strength
 and Power do not bring
 against them a Reviling
 Judgment from the Lord;

12 but these, like
 natural Irrational Animals,
 made for capture and
 slaughter, reviling things
 which they do not under-
 stand, will be destroyed
 by their own CORRUPTION,

13 receiving in a Re-
 ward of Unrighteousness.
 They esteem a LUXURIOUS
 FESTIVITY by Day a Pleas-
 ure; Spots and Blem-
 ishes, revelling in their
 LOVE-FEASTS, while
 feasting together with

14 having Eyes full of
 an Adulteress, and unre-
 strained from Sin, alluring

* VATICAN MANUSCRIPT.—6 to an Overthrow—omit.
 they have a Reward of Unrighteousness.

13. being Unrighteous.

1. 5. 1 Pet. iii. 19.

2. 5. 1 Pet. iii. 6.

3. 6. Gen. xix. 24; Deut. xxi. 23; Judg.

4. 6. Num. xxvi. 10.

5. 7. Gen. xix. 10.

6. 9. Ps. xxiv. 17, 19; 1 Cor. x. 12.

7. 10. Jude 4, 7, 8, 10, 16.

8. 12. Jer. xii. 3; Jude 10.

9. 13. Phil. iii. 19.

10. Rom. xiii. 13.

11. 13. Jude 13.

12. 13. 1 Cor. xi. 20, 21.

13.

ρικτους, καρδιαν γεγυμνασμενην πλεονεξιας
stable, a heart having been trained for covetousness

εχοντες, καταρας τεκνα, ¹⁵ καταλιποντες ευθει-
having, of a curse children, having left a straight

αν οδον, επλανηθησαν, εξακολουθησαντες τη
way, they wandered, having followed in the

οδω του Βαλααμ του Βοορ, ος μισθον αδι-
way of the Balaam of the Boor, who a reward of unrighte-

κias ηγαπησεν, ¹⁶ ελεγειν δε εσχεν ιδias παρα-
ousness loved, a reproof but he had of his own trans-

νομιας· υποζυγιον αφωνον, εν ανθρωπου φωνη
gression; a beast of burden dumb, with of man a voice

φθεγγαμενον, εκωλυσε την του προφητου
having spoken, restrained the of the prophet

παραφρονια. ¹⁷ Ουτοι εισι πηγαι ανυδροι, και
madness. These are fountains without water, and

δμηχλαι υπο αιολακος ελαινουμεναι· οis ο
fog by a whirlwind being driven; for which the

ζοφος του σκοτους * [εις αιωνα] τετηρηται.
gloom of the darkness [for an age] has been kept.

¹⁸ Τπερογκα γαρ ματαιοτητος φθεγγομενοι
swellings for of folly speaking

δελεαζουσιν εν επιθυμiais σαρκος, ασελγειαs,
they allure by lusts of flesh, by impurities,

τους ολιγως αποφυγοντας τους εν πλανη ανασ-
those scarcely having fled away from those in error liv-

τρεφομενους· ¹⁹ ελευθεριαν αυτοis επαγγελλο-
ing; freedom to them promising

μενοι, αυτοi δουλοι υπαρχοντες της φθορας·
themselves slaves being of the corruption;

ω γαρ τις ηττηται, τουτω και δεδουλω-
by what for any one has been overcome, by this also he has become

ται. ²⁰ Ει γαρ αποφυγοντες τα μiasματα του
slaved. If for having fled away from the pollutions of the

κοσμου εν επιγνωσει του κυριου και σωτηρος
world by a knowledge of the Lord and savior

Ιησου Χριστου, τουτοιs δε παλιν εμπλακεντες
Jesus Associated, with these and again having been entangled

ηττωνται, γεγονεν αυτοis τα εσχτα χειρονα
they are overcome, has become to them the things last worse

των πρωτων. ²¹ Κρειττον γαρ ην αυτοis, μη
of the first. Better for it was for them, not

επεγνωκεναι την οδον της δικαιοσυνης, η επιγ-
to have known the way of the righteousness, than having

νουςιν επιστρεψαι εκ της παραδοθεισης αυτοis
known to have turned back from the having been delivered to them

αγιας εντολης. ²² Συμβεβηκε * [δε] αυτοis το
holy commandment. It has happened [but] to them the

unstable Souls; † having a Heart exercised in Lasciviousness; Children of a Curse;

¹⁵ Having forsaken the Right Path, they wandered; having followed the way of † BALAAM, the son of † BOOR, they loved the Reward of Unrighteous-

ness; ¹⁶ but he had a Reproof for His Transgression; a dumb Beast, speaking with a * Man's Voice restrained the MADNESS of the PROPHET.

¹⁷ † These are Foun- tains without water, and Fogs driven along by a Whirlwind, for whom the GLOOM of DARKNESS is reserved.

¹⁸ For † speaking ex- travagant words of Van- ity, they allure by Sen- sual Lusts and Impure practices, † THOSE who had scarcely FLED AWAY from THOSE LIVING in Error;

¹⁹ promising † Freedom to them, being themselves † Slaves of CORRUPTION; for by what any one has been overcome, to this al- so he has been enslaved.

²⁰ For † if, having fled away from the POLLU- tions of the WORLD, by the Knowledge of our LORD and Savior Jesus Christ, and having been again entangled they are overcome by them, the LAST state with them has become worse than the FIRST.

²¹ For † it were better for them not to have known the WAY of RIGHT- EOUSNESS, than having known it, to have turned back from the HOLY Com- mandment DELIVERED to them.

²² But it has happened

* VATICAN MANUSCRIPT.—15. BOOR, they loved the Reward of Unrighteousness. 16. Men's. 19. for an Age—omit. 22. but—omit.

† 14. Jude 11. † 15. Num. xxii. 5, 7, 21, 23, 28; Jude 11. † 17. Jude 12, 13; 18. Jude 16. † 18. 3 Pet. i. 4. † 19. Gal. v. 18; 1 Pet. ii. 16. † 20. John viii. 24; Rom. vii. 10. † 20. Matt. xii. 45; Luke xi. 26; Heb. vi. 4; x. 20, 27. † 21. Luke xii. 47, 48; John ix. 41; xv. 22.

της αληθους παροιμιας· Κυων επιστρεψας επι
of the true proverb; A dog having turned back to
το ιδιον εξεραμα· και· 'Τς λουσαμενη, εις
the own vomit; and; A hog having been washed, to
κυλισμα βορβορου.
a rolling-place of mire.

ΚΕΦ. γ'. 3.

¹ Ταυτην ηδη, αγαπητοι, δευτεραν υμιν
This now, beloved ones, second to you
γραφω επιστολην, εν αις διεγειρω υμους εν
I write a letter, in which I stir up of you by
υπομνησει την ειλικρινη διανοιαν· ² μνησθηναι
a remembrance the sincere mind; to be mindful
των προειρημενων ρηματων υπο των αγιων
of the having been spoken before words by the holy
προφητων, και της των αποστολων ημων εν-
prophets, and of the of the apostles of us com-
τολης του κυριου και σωτηρος· ³ τουτο πρω-
mandment of the Lord and savior; this first
τον γνωσκοντες, οτι ελευσονται εκ' εσχατου
knowing, that will come in last
των ημερων εν εμπαϊσμονη εμπαικται, κατα τας
of the days with scoffing scoffers, according to the
ιδιαις επιθυμιας αυτων πορευομενοι, ⁴ και λεγον-
own lusts of themselves walking, and saying;
τες· Που εστιν η επαγγελια της παρουσιας
Where is the promise of the presence
αυτου; αφ' ης γαρ οι πατερες κοιμηθησαν,
of him? from of which for the fathers fell asleep,
παντα ουτω διαμενει απ' αρχης κτισεως.
all things thus remains from a beginning of creation.
⁵ Λαθραει γαρ αυτους τουτο θελοντας, οτι ουρα-
It escapes notice for them this being willing, that hear-
νοι ησαν εκπαλαι, και γη εκ υδατος και δι'
one were of old, and earth out of water. and through
υδατος συνεστωσα, τω του θεου λογω,
water having been placed together, by the of the God word,
⁶ δι' ων ο τοτε κοσμος υδατι κατα-
by means of which things the then world by water having
κλυθεισ απολετο· ⁷ οι δε νυν ουρανοι και η γη
have deluged was destroyed; the but now heavens and the earth
τω αυτου λογω τεθησαυρισμενοι εισι, πυρι
by the him word having been treasured up are, for fire
τηρουμενοι εις ημεραν κρισεως και απολειας
being kept to a day of judgment and destruction
των απεθων ανθρωπων. ⁸ Εν δε τουτο μη
of the impious men. One but this not
λαθανειτω υμας, αγαπητοι, οτι μια ημερα παρα
let escape you, beloved ones, that one day with
κυριου ως χιλια ετη, και χιλια ετη ως ημερα
Lord as a thousand years, and a thousand years as a day
μια. ⁹ Ου βραδυνη· * [δ] κυριος της επαγγε-
one. Not is slow [the] Lord of the promise,
λιας, ως τινες βραδυνητα ηγουνται· αλλα
as some slowness account; but

to them according to the
TRUE Proverb; § "The
Dog returned to his own
Vomit; and the washed
Hog to Rolling in Mire."

CHAPTER III.

1 This Second Epistle,
Beloved, I now write to
you, in both of which § I
stir up Your SINCERE
Minds by Remembrance;

2 to recollect the WORDS
PREVIOUSLY SPOKEN by
the HOLY Prophets, and of
§ the COMMANDMENT of
our LORD and Savior, by
the APOSTLES;

3 § knowing This first,
That in the Last of the
DAYS Scoffers will come
with scoffing, § walking
after their OWN Lusts,

4 and saying, § "Where
is the PROMISE of his
PRESENCE? for from the
time the FATHERS fell
asleep, all things continue
in this way from the Be-
ginning of the Creation."

5 For this purposely es-
capes them, That tho
Heavens were of old, and
§ the Earth out of Water
and by means of Water
subsists, § by the word
of God;

6 § by which the THEN
WORLD was destroyed by a
Deluge of Water.

7 But the present
HEAVENS and the EARTH,
by the * SAME Word, are
treasured up, being kept
for Fire to a Day of Judg-
ment and Destruction of
IMPIOUS Men.

8 But let not this One
thing escape You, Beloved,
That One Day with the
Lord is as a Thousand
Years, and § a Thousand
Years as one Day.

9 § The Lord of the
PROMISE is not slow, as
some regard Slowness, but

* VATICAN MANUSCRIPT.—7. SAME Word.

9. the—omit.

§ 22. Prov. xvi. 11. § 1. 2 Pet. i. 13. § 2. Jude 17. § 3. 1 Tim. ii. 1;
2 Tim. iii. 1; Jude 18. § 2. 2 Pet. ii. 10. § 4. Isa. v. 19; Jer. xvii. 13; 1 John i. 1;
22, 27; Matt. xxiv. 49; Luke xii. 43. § 5. Ps. xxiv. 3; cxlvi. 6. § 5. Gen. i. 6, 9;
Ps. cxlvi. 6. § 6. Gen. vii. 11—23; ii. 5. § 8. Ps. xc. 4. § 9. Heb. ii. 3; Heb. x. 22

μακροθυμει εις ημας μη βουκομενος τινας απο-
is long-suffering towards us not desiring some to

λεσθαι, αλλα παντας εις μετανοειαν χωρησαι.
perish, but all for a reformation to come.

10 Ἦξει δε ἡ ἡμέρα κυρίου ὡς κλεπτης, ἐν ἣ
Will come but the day of Lord as a thief, in which

οἱ οὐρανοὶ βοιζήδον παρελευσονται, στοιχεῖα
the heavens with a rushing sound will pass away, elements

δε καυσουμενα λυθησονται, καὶ γῆ καὶ τὰ ἐν
and burning intensely will be dissolved, and earth and all in

αὐτῇ ἔργα κατακαησεται. 11 Τούτων οὖν
her works will be burned up. Of these things therefore

παντων λυομενων, ποταπους δεῖ ὑπαρχειν
all being dissolved, what once it behoves to be

*[ὑμας] ἐν ἁγίαις ἀναστοφαῖς καὶ εὐσεβείαις;
[you] in holy conduct and piety?

12 προσδοκῶντας καὶ σκευδοντας τὴν παρουσίαν
looking for and hastening the presence

τῆς τοῦ θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρου-
of the of the God day, on account of which heavens being on

μενοὶ ληθησονται, καὶ στοιχεῖα καυσουμενα
fire will be dissolved, and elements burning intensely

τήκεται. 13 Καινοὺς δε οὐρανοὺς καὶ γῆν και-
melt. New but heavens and earth new

νὴν κατὰ τὸ ἐπαγγελμα αὐτοῦ προσδοκῶμεν,
according to the promise of him we look for,

ἐν οἷς δικαιοσύνη κατοικεῖ. 14 Διό, ἀγαπητοί,
in which righteousness dwells. Therefore, beloved ones,

ταῦτα προσδοκῶντες, σπουδασατε ἀσπιλοι καὶ
these things looking for, do you diligently endeavor spotless and

οὐμμητοὶ αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ, 15 καὶ τὴν
blameless by him to be found in peace, and the

τοῦ κυρίου ἡμῶν μακροθυμίαν, σωτηρίαν ἡγείσθε·
of the Lord of us long-suffering, salvation do you reckon;

καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος
as also the beloved of us brother Paul

κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν ἐγράψεν
according to the to him having been given wisdom wrote

ὑμῖν, 16 ὡς καὶ ἐν πάσαις * [ταῖς] ἐπιστολαῖς,
to you, as also in all [the] letters,

λαλῶν ἐν αὐταῖς περὶ τούτων ἐν οἷς ἐστὶ δυσ-
speaking in them concerning these; in which is hardly

νόητα τινα, ἃ οὐ μαθεῖς καὶ ἀστηρικ-
understood some things, which thou canst learn and unstable

τοὶ στεβλοῦσιν, ὡς καὶ τὰς λοιπὰς γραφάς, πρὸς
distort, as also the remaining writings, to

τὴν ἰδίαν αὐτῶν ἀπώλειαν. 17 Ὑμεῖς οὖν, ἀγα-
the own of themselves destruction. You therefore, be-

is patient towards us, not wishing that any one should perish, but that all should come to Reformation.

10 But the DAY of the Lord will come as a Thief, in which the HEAVENS shall pass away with a rushing sound, and the Elements burning intensely shall be dissolved, and the Earth and the WORKS in it shall be * burned up.

11 All These things, therefore, being dissolved, what persons ought we to be in Holy Conduct and Piety?—

12 Expecting and hastening the PRESENCE of the DAY of GOD, on account of which the Heavens being on fire will be dissolved, and the Elements burning intensely will melt.

13 But we, according to his PROMISE, are looking for a new Heavens and a new Earth, in which dwells Righteousness.

14 Therefore, Beloved looking for These things, diligently endeavor to be found by him in Peace, spotless and blameless;

15 and reckon the PATIENCE of our LORD as Salvation; even as our BELOVED Brother Paul, according to the wisdom IMPARTED to him, wrote to you;

16 as also in All his Epistles, speaking in them concerning these things; in which some things are hard to be understood; which the UN-INSTRUCTED and Unstable pervert, as also the OTHER Scriptures, to Their OWN Destruction.

17 Do you therefore Be-

* VATICAN MANUSCRIPT.—10. discovered. the—omit.

11. thus.

11. you—omit.

13.

10. Isa. xxx. 18; 1 Pet. iii. 20. 11. 1. Rom. ii. 4; 1 Tim. ii. 4. 12. Matt. xiv. 43; Luke xii. 30; 1 Thess. v. 2; Rev. iii. 3; xvi. 18. 13. 1. 1. Cor. i. 7; Titus ii. 12. 14. 1. 1. Pet. i. 15. 15. 1. 1. Cor. i. 15. 16. 1. 1. Cor. i. 15. 17. 1. 1. Cor. i. 15. 18. 1. 1. Cor. i. 15. 19. 1. 1. Cor. i. 15. 20. 1. 1. Cor. i. 15. 21. 1. 1. Cor. i. 15. 22. 1. 1. Cor. i. 15. 23. 1. 1. Cor. i. 15. 24. 1. 1. Cor. i. 15. 25. 1. 1. Cor. i. 15. 26. 1. 1. Cor. i. 15. 27. 1. 1. Cor. i. 15. 28. 1. 1. Cor. i. 15. 29. 1. 1. Cor. i. 15. 30. 1. 1. Cor. i. 15. 31. 1. 1. Cor. i. 15. 32. 1. 1. Cor. i. 15. 33. 1. 1. Cor. i. 15. 34. 1. 1. Cor. i. 15. 35. 1. 1. Cor. i. 15. 36. 1. 1. Cor. i. 15. 37. 1. 1. Cor. i. 15. 38. 1. 1. Cor. i. 15. 39. 1. 1. Cor. i. 15. 40. 1. 1. Cor. i. 15. 41. 1. 1. Cor. i. 15. 42. 1. 1. Cor. i. 15. 43. 1. 1. Cor. i. 15. 44. 1. 1. Cor. i. 15. 45. 1. 1. Cor. i. 15. 46. 1. 1. Cor. i. 15. 47. 1. 1. Cor. i. 15. 48. 1. 1. Cor. i. 15. 49. 1. 1. Cor. i. 15. 50. 1. 1. Cor. i. 15. 51. 1. 1. Cor. i. 15. 52. 1. 1. Cor. i. 15. 53. 1. 1. Cor. i. 15. 54. 1. 1. Cor. i. 15. 55. 1. 1. Cor. i. 15. 56. 1. 1. Cor. i. 15. 57. 1. 1. Cor. i. 15. 58. 1. 1. Cor. i. 15. 59. 1. 1. Cor. i. 15. 60. 1. 1. Cor. i. 15. 61. 1. 1. Cor. i. 15. 62. 1. 1. Cor. i. 15. 63. 1. 1. Cor. i. 15. 64. 1. 1. Cor. i. 15. 65. 1. 1. Cor. i. 15. 66. 1. 1. Cor. i. 15. 67. 1. 1. Cor. i. 15. 68. 1. 1. Cor. i. 15. 69. 1. 1. Cor. i. 15. 70. 1. 1. Cor. i. 15. 71. 1. 1. Cor. i. 15. 72. 1. 1. Cor. i. 15. 73. 1. 1. Cor. i. 15. 74. 1. 1. Cor. i. 15. 75. 1. 1. Cor. i. 15. 76. 1. 1. Cor. i. 15. 77. 1. 1. Cor. i. 15. 78. 1. 1. Cor. i. 15. 79. 1. 1. Cor. i. 15. 80. 1. 1. Cor. i. 15. 81. 1. 1. Cor. i. 15. 82. 1. 1. Cor. i. 15. 83. 1. 1. Cor. i. 15. 84. 1. 1. Cor. i. 15. 85. 1. 1. Cor. i. 15. 86. 1. 1. Cor. i. 15. 87. 1. 1. Cor. i. 15. 88. 1. 1. Cor. i. 15. 89. 1. 1. Cor. i. 15. 90. 1. 1. Cor. i. 15. 91. 1. 1. Cor. i. 15. 92. 1. 1. Cor. i. 15. 93. 1. 1. Cor. i. 15. 94. 1. 1. Cor. i. 15. 95. 1. 1. Cor. i. 15. 96. 1. 1. Cor. i. 15. 97. 1. 1. Cor. i. 15. 98. 1. 1. Cor. i. 15. 99. 1. 1. Cor. i. 15. 100. 1. 1. Cor. i. 15.

πητοι, προγνωσκοντες, φυλασσεισθε, ινα μη
 loved ones, knowing before, be you on guard, so that not
 τη των αθεσμων πλαγη συναπαχθεντες, εκπε-
 by the of the lawless ones deceit having been led away, you may
 σητε του ιδιου στηριγμου. ¹⁸ αυξανετε δε εν
 fall from the own stability; grow you but in
 χαριτι και γνωσει του κυριου ημων και σωτη-
 favor and knowledge of the Lord of us and savior
 ρος Ιησου Χριστου. Αυτω η δοξα και νυν και
 Jesus Anointed. To him the glory both now and
 εις ημεραν αιωνος. * [αμην.]
 to a day of an age; [so be it.]

loved, I being forewarned,
 † be on your guard, lest
 being led away by the DE-
 CEIT of the LAWLESS, you
 should fall from your own
 stability;
 18 † but grow in Favor
 and Knowledge of our
 Lord and Savior Jesus
 Christ. † To him be the
 GLORY both now and for
 the Day of the Age. *

* VATICAN MANUSCRIPT.—18. so be it—omit.

Subscription—SECOND OF PETER.

‡ 17. Mark xiii. 23; ‡ Pet. I. 12.
 Eph. iv. 13; ‡ Pet. ii. 2.

‡ 17. Eph. iv. 14; ‡ Pet. I. 10, 11; II. 12.
 ‡ 18. ‡ Tim. iv. 18; Rev. i. 6.

‡ 18.

ΙΩΑΝΝΟΥ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ.
OF JOHN [AN EPISTLE] FIRST.
* FIRST OF JOHN.

ΚΕΦ. α'. 1.

1 Ὁ ἢν ἀπ' ἀρχῆς, ὁ ἀκηκοαμεν, ὁ ἑώρακα-
What was from a beginning, what we have heard, what we have
μεν τοῖς ὀφθαλμοῖς ἡμῶν, ὁ εὐεασαμεθα, καὶ
seen with the eyes of us, what we gazed on, and
αἱ χεῖρες ἡμῶν ἐψηλαφήσαν, περὶ τοῦ λόγου
the hands of us felt, concerning the word
τῆς ζωῆς· ² (καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑώρακα-
of the life; (and the life was manifested, and we have
μεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν
seen, and we bear testimony, and we declare to you
τὴν ζωὴν τὴν αἰωνίον, ἣτις ἦν πρὸς τὸν πατέρα,
the life the age-lasting, which was with the father,
καὶ ἐφανερώθη ἡμῖν·) ³ ὁ ἑώρακαμεν καὶ ἀκη-
and was manifested to us;) what we have seen and we
κοαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοι-
have heard, we declare to you, so that also you fel-
νωνίαν ἐχῆτε μεθ' ἡμῶν· καὶ ἡ κοινωνία δε ἡ
lowship may have with us; indeed the fellowship and the
ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ
our with the father and with the son
αὐτοῦ Ἰησοῦ Χριστοῦ. ⁴ Καὶ ταῦτα γράφομεν
of him Jesus Anointed. And these things we write
* [ὑμῖν,] ἵνα ἡ χάρις ὑμῶν ᾗ πεπληρωμένη.
[to you,] so that the joy of you may be complete.
⁵ Καὶ αὕτη ἐστὶν ἡ ἀγγελία, ἣν ἀκηκοαμεν ἀπ'
And this is the message, which we have heard from
αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς
him and announce to you, that the God light
ἐστὶ, καὶ σκοτία ἐν αὐτῷ οὐκ ἐστὶν οὐδεμία.
is, and darkness in him not is any.
⁶ Ἐὰν εἰπῶμεν, ὅτι κοινωνίαν ἐχομεν μετ' αὐτοῦ
If we should say, that fellowship we have with him
καὶ ἐν τῇ σκοτῇ περιπατοῦμεν, ψευδομεθα, καὶ
and in the darkness we should walk, we speak falsely, and
οὐ ποιοῦμεν τὴν ἀληθειαν· ⁷ ἐὰν δὲ ἐν τῷ φωτὶ
not we do the truth; if but in the light
περιπατοῦμεν, ὥς αὐτὸς ἐστὶν ἐν τῷ φωτὶ, κοι-
we should walk, as he is in the light, fel-
νωνίαν ἐχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ
lowship we have with each other, and the blood of Jesus
* [Χριστοῦ] τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ
[Anointed] the son of him cleanses us from
πάσης ἁμαρτίας. ⁸ Ἐὰν εἰπῶμεν, ὅτι ἁμαρτίαν
all sin. If we should say, that sin
οὐκ ἐχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀληθεῖα
not we have, ourselves we deceive, and the truth
οὐκ ἐστὶν ἐν ἡμῖν. ⁹ Ἐὰν ὁμολογῶμεν τὰς
not is in us. If we confess the

CHAPTER I.

1 † What was from the Beginning, what we have heard, what we have seen with our EYES, † what we beheld and † our HANDS felt, concerning the WORD of LIFE; —

2 and † the LIFE was made manifest, and † what we have seen, we also testi-
fy, and declare to you the AIONIAN LIFE, † which was with the FATHER, and was manifested to us; —

3 † what we have seen and heard, we declare to you, that you also may have Fellowship with us; and indeed † our FELLOWSHIP is with the FATHER, and with his son Jesus Christ.

4 And these things † we write to you, † that your joy may be complete.

5 † And this is the MES-
SAGE which we have heard from him, and announce to you, That † God is Light, and with him there is no Darkness.

6 † If we say That we have Fellowship with him, and walk in DARKNESS, we speak falsely, and per-
form not the TRUTH;

7 but if we walk in the LIGHT, as he is in the LIGHT, we have Fellowship with each other, and † the BLOOD of Jesus, his son, cleanses us from All Sin.

8 † If we say That we have not Sin, we deceive Ourselves, and † the TRUTH is not in us.

9 † If we confess our

* VATICAN MANUSCRIPT.—Title—FIRST OF JOHN.
4. to you—omit. 7. Anointed—omit.

2. what we have seen. 4. we.

† 1. John i. 1; 1 John ii. 13. † 1. John i. 14; 2 Pet. i. 10. † 1. Luke xxiv. 30;
John xx. 27. † 2. John i. 4; xl. 25; xiv. 6. † 2. John i. 1, 2. † 2. Acts iv. 10.
† 3. John xvii. 21; 1 Cor. i. 9; 1 John ii. 24. † 4. John xv. 11; xvi. 24; 2 John 12.
† 5. 1 John iii. 21. † 6. John i. 9; viii. 12; ix. 5; xii. 23, 30. † 6. 2 Cor. vi. 14;
1 John ii. 4. † 7. Eph. i. 7; Heb. ix. 14; 1 Pet. i. 12. † 8. James iii. 2. † 9.
† 9. Ps. xxxii. 5; Prov. xxviii. 13.

ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα
us of us, faithful he is and just, so that
 ἀφ' ἡμῖν τὰς ἁμαρτίας, καὶ καθάρισθ' ἡμᾶς
he may forgive to us the sins, and he may cleanse us
 ἀπο πάσης ἀδικίας. ¹⁰ Ἐὰν εἰπῶμεν, ὅτι οὐχ
from all unrighteousness. If we should say, that not
 ἡμαρτήκαμεν, ψευστὴν ποιοῦμεν αὐτόν, καὶ ὁ
we have sinned, a liar we make him, and the
 λόγος αὐτοῦ οὐκ ἐστὶν ἐν ἡμῖν.
word of him not is in us.

ΚΕΦ. β'. 2.

¹ Τέκνια μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ
Dear children of me, these things I write to you, so that not
 ἐκστῆτε· καὶ εἰ τις ἁμαρτῇ, παρακλητὸν
you may sin; and if any one should sin, a helper
 ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαι-
we have with the father, Jesus Anointed a just
 ον· ² καὶ αὐτός ἱλασμός ἐστι περὶ τῶν ἁμαρ-
one; and he a propitiation is on account of the sins
 τῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δεμόνων,
of us, not on account of the sins but only,
 ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. ³ Καὶ ἐν
but also on account of whole of the world. And by
 τούτῳ γινώσκουμεν, ὅτι ἐγνώκαμεν αὐτόν, εἰς
thus we know, that we have known him, if
 τὰς ἐντολάς αὐτοῦ τηροῦμεν. ⁴ Ὁ λέγων· Ἐγ-
the commandment of him we keep. The one saying; I
 νῶκα αὐτόν, καὶ τὰς ἐντολάς αὐτοῦ μὴ τη-
have known him, and the commandments of him not keep-
 ρῶ, ψευστής ἐστι, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ
ing, a liar he is, and in this one the truth not
 ἐστίν. ⁵ Ὁς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον,
is. Who but may keep of him the word,
 ἐλθὼς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελειώ-
truly in this one the love of the God has been per-
 ται. Ἐν τούτῳ γινώσκουμεν, ὅτι ἐν αὐτῷ ἐσμεν.
fect. By this we know, that in him we are.
⁶ Ὁ λέγων ἐν αὐτῷ μένειν, οφείλει, καθὼς
The one saying in him to abide, is bound, as
 ἐκεῖνος περιεπάτησε, καὶ αὐτός * [οὕτως] περι-
he walked, also himself [thus] to
 πατεῖν.
walk.

⁷ Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν,
Beloved ones, not a commandment new I write to you,
 ἀλλ' ἐντολὴν παλαιὰν, ἣν εἶχετε ἀπ' ἀρχῆς·
but a commandment old, which you had from a beginning;
 ἡ ἐντολὴ ἡ παλαιὰ, ἐστὶν ὁ λόγος ὃν ἤκου-
the commandment the old, is the word which you
 σατε * [ἀπ' ἀρχῆς]. ⁸ Πάλιν ἐντολὴν καινὴν
heard [from a beginning.] Again a commandment new
 γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν
I write to you, which is true in him and in
 ὑμῖν· ὅτι ἡ σκοτία παραγεται, καὶ τὸ φῶς τὸ
you; because the darkness is passing away, and the light the

sins, he is faithful and just to forgive our sins, and to cleanse us from All Unrighteousness.

¹⁰ If we say that we have not sinned, we make him a Liar, and his word is not in us.

CHAPTER II.

¹ My Dear Children! These things I write to you that you may not sin; and if any one should sin, we have an Advocate with the FATHER, Jesus Christ, the Righteous one;

² and he is a Propitiation on account of our sins, and not on account of ours only, but also on account of the Whole WORLD.

³ And by this we know that we have known him, if we keep his COMMANDMENTS.

⁴ He who says, "I have known him," and keeps not his COMMANDMENTS, is a Liar, and the TRUTH is not in this man;

⁵ but he who keeps His WORD, truly in this man the LOVE of God has been made perfect. By this we know That we are in Him.

⁶ He who says he abides in Him, ought him; if also to walk, as he walked.

⁷ Beloved! I am not writing a new Commandment to you, but an old Commandment, which you had from the Beginning. The OLD COMMANDMENT is the WORD which you heard.

⁸ Again, I a new Commandment I am writing to you, which is true in him and in you; Because the DARKNESS is passing

* VATICAN MANUSCRIPT.—6. thus—omit.

7. from a Beginning—omit.

1 9. Rom. ii. 2. 1 1. Rom. viii. 34; 1 Tim. ii. 5; Heb. vii. 25; ix. 24. 2 2. Rom. iii. 25; 1 Cor. v. 13; 1 John i. 7; iv. 10. 3 2. John i. 29; iv. 42; xi. 61, 62. 1 John iv. 14. 4 4. 1 John i. 6; iv. 20. 5 4. 1 John i. 8. 6 5. John xiv. 21, 23. 7 5. 1 John iv. 12, 13. 8 6. John xv. 4, 5. 9 6. Matt. xi. 20; John xiii. 15; 1 Pet. ii. 21. 10 7. 1 John 8. 11 7. 1 John iii. 11. 12 8. John xiii. 24; xv. 12. 13 8. Rom. xiii. 12; Eph. v. 8; 1 Thess. v. 8, 9.

αληθινος ἤδη φαίνει. ⁹ Ὁ λεγων. ἐν τῷ φωτί
true now shines. The one saying in the light
εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν. ἐν τῇ
to be, and the brother of himself hating, in the
σκοτία ἐστὶν ἕως ἀρτί. ¹⁰ Ὁ ἀγαπῶν τὸν
darkness he is till now. The one loving the
ἀδελφὸν αὐτοῦ, ἐν τῷ φωτί μένει, καὶ σκανδα-
brother of himself, in the light abides, and a stumbling-
λὸν ἐν αὐτῷ οὐκ ἐστίν· ¹¹ ὁ δὲ μισῶν τὸν ἀδελφὸν
block in him not is; the but one hating the brother
αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περι-
of himself, in the darkness is, and in the darkness walks,
πατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτυφ-
and not knows where he goes, because the darkness blinds
λῶσε τοὺς ὀφθαλμοὺς αὐτοῦ. ¹² Γραφῶ ὑμῖν, τέκ-
the eye of him. I write to you O dear
νια, ὅτι ἀφεῶνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ
children, because are forgiving to you the sins through the
ὄνομα αὐτοῦ. ¹³ Γραφῶ ὑμῖν, πατέρες, ὅτι ἐγ-
name of him. I write to you, O fathers, because you
γνωκατέ τὸν ἀπ' ἀρχῆς· γραφῶ ὑμῖν, νεανίσκοι,
have known him from a beginning; I write to you, O young men,
ὅτι νενικηκατέ τὸν πονηρὸν· γραφῶ ὑμῖν,
because you have overcome the evil one; I write to you,
παῖδια, ὅτι ἐγνωκατέ τὸν πατέρα. ¹⁴ Ἐγγρα-
children, because you have known the father. I write
ψα ὑμῖν, πατέρες, ὅτι ἐγνωκατέ τὸν ἀπ' ἀρχῆς.
to you, O fathers, because you have known him from a beginning.
Ἐγγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστέ, καὶ
I wrote to you, O young men, because of yourselves, and
ὁ λόγος * [τοῦ θεοῦ] ἐν ὑμῖν μένει, καὶ νενικη-
the word [of the God] in you abides, and you have
κατέ τὸν πονηρὸν. ¹⁵ Μὴ ἀγαπᾶτε τὸν κόσμον,
overcome the evil one. Not do you love the world,
μὴδὲ τὰ ἐν τῷ κόσμῳ. Ἐὰν τις ἀγαπᾷ τὸν
nor the things in the world. If any one should love the
κόσμον, οὐκ ἐστὶν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ·
world, not is the love of the father in him;
¹⁶ ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς
because all that in the world, the lust of the
σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ
flesh, and the lust of the eyes, and the
αλαζονεία τοῦ βίου, οὐκ ἐστὶν ἐκ τοῦ πατρὸς,
pomp of the life, not is from the father,
ἀλλ' ἐκ τοῦ κόσμου ἐστὶ. ¹⁷ Καὶ ὁ κόσμος
but from the world is. And the world
παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποίῳ
passes away, and the lust of it; the but one doing
τὸ θέλημα τοῦ θεοῦ, μένει εἰς τὸν αἰῶνα.
the will of the God, abides for the age.

away, and † the true
LIGHT now shines.

⁹ † HE who says he is
in the LIGHT, and hates
his BROTHER, is in the
DARKNESS till now.

¹⁰ HE who LOVES his
BROTHER, abides in the
LIGHT, and † there is no
Stumbling-block to him.

¹¹ But HE who HATES
his BROTHER is in the
DARKNESS, and † walks in
the DARKNESS, and does
not know where he is going.
Because the DARKNESS
has blinded his EYES.

¹² Dear children! I
write to you, Because
† your sins are forgiven
you through his NAME.

¹³ Fathers! I write to
you, Because you have
known HIM from the Be-
ginning. Young men! I
write to you, Because you
have overcome the EVIL
one. Children! † I have
written to you, because you
have known the FATHER.

¹⁴ Fathers! I have writ-
ten to you, Because you
have known HIM from the
Beginning. Young men! I
have written to you, Be-
cause † you are strong, and
the WORD of GOD abides in
You, and you have over-
come the EVIL one.

¹⁵ † Love not the
WORLD, nor the THINGS
in the WORLD. † If any
one love the WORLD, the
LOVE of the FATHER is not
in him;

¹⁶ Because EVERY thing
in the WORLD,—the DE-
SIRE of the FLESH, and the
DESIRE of the EYES, and the
POMF of LIFE, is not from
the FATHER, but is from
the WORLD.

¹⁷ And † the WORLD is
passing away, and its DE-
SIRE; but HE who DOES
the WILL of GOD abides
for the AGE.

* VATICAN MANUSCRIPT.—13. I have written.

—14. of God—omit.

† 8. John i. 9; viii. 12; xii. 35. † 9. 1 Cor. xiii. 2; 3 Pet. i. 9; 1 John iii. 14, 15.
† 10. 2 Pet. i. 10. † 11. John xii. 35. † 12. Luke xlv. 47; Acts iv. 24; x. 43;
xiii. 58. † 14. Eph. vi. 11. † 15. Rom. xii. 2. † 16. Matt. vi. 24; Gal. i. 10;
James iv. 4. † 17. 1 Cor. vii. 31; James i. 10; iv. 14; 1 Pet. i. 24

18 Παιδια, εσχατη ὥρα ἐστὶ· καὶ καθὼς ἤκου-
Children, last hour it is; and as you
σατε, ὅτι ὁ ἀντιχριστὸς ἐρχεται, καὶ νῦν ἀντι-
heard, that the anticrist is coming, even now anti-
χριστοὶ πολλοὶ γεγωνασιν· ὅθεν γινώσκουμεν,
christa many have become; whence we know,
ὅτι εσχατὴ ὥρα ἐστίν. **19** Ἐξ ἡμῶν ἐξηλθον,
that last hour it is. From of us they went out,
ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν,
but not they were of us; if for they were of us,
μεμενηκεισαν ἀν' μεθ' ἡμῶν· ἀλλ' ἵνα φανερω-
they would have remained with us; but so that they might
θῶσιν, ὅτι οὐκ εἰσι πάντες ἐξ ἡμῶν. **20** Καὶ
be manifested, that not they are all of us. And
ὁ μὲν χρίσμα ἐχετε ἀπο τοῦ ἁγίου, καὶ οἰδατε
you an anointing have from the holy, and you know
πάντα. **21** Οὐκ ἐγράψα ὑμῖν, ὅτι οὐκ οἰδατε
all things. Not I wrote to you, because not you know
τὴν ἀληθειαν, ἀλλ' ὅτι οἰδατε αὐτήν, καὶ ὅτι
the truth, but because you know her, and because
πάν ψευδὸς ἐκ τῆς ἀληθείας οὐκ ἐστὶ. **22** Τὸς
every lie from the truth not is.
ἐστὶν ὁ ψευστῆς, εἰ μὴ ὁ ἀρνούμενος, ὅτι ἰη-
is the liar, if not the one denying, that Je-
σοῦς οὐκ ἐστὶν ὁ Χριστός· οὗτος ἐστὶν ὁ ἀντι-
sους not is the Anointed One? this is the anti-
χριστὸς, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν
christ, the one denying the father and the
υἱόν. **23** Πᾶς ὁ ἀρνούμενος τὸν υἱόν, οὐδὲ τὸν
see. Every one the denying the son, not even the
πατέρα ἔχει· ὁ ὁμολογῶν τὸν υἱόν, καὶ τὸν
father has, the one confessing the son, also the
πατέρα ἔχει.
father has.

24 Ὅτι οἱ * [οὖν] ὁ ἤκουσατε ἀπ' ἀρ-
You (therefore) what heard from a be-
χῆς, ἐν ὑμῖν μένετω· εἰ ἐν ὑμῖν με-
ginning, in you let abide; it is in you should
νη ὁ ἀπ' ἀρχῆς ἤκουσατε, καὶ ὁ μὲν ἐν τῷ
abide what from a beginning you heard, also you in the
νῷ καὶ * [ἐν] τῷ πατρὶ μένετε. **25** Καὶ αὕτη
son and (in) the father will abide. And this
ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο
is the promise which he promised
ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. **26** Ταῦτα ἐγράψα
to us, the life the age-lasting. These things I wrote
ὑμῖν περὶ τῶν πλανῶντων ὑμᾶς. **27** Καὶ ὁ μὲν
to you concerning those deceiving you. And you
το χρίσμα ὁ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν
the anointing which received from him, in you
μένει, καὶ οὐ χρεῖαν ἔχετε, ἵνα τις διδάσκῃ
abides, and not need you have, so that any one may teach
ὑμᾶς· ἀλλ' * [ὥς] το αὐτοῦ χρίσμα διδάσκει ὑμᾶς
you; but (as) the same anointing teaches you

18 Children! it is the Last Hour; and as you heard That the ANTI-CHRIST is coming, even now many have become Antichrists; whence we know that it is the Last Hour.

19 They went out from Us, but they were not of us; for if they had been of Us, they would have remained with us; but it was that they might be made manifest That they are not all of us.

20 And if you have an Anointing from the HOLY one; you all know it.

21 I have not written to you Because you do not know the TRUTH, but Because you know it, and Because No Lie is from the TRUTH.

22 Who is the LIAR, but HE who DENIES that Jesus is the ANOINTED one? This is the ANTI-CHRIST, who DENIES the FATHER and the SON.

23 NO ONE who DENIES the SON has the FATHER; HE who CONFESSES the SON has the FATHER also.

24 Let that which you heard from the Beginning abide in You. If what you heard from the Beginning abide in You, you also shall abide in the SON and in the FATHER.

25 And this is the PROMISE which he promised us,—AIONIAN LIFE.

26 I have written these things to you concerning THOSE who DECEIVE you.

27 But the ANOINTING which you received from him abides in you, and you have no need that any one should teach you; but the SAME Anointing teaches

* VULGATE MANUSCRIPT.—20. you all know it. —omit. 25. you.

27. FARE GIVE.

24. therefore—omit. 27. as—omit.

24. in

1. 18. 2 Thess. ii. 8; 3 Pet. ii. 1; 1 John iv. 3.
1. 18. 1 Tim. iv. 1; 3 Tim. iii. 1.
verse 17. 1. 22. 1 John iv. 8; 2 John 7.
John xiv. 23; 1 John i. 2.

1. 18. Matt. xxiv. 8, 24; 2 John 7.
1. 20. 2 Cor. i. 21; Heb. i. 9.
1. 23. John xv. 23; 2 John 9.
1. 24. 1 John i. 11.
1. 27. John xiv. 26; xvi. 18.

17 Ὅς δ' ἂν ἐχῇ τὸν βίον τοῦ κόσμου, καὶ θεω-
Who but may have the substance of the world, and may
ρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἐχόντα, καὶ
see the brother of himself need having, and
κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἢ
may close the bowels of himself from him, how the
ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ; 18 Τεκνία
love of the God abides in him? Dear children
* [μου], μὴ ἀγαπῶμεν λόγῳ μῆδε τῇ γλώσσῃ,
[of me,] not we should love in word nor in the tongue,
ἀλλ' ἐν ἐργῷ καὶ ἀληθείᾳ. 19 * [Καὶ] ἐν τούτῳ
but in work and in truth. [And] by this
γινώσκουμεν, ὅτι ἐκ τῆς ἀληθείας ἐσμεν, καὶ
we know, that of the truth we are, and
ἐμπροσθεν αὐτοῦ πεῖσομεν τὰς καρδίας ἡμῶν,
in presence of him we shall accuse the hearts of us,
20 ὅτι, εἰ καὶ καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι
because, if should condemn us the heart, that
μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν, καὶ
greater is the God of the heart of us, and
γινώσκει πάντα. 21 Ἀγαπητοί, εἰ ἡ καρδία
knows all things. Beloved ones, if the heart
* [ἡμῶν] μὴ καταγινώσκῃ * [ἡμῶν], παρρησίαν
[of us,] not should condemn [us,] boldness
ἐχομεν πρὸς τὸν θεόν, 22 καὶ ὃ εἰπὼμεν,
we have towards the God, and whatever we may say,
λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολάς αὐτοῦ
we receive from him, because the commandments of him
τήρουμεν, καὶ τὰ ἀρεστὰ ἐν ὀφθαλμοῖς αὐτοῦ ποί-
we keep, and the things pleasing in presence of him we
οῦμεν. 23 Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα
do. And this is the commandment of him, that
πιστευσώμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ
we should believe in the name of the son of him Jesus
Χριστοῦ, καὶ ἀγαπώμεν ἀλλήλους, καθὼς ἐδῶ-
Associated, and should love each other, as he
κεν ἐντολὴν ἡμῖν. 24 Καὶ ὃ τήρων τὰς ἐν-
gave commandment to us. And the one keeping the com-
τολάς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν
mandments of him, in him abides, and he in
αὐτῷ· καὶ ἐν τούτῳ γινώσκουμεν, ὅτι μένει ἐν
him; and by this we know, that he abides in
ἡμῖν, ἐκ τοῦ πνεύματος, οὗ ἡμῖν ἐδῶκεν.
us, from the spirit, of which to us he gave.

ΚΕΦ. Δ'. 4.

1 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε,
Beloved ones, not every spirit do you believe,
ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ θεοῦ
but do you prove the spirits, if from the God
ἐστὶν· ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλυθασιν
is, because many false-prophets have gone out

17 But whoever has the goods of the world, and may see his brother have need, and may shut up his compassions from him, how abides the love of God in him?

18 Dear children! we should not love in Word nor in tongue, but in Work and in Truth.

19 By this we know that we are of the truth, and shall accuse our hearts in His presence;

20 Because if our heart condemn us, God is greater than our heart, and knows all things.

21 Beloved! if the heart does not condemn, we have Confidence towards God,

22 and whatever we may ask we receive from him, Because we keep his commandments, and do what is pleasing in His sight.

23 And this is his commandment, That we should believe in the name of his son Jesus Christ, and love each other, as he gave us Commandment.

24 And he who keeps his commandments abides in Him, and he in him, and by this we know That he abides in us, by the spirit which he gave Us.

CHAPTER IV.

1 Beloved! I believe not Every Spirit, but I prove the spirits whether they are from God; Because many False-prophets have gone out into the world.

* VATICAN MANUSCRIPT.—18. of me—omit.
10. HEART. 21. of us—omit.

19. And—omit.
21. us—omit.

19. shall know.

17. Daut. xv. 7; Luke iii. 11. 17. 1 John iv. 20. 18. Ezek. xxxiii. 31; Rom. xii. 9; Eph. iv. 15; James ii. 15. 19. John xviii. 27; 1 John i. 8. 1 Cor. iv. 4. 21. Job xii. 20. 21. Heb. x. 23; 1 John i. 23; iv. 17. 22. Isa. xlii. 15; ciii. 18, 19; Prov. x. 29; Jer. xlii. 13; Matt. vii. 8; xxi. 23; Mark xi. 24; John xiv. 13; xv. 7; xvi. 23, 24; James v. 17; 1 John v. 14. 23. John vii. 20; ix. 31. 24. John vii. 20; xv. 18. 24. John xiv. 23; xv. 18. 24. John xvii. 27. 1. Matt. xii. 4. 1. 1 Cor. xiv. 20; 1 Thes. v. 21; Rev. ii. 2. 1. Math. xii. 4; Acts xx. 30; 1 Tim. iv. 1; 2 Pet. ii. 1; 1 John ii. 13; 2 John 7.

εις τον κοσμον. ² Εν τούτῳ γινώσκετε το
into the world. By this you know the
πνευμα του θεου· παν πνευμα δὲ ὁμολογεῖ
spirit of the God; every spirit which confesses
Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ του
Jesus associated in flesh having come, from of the
θεου ἐστὶ. ³ Καὶ παν πνευμα δὲ μὴ ὁμολογεῖ
God is. And every spirit who not confesses
τον Ἰησοῦν, ἐκ του θεου οὐκ ἐστὶ· καὶ τούτο
the Jesus, from the God not is; and this
ἐστὶ το του ἀντιχρίστου, ὃ ἀκηκοάτε ὅτι ἐρχε-
is that of the antichrist, which you heard that
ται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. ⁴ Ὑμεῖς
come, and now in the world is already. You
ἐκ του θεου ἐστέ, τέκνια, καὶ νενίκηκατε
of the God are, dear children, and have overcome
αὐτούς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν, ἢ ὁ ἐν τῷ
them; because greater is he in you, than he in the
κόσμῳ. ⁵ Αὐτοὶ ἐκ του κόσμου εἰσι· διὰ
world. They from the world are; on account of
τούτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος
this of the world they speak, and the world
αὐτῶν ἀκούει. ⁶ Ἡμεῖς ἐκ του θεου ἐσμεν· ὃ
them hears. We of the God are; the
γινώσκων τον θεόν, ἀκούει ἡμῶν· ὃς οὐκ ἐστὶν
one knowing the God, hears us; who not is
ἐκ του θεου, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου
of the God, not hears us. By this
γινώσκοντες το πνεῦμα της ἀληθείας καὶ το
we know the spirit of the truth and the
πνεῦμα της πλάνης.

⁷ Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ
Beloved ones, we should love each other; because the
ἀγάπη ἐκ του θεου ἐστὶ, καὶ πᾶς ὁ ἀγαπῶν,
love of the God is, and every one the loving,
ἐκ του θεου γεγεννηται, καὶ γινώσκει τον θεόν·
by the God has been begotten, and knows the God;
⁸ ὁ μὴ ἀγαπῶν, οὐκ ἐγνώ τον θεόν, ὅτι ὁ θεός
he not loving, not know the God, because the God
ἀγάπη ἐστὶν. ⁹ Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη
love is. In this was manifested the love
του θεου ἐν ἡμῖν, ὅτι τον υἱόν αὐτοῦ τον μονο-
of the God to us, because the son of himself the only-
γεννητὴν ἀπεσταλκεν ὁ θεός· εἰς τον κόσμον, ἵνα
begotten sent forth the God into the world, so that
ζήσωμεν δι' αὐτόν. ¹⁰ Ἐν τούτῳ ἐστὶν ἡ
we might live through him. In this is the
ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τον θεόν,
love, not that we loved the God,
ἀλλ' ὅτι αὐτός ἠγαπήσεν ἡμᾶς, καὶ ἀπεστείλε
but that he loved us, and sent forth
τον υἱόν αὐτοῦ ἱλασμόν περὶ των ἁμαρτιῶν
the son of himself a propitiation respecting the sins

² By this you know the SPIRIT of GOD,—: Every Spirit which confesses Je-
sus Christ * to have come
in the flesh, is from GOD;

³ and † Every Spirit
which does not confess Je-
sus, is not from God. And
this is the (SPIRIT) of the
Antichrist, which you
heard That it is coming,
and now it is in the WORLD
already.

⁴ † You are of God,
Dear children! and have
overcome them; Because
greater is HE who is in
you, than † HE who is in
the WORLD.

⁵ † They are of the
WORLD; on this account
they speak of the WORLD,
and the WORLD hears
them.

⁶ We are of GOD; † HE
who KNOWS GOD, hears
us; he who is not of GOD
does not hear us. By this
we know, † the SPIRIT of
TRUTH and the SPIRIT of
ERROR.

⁷ † Beloved! we should
love each other; Because
LOVE is from GOD; and
EVERY ONE who LOVES
has been begotten by GOD,
and knows GOD.

⁸ HE who does not
LOVE, † does not know
God; Because † GOD is
Love.

⁹ † By this the LOVE of
God to us was manifested,
that GOD sent forth his
ONLY-BEGOTTEN SON in-
to the WORLD, that † we
might live through him.

¹⁰ In this is LOVE;
† not That we * have loved
God, but That he loved us,
and sent forth his SON as a
† Propitiation for our SINS.

* VATICAN MANUSCRIPT.—3. to have come.

10. have loved.

† 2. 1 Cor. xii. 3; 1 John v. 1. † 3. 1 John ii. 18, 22; 2 John 7. † 4. 1 John
v. 6. † 4. John xii. 31; xiv. 20; xvi. 11; 1 Cor. ii. 12; Eph. ii. 3; vi. 12. † 5. John
iii. 51; xv. 10; xvii. 14. † 6. John viii. 47; x. 27; 1 Cor. xiv. 27; 2 Cor. x. 7. † 6.
1st. viii. 20; John xiv. 17. † 7. 1 John iii. 10, 11, 23. † 8. 1 John ii. 4; iii. 6.
† 8. 1 Cor. 16. † 9. John iii. 16; Rom. v. 8; viii. 32; 1 John iii. 16. † 9. 1 John v. 14.
† 10. John xv. 10; Rom. v. 8, 10; Titus iii. 4. † 10. 1 John ii. 2.

ἡμῶν. ¹¹ Ἀγαπητοὶ, εἰ οὕτως ὁ θεὸς ἠγάπησεν
 of us. Beloved ones, if thus the God loved
 ἡμᾶς, καὶ ἡμεῖς ὀφειλομένον ἀλλήλους ἀγαπᾶν.
 us, also we ought each other to love.
 Θεὸν οὐδεὶς πώποτε θεάσατο. ¹² Ἐὰν ἀγαπῶ-
 God no one at any time has seen. If we love
 μὲν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει, καὶ ἡ
 each other, the God in us abides, and the
 ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. ¹³ Ἐν
 love of him having been perfected it is in us. By
 τούτῳ γινώσκουμεν, ὅτι ἐν αὐτῷ μένομεν, καὶ
 this we know, that in him we abide, and
 αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ
 he in us, because out of the spirit of himself
 δέδωκεν ἡμῖν. ¹⁴ Καὶ ἡμεῖς τεθεαμεθα καὶ
 he has given us. And we have seen and
 μαρτυροῦμεν, ὅτι ὁ πατὴρ ἀπέσταλκε τὸν υἱὸν
 we testify, that the father sent forth the son
 σωτῆρα τοῦ κόσμου. ¹⁵ Ὅς ἂν ὁμολογήσῃ, ὅτι
 savior of the world. Whoever may confess, that
 Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ
 Jesus is the son of the God, the God in him
 μένει, καὶ αὐτὸς ἐν τῷ θεῷ. ¹⁶ Καὶ ἡμεῖς ἐγ-
 abide, and he in the God. And we have
 ᾤκαμεν καὶ πεπιστευκαμεν τὴν ἀγάπην, ἣν
 known and we have believed the love, which
 ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπη ἐστὶ, καὶ
 has the God in us. The God love is, and
 ὁ μένων ἐν τῇ ἀγαπῇ, ἐν τῷ θεῷ μένει, καὶ ὁ
 the one abiding in the love, in the God abides, and the
 θεὸς ἐν αὐτῷ. ¹⁷ Ἐν τούτῳ τετελειώται ἡ
 God in him. By this has been perfected the
 ἀγάπη μεθ' ἡμῶν, ἵνα παρρησιασῶμεν ἐν τῇ
 love with us, so that boldness we may have in the
 ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνος ἐστὶ, καὶ
 day of the judgment, because as he is, also
 ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. ¹⁸ Φόβος οὐκ
 we are in the world this. Fear not
 ἐστὶν ἐν τῇ ἀγαπῇ, ἀλλ' ἡ τέλει ἀγάπη ἐξ-
 is in the love, but the perfect love outside
 βαλλεῖ τὸν φόβον· ὅτι ὁ φόβος κολάσιν ἔχει·
 casts the fear; because the fear a restraint has;
 ὁ δὲ φοβούμενος οὐ τετελειώται ἐν τῇ ἀγαπῇ.
 the one fearing not has been perfected in the love.
¹⁹ Ἡμεῖς ἀγαπῶμεν * [αὐτόν,] ὅτι αὐτὸς πρῶτος
 We love [him,] because he first
 ἠγάπησεν ἡμᾶς. ²⁰ Ἐὰν τις εἴπῃ· Ὅτι ἀγαπῶ
 loved us. If any one may say, That I love
 τὸν θεόν, καὶ τὸν ἀδελφόν αὐτοῦ μισῇ, ψεύσ-
 the God, and the brother of himself he may hate, a
 τῆς ἐστίν· ὁ γὰρ μὴ ἀγαπᾶν τὸν ἀδελφόν
 liar he is; the for not one loving the brother
 αὐτοῦ, ὃν ἑώρακε, τὸν θεόν, ὃν οὐχ ἑώρακε,
 of himself, whom he has seen, the God, whom not he has seen,

¹¹ Beloved! † if God so loved us, we also ought to love each other.

¹² [Though] † no one has seen God at any time, [yet,] if we love each other, God dwells in Us; and this LOVE has been perfected in us.

¹³ † By this we know That we abide in Him, and He in Us, Because he has imparted to us of his SPIRIT.

¹⁴ And † we have seen and testify That † the FATHER sent forth the SON as a Savior of the WORLD.

¹⁵ † Whoever may confess That * Jesus is the son of God, God abides in Him, and He in God.

¹⁶ And we have known and believed the LOVE which God has for us. † God is LOVE; and † he who ABIDES in LOVE, abides in God, and God * abides in him.

¹⁷ By this has LOVE been perfected with us, that † we may have Confidence in the DAY of JUDGMENT; Because as he is we also are in this WORLD.

¹⁸ There is no Fear in LOVE, but PERFECT LOVE casts out FEAR; Because FEAR has RESTRAINT; and he who FEARS † has not been perfected in LOVE.

¹⁹ WE love, Because he first loved us.

²⁰ † If any one say, "I love GOD," and yet hate his BROTHER, he is a LIAR; for he who does not LOVE his BROTHER, whom he has seen, * is not able to

* VATICAN MANUSCRIPT.—15. Jesus Christ. omit.

16. abides in Him.

19. him—

† 11. Matt. xviii. 33; John xv. 13; 1 John iii. 16.

verse 20. † 12. 1 John ii. 5; ver. 18.

John i. 14; 1 John i. 1, 2. † 14. John iii. 17.

† 16. verse 8. † 18. 1 John vi. 21.

† 19. verse 12. † 20. 1 John iii. 4; iii. 17.

John i. 14; 1 Tim. vi. 16;

1 John ii. 24. † 14.

Rom. x. 9; 1 John v. 1, 5.

† 17. James i. 5; 1 John ii. 23, iii. 21, 22.

*[*ὡς*] *ὅτι* *ἔστι* *ἀγαπᾶν*; ²¹ *Καὶ ταύτην τὴν*
[how] is he able to love? And this the
ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπᾶν
commandment we have from him, that the one loving
τὸν θεὸν ἀγαπᾶ καὶ τὸν ἀδελφὸν αὐτοῦ.
the God should love also the brother of himself.

ΚΕΦ. ε'. 5.

¹ *Πᾶς ὁ πιστεύων, ὅτι Ἰησοῦς ἐστὶν ὁ Χρισ-*
Every one the believing, that Jesus is the Anointed,
τός, ἐκ τοῦ θεοῦ γεγεννηταί· καὶ πᾶς ὁ ἀγα-
by the God has been begotten; and every one the lov-
*πῶν τὸν γεγεννησάντα, ἀγαπᾶ **[*καὶ*] *τὸν γεγεν-*
ing the one having begot, love [also] the one having
νημένον ἐξ αὐτοῦ. ² *Ὡς τούτῳ γινώσκομεν,*
been begotten by him. By this we know,
ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν
that we love the children of the God, when the
θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν.
God we may love and the commandments of him we may keep.

³ *Αὕτη γὰρ ἐστὶν ἡ ἀγαπὴ τοῦ θεοῦ, ἵνα τὰς*
This for is the love of the God, that the

ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ
commandments of him we may keep; and the commandments

αὐτοῦ βαρεῖαι οὐκ εἰσιν, ὅτι πᾶν τὸ γεγεννη-
of him burdensome not are, because all that having been

μένον ἐκ τοῦ θεοῦ, νικᾷ τὸν κόσμον· καὶ
begotten by the God, overcomes the world; and

αὕτη ἐστὶν ἡ νίκη ἡ νικησάσα τὸν κόσμον, ἡ
this is the victory that having overcome the world, the

πίστις ἡμῶν. ⁵ *Τίς ἐστὶν ὁ νικῶν τὸν κόσ-*
faith of us. Who is the one overcoming the world,

μον, εἰ μὴ ὁ πιστεύων, ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς
if not the one believing, that Jesus is the son

τοῦ θεοῦ; ⁶ *Ὁ ὅτις ἐστὶν ὁ ἐλθὼν δι'*
of the God? This is the one having come by means of

*ὕδατος καὶ αἵματος, Ἰησοῦς **[*ὁ*] *Χριστός· οὐκ*
water and blood, Jesus [the] Anointed; not

ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ
by the water only, but by the water and

τῷ αἵματι· καὶ τὸ πνεῦμα ἐστὶ τὸ μαρ-
the blood, and the spirit is the one

τυροῦν, ὅτι τὸ πνεῦμα ἐστὶν ἡ ἀληθεῖα.
testifying, because the spirit is the truth.

⁷ *Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες· ὁ πνεῦμα,*
Because three are those testifying; the spirit,

love GOD †whom he has not seen.

²¹ And we have †This COMMANDMENT from him, That HE who LOVES GOD should love his BROTHER also.

CHAPTER V.

¹ †EVERY ONE who BELIEVES That Jesus is the ANOINTED one, has been begotten by GOD; †and EVERY ONE who LOVES the BEGETTER, loves the ONE BEGOTTEN by him.

² By this we know That we love the CHILDREN of GOD, when we love GOD and *practise his COMMANDMENTS.

³ †For this is the LOVE of GOD, that we keep his COMMANDMENTS; and †his COMMANDMENTS are not burdensome;

⁴ †Because ALL that has been BEGOTTEN by GOD overcomes the world; and this is THAT VICTORY which OVERCOMES the world,—OUR FAITH.

⁵ * And who is HE that OVERCOMES the world, but †HE who BELIEVES That Jesus is the SON of GOD.

⁶ This is HE who CAME by Water and Blood,—Jesus the ANOINTED one; not by the WATER only, but by the WATER and *by the BLOOD; and †the SPIRIT is THAT which TESTIFIES, Because the SPIRIT is the TRUTH.

⁷ †For there are THREE which TESTIFY;

* VATICAN MANUSCRIPT.—20. how—omit. And w. & the—omit. Q. by.

1. also—omit.

2. practise.

5.

† 7. The received text reads, "For there are three who bear witness in heaven, the Father, the Word, and the holy Spirit, and these three are one. And there are three that bear witness in earth." This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifth century. It is not cited by any of the Greek ecclesiastical writers, nor by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority. It is therefore evidently spurious; and was first detected (though not as it now reads) by Virgilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century; but by whom forged, is of no great moment, as its design must be obvious to all.—Improved Version.

† 20. verse 12.

† 21. Matt. xxii. 37, 39; John xiii. 34; xv. 12; 1 John iii. 23.

John i. 12, 13.

† 1. John xv. 23.

† 3. John xv. 18, 21, 23; xv. 10.

† 3. Matt.

xi. 20.

† 4. 1 John iii. 9; iv. 4.

† 5. 1 Cor. xv. 57.

† 6. John xiv. 17;

xv. 26; xvi. 13; 1 Tim. iii. 16.

και το ὕδωρ, και το αίμα· και οἱ τρεις εἰς τὸ ἓν
and the water, and the blood; and the three for the one
εἰσιν. ⁹ Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμ-
are. If the testimony of the men were-
βανόμεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν·
ceive, the testimony of the God greater is;
ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ἣν μεμαρτυ-
because this is the testimony of the God, which he has testi-
ρηκε περὶ τοῦ υἱοῦ αὐτοῦ. ¹⁰ Ὁ πιστεύων εἰς τὸν
bel. concerning the son of himself. The one believing into the
υἱὸν τοῦ θεοῦ, ἐχει τὴν μαρτυρίαν ἐν ἑαυτῷ;
son of the God, has the testimony in himself;
ὁ μὴ πιστεύων τῷ θεῷ, ψεῖστην πεποιήκεν
thenot one believing the God, a liar has made
αὐτόν, ὅτι οὐ πεπιστεύκεν εἰς τὴν μαρτυρίαν,
him, because not he has believed in the testimony,
ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.
which has testified the God concerning the son of himself.
¹¹ Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον
And this is the testimony, because life age-lasting
ἐδωκεν ἡμῖν ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ
gave to us the God, and this the life in the son
αὐτοῦ ἐστίν. ¹² Ὁ ἔχων τὸν υἱόν, ἐχει τὴν
in. The one having the son, has the
ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ, τὴν ζωὴν
life; the not one having the son of the God, the life
οὐκ ἐχει. ¹³ Ταῦτα ἐγράψα ὑμῖν, ἵνα εἰδη-
not has. These things I wrote to you, so that you may
τε, ὅτι ζωὴν αἰώνιον ἐχετε οἱ πιστεύοντες
know, that life age-lasting you have those believing
εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. ¹⁴ Καὶ αὕτη
into the name of the son of the God. And this
ἐστὶν ἡ παρρησία ἣν ἐχομεν πρὸς αὐτόν, ὅτι
is the boldness which we have towards him, that
εἰάν τι αἰτωμεθα κατὰ τὸ θέλημα αὐτοῦ,
if anything we may ask according to the will of him,
ἀκούει ἡμῶν· ¹⁵ καὶ εἰάν οἶδαμεν, ὅτι ἀκούει
he hears us; and if we know, that he hears
ἡμῶν, ὅ ἂν αἰτωμεθα, οἶδαμεν, ὅτι ἐχομεν τα-
us, whatever we may ask, we know, that we have the
αἰτήματα ἃ ᾠτήκαμεν παρ' αὐτοῦ. ¹⁶ Εἰάν
petitions which we have asked from him. If
τις ἰδῇ τὸν ἀδελφόν αὐτοῦ ἁμαρτάνον-
any one should see the brother of himself sinning
τα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ
a sin not to death, he shall ask, and
δῶσῃ αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς
he will give to him life, for those sinning not to
θάνατον. Ἐστὶν ἁμαρτία πρὸς θάνατον· οὐ
death. It is a sin to death; not
περὶ ἐκεῖνης λέγω ἵνα ἐρωτήσῃ. ¹⁷ Πᾶσα
concerning that I say that he should ask. All

8 the SPIRIT, and the
WATER, and the BLOOD;
and the THREE are for
ONE.

9 If we receive the
TESTIMONY of MEN, the
TESTIMONY of GOD is
greater; For this is the
TESTIMONY of GOD * that
he has testified concerning
his SON.

10 (HE who BELIEVES
into the SON of GOD, † has
the TESTIMONY in him-
self; HE who does not BE-
LIEVE GOD, ‡ has made
him a LIAR; Because he
has not believed in the
TESTIMONY which GOD
has testified concerning
his SON.)

11 † And this is the
TESTIMONY, That GOD has
given to us Aeternal Life,
and ‡ This LIFE is in his
SON.

13 † HE who HAS the
SON has the LIFE; HE
who has not the SON has
not the LIFE.

13 † These things I have
written to you, that you
who BELIEVE on the NAME
of the SON of GOD may
know that you have Aeternal
Life.

14 And this is the CON-
FIDENCE which we have
towards him, That ‡ if we
ask Any thing according
to his WILL, he hears us.

15 And if we know That
he hears us, whatever we
ask, we know That we
have the PETITIONS which
we have asked from him.

16 If any one see his
BROTHER sinning a Sin,
not to Death, let him ask,
and ‡ he will give him Life
for THOSE who SIN not to
Death; † There is a Sin to
Death; I do not say that
he should ask concerning
THAT.

17 † All Unrighteous-

* VATICAN MANUSCRIPT.—9. That.

† 9. John viii. 17, 18. 10. Matt. iii. 16, 17; xvii. 5. 10. Rom. viii. 16; Gal. iv. 6.
‡ 9. John iii. 33; v. 23. 11. John i. 4; Col. iii. 4; 1 John iv. 9. 12. John
iii. 20; v. 24. 13. John xx. 31. 14. 1 John iii. 22. 16. James v. 14, 15.
10. Matt. xii. 31, 32; Mark iii. 29; Luke xii. 10; Heb. vi. 4, 6; x. 20. 17. 1 John iii. 4.

ἀδικία ἁμαρτία ἐστὶ καὶ ἐστὶν ἁμαρτία οὐ
unrighteousness sin is; and it is sin not

πρὸς θάνατον. ¹⁸ Οἶδαμεν, ὅτι πᾶς ὁ γεγεν-
to death. We know, that every one the having

νημένος ἐκ τοῦ θεοῦ, οὐχ ἁμαρτάνει· ἀλλ'
been begotten by the God, not sins; but

ὁ γεννηθεὶς ἐκ τοῦ θεοῦ, τηρεῖ ἑαυτὸν,
the one having been begotten by the God, keeps himself,

καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ. ¹⁹ Οἶδαμεν,
and the evil one not lays hold of him. We know,

ὅτι ἐκ τοῦ θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν
that from the God we are, and the world whole in

τῷ πονηρῷ κεῖται. ²⁰ Καὶ οἶδαμεν, ὅτι ὁ υἱὸς
the evil one lies. And we know that the son

τοῦ θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν, ἵνα
of the God is come, and has given to us an understanding, so that

γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμὲν ἐν τῷ
we might know the true one and we are in the

ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. Οὗ-
true one, in the son of him Jesus Anointed. This

τός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ἡ ζωὴ αἰώνιος.
is the true God and the life are-lasting

²¹ Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶς εἰδωλῶν.
Dear children, do you keep yourselves from the idols.

ness is Sin; but there is a Sin not to Death.

¹⁸ We know That every ONE who has been BEGOTTEN by God does not sin; but the one BEGOTTEN by God guards * himself, and the EVIL one does not lay hold of him.

¹⁹ We know That we are from God, and that the whole WORLD lies under the EVIL one.

²⁰ And we know that the SON of God has come, and has given us Discernment, that we might know the TRUE one; and we are in the TRUE one—by his SON JESUS Christ. This is the TRUE God, and the ETERNAL LIFE.

²¹ Dear children! keep yourselves from IDOLS. *

* VATICAN MANUSCRIPT.—18. him.

Subscription—FIRST OF JOHN.

18. 1 Pet. I. 23; 1 John III. 9.
Luk. xiv. 64.

19. John xvii. 3.

18. James I. 27.
11. 1 Cor. x. 14.

19. Gal. I. 4.

20.

ΙΩΑΝΝΟΥ [ΕΠΙΣΤΟΛΗ] ΔΕΥΤΕΡΑ.

OF JOHN

[AN EPISTLE]

SECOND.

* SECOND OF JOHN.

1^ο Ο πρεσβυτερος εκλεκτη Κυρια, και τοις
The elder to a chosen lady, and to the
τεκνοις αυτης, ους εγω αγαπω εν αληθεια,
children of her, whom I love in truth,
(και ουκ εγω μονος, αλλα και παντες οι γνω-
(and not I only, but also all those know-
κοτες την αληθειαν,) ² δια την αληθειαν την
ing the truth,) on account of the truth that
μενουσαν εν ημιν, και μεθ' ημων εσται εις τον
abiding in us, and with us shall be for the
αιωνα. ³ εσται μεθ' υμων χαρις, ελεος, ειρηνη
age; will be with you favor, mercy, peace
παρα θεου πατρος, και παρα * [κυριου] Ιησου
from God a father, and from [Lord] Jesus
Χριστου του υιου του πατρος, εν αληθεια και
Anointed the son of the father, in truth and
αγαπη. ⁴ Εχαρην λιαν, οτι ευρηκα εκ των
love. I rejoiced greatly, because I have found of the
τεκνων σου περιπατουντας εν αληθεια, καθως
children of thee walking in truth, as
εντολην ελαβωμεν παρα * [του] πατρος.
a commandment we received from [the] father.
⁵ Και νυν ερωτω σε, Κυρια, ουχ ως εντολην
And now I entreat thee, lady, not as a commandment
γραφων σοι καινην, αλλα ην ειχομεν απ'
writing to thee new, but which we had from
αρχης, ινα αγατωμεν αλληλους. ⁶ Και αυτη
beginning, that we should love each other. And this
εστιν η αγαπη, ινα περιπατωμεν κατα τας
is the love, that we should walk according to the
εντολας αυτου. Αυτη εστιν η εντολη,
commandments of him. This is the commandment,
καθως ηκουσατε απ' αρχης, ινα εν αυτη περι-
as you heard from beginning, that in it you
πατητε. ⁷ Οτι πολλοι πλανοι εισηλθον εις
should walk. Because many deceivers entered into
τον κοσμον, οι μη ομολογουντες Ιησουν Χριστον
the world, who not confessing Jesus Anointed
ερχομενον εν σαρκι· ουτος εστιν ο πλανος και
coming in flesh; this is the deceiver and
ο αντιχριστος. ⁸ Βλεπετε εαυτους, ινα μη
the antichrist. See you yourselves, that not
απολεσωμεν α ειργασαμεθα, αλλαμισθον
we may lose the things we performed, but a reward
πληρη απολαβωμεν. ⁹ Πας ο παραβαιων,
full we may receive. Every one the transgressing,
και μη μενων εν τη διδαχη του Χριστου, θεον
and not abiding in the teaching of the Anointed, God

1 The ELDER to the Chosen Cyria, and to her CHILDREN : whom I love in Truth ; (and not only I, but also ALL THOSE who have known : the TRUTH.)

2 ON ACCOUNT OF THAT TRUTH which ABIDES in us, and shall be with us to the AGE.

3 FAVOR, Mercy, and Peace from God the Father, and from Jesus Christ the SON of the FATHER, shall be with you in Truth and Love.

4 I rejoiced greatly That I found some of thy CHILDREN walking in Truth, as we received a Commandment from the FATHER.

5 And now I entreat thee, Cyria, I not as writing to thee a New Commandment, but that which we had from the Beginning, I that we should love each other.

6 And this is LOVE, that we should walk according to his COMMANDMENTS.

* THIS COMMANDMENT is, as you heard from the Beginning, that you should walk in it.

7 For MANY Deceivers went forth into the WORLD,—THOSE who do not CONFESS Jesus Christ did come in the FLESH. This is the DECEIVER and the ANTICHRIST.

8 Look to yourselves, I that you may not lose the things we performed, but that you may receive a full Reward.

9 EVERY ONE who GOES BEYOND, and does not abide in the DOCTRINE of the ANOINTED one, has

* VATICAN MANUSCRIPT.—Title—SECOND OF JOHN. 2. Lord—omit. 4. the—omit.
6. This COMMANDMENT is. 7. went forth. 8. you may not lose. 8. you may receive. 9. GOES BEYOND.

† 1. 1 John iii. 18; 2 John 1, 1. 1 John viii. 32; Gal. ii. 5, 14; iii. 1; v. 7; Gal. i. 5; 2 Thess. ii. 13; 1 Tim. ii. 4; Heb. x. 26. † 2. 1 Tim. i. 2. † 3. 1 John i. 5; 1 John ii. 7, 8; iii. 11. † 4. 3 John 2. † 5. 1 John ii. 7, 8; iii. 11. † 6. John xiii. 34; xv. 13; Eph. v. 2; 1 Pet. iv. 8; 1 John iii. 13. † 7. 1 John iv. 1—3. † 8. Mark xiii. 9. † 9. Gal. iii. 4; Heb. x. 32, 33. † 9. 1 John ii. 23.

οὐκ ἐχει· ὁ μὲν ἔστι ἐν τῇ διδαχῇ * [τοῦ Χρισ-
 not has; the one abiding in the teaching (of the Anointed,)
 του,] οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἐχει.
 this both the father and the son has.

¹⁰ Εἰ τις ἐρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν
 If any one comes to you, and this the
 διδαχὴν οὐ φέρει, μὴ λαμβανέτε αὐτὸν εἰς
 teaching not brings, not do you receive him into
 οἰκίαν, καὶ χαιρεῖν αὐτὸν μὴ λέγετε. ¹¹ Ὁ γὰρ
 house, and health him not say you. The for
 λέγων αὐτῷ χαιρεῖν, κοινωνεῖ τοῖς ἐργοῖς αὐτοῦ
 saying to him health, partakes in the works of him
 τοῖς πονηροῖς.
 in the evil ones.

¹² Πολλὰ ἔχων ὑμῖν γραφεῖν, οὐκ ἠβουλήθην
 Many things having to you to write, not I wished
 διὰ χαρτοῦ καὶ μελανοῦ· ἐλπίζω γὰρ ελθεῖν
 by means of paper and of ink; I hope for to come
 πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα
 to you, and mouth to mouth to speak, so that
 ἡ χάρα ἡμῶν ᾖ πεπληρωμένη. ¹³ Ἀσπάζεται
 the joy of us may be having been perfected. Salute

σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.
 thee the children of the sister of thee the chosen one.

not God. ~~He~~ who ABIDES
 in the DOCTRINE, has both
 the FATHER and the SON.

10 If any one come to
 you and bring not this
 DOCTRINE, do not receive
 him into your House, nor
 † wish Him success;

11 for HE who WISHES
 him success partakes in
 his EVIL WORKS.

12 † Having Many things
 to write to You, I did not
 wish to do it by Paper and
 Ink; * but I hope to be
 with you, and to talk,
 Mouth to Mouth, † so that
 * our JOY may be complete.

13 † The CHILDREN of
 thy CHOSEN SISTER salute
 thee. *

* VATICAN MANUSCRIPT.—ε, of the ANOINTED—omit.
 you. 12. your. Subscriptum.—BACON OF JOHN.

† 10. *Chaireia* was a form of salutation, expressive of friendly feeling. The Greeks
 usually began their letters with it. See Acts xv. 26; James i. 1.

‡ 10. Rom. xvi. 17; 1 Cor. v. 11; xvi. 22; Gal. i. 8, 9; 2 Tim. iii. 8; Titus iii. 10. ‡ 12.
 2 John 12. ‡ 12. John xvii. 13; 1 John i. 4. ‡ 13. 1 Pet. v. 12.

ΙΩΑΝΝΟΥ [ΕΠΙΣΤΟΛΗ] ΤΡΙΤΗ.
OF JOHN [AN EPISTLE] THIRD.
* THIRD OF JOHN.

1 Ὁ πρεσβυτερος Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ
The elder to Gaius the beloved one, whom I
ἀγαπῶ ἐν ἀληθείᾳ. 2 Ἀγαπήτε, περὶ πάντων
love in truth. O beloved one, concerning all things
εὐχομαι σε εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς
[wish thee to prosper and to be in health, even as
εὐδοῦνται σου ἡ ψυχή. 3 Ἐχάρην γὰρ λίαν,
prosperest thou the life. I rejoiced for greatly,
ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τὴν
coming brethren and testifying of thee in the
ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.
truth, even as thou in truth walkest.

4 Μειζότεραν τούτων οὐκ ἔχω χαρὰν, ἵνα ἀκούω
Greater of these not I have joy, that I hear
τὰ ἐμαῖ τεκνὰ ἐν ἀληθείᾳ περιπατοῦντα. 5 Ἀγα-
the my children in truth walking. O be-
πήτε, πιστὸν ποιεῖς ὃ ἐὰν ἐργασθῇ εἰς
loved one, faithfully thou doest whatever thou mayest work for
τοὺς ἀδελφούς καὶ εἰς τοὺς ξένους, 6 οἱ ἐμαρτυ-
the brethren and for the strangers, those have tes-
ρησαν σου τὴν ἀγαθὴν ἐνωπίον ἐκκλησίας· ὅς
timony of thee to the love in presence of congregation; whom
καλῶς ποιήσεις προπεμπὰς ἀξίως τοῦ θεοῦ.
well thou wilt do having sent forward worthily of the God.

7 Ὅτι περὶ γὰρ τοῦ οὐνοματός ἐξηλθόν, μὴδὲν λαμ-
On behalf for of the name they went forth, nothing re-
βανόντος ἀπο τῶν ἐθνῶν. 8 Ἡμεῖς οὖν οφείλο-
coming from the Gentiles. We therefore ought
μεν ἀπολαμβάνειν τοὺς τοιοῦτους, ἵνα συνεργοὶ
to receive the such like ones, that co-workers
γινώμεθα τῇ ἀληθείᾳ. 9 Ἐγράψα τῇ ἐκκλησίᾳ·
we may become in the truth. I wrote to the congregation;
ἀλλ' ὁ φιλοπρῶτευς αὐτῶν Διοτρεφῆς οὐκ
but the endeavoring to be first of them Diotrophes not
ἐπιδέχεται ἡμᾶς. 10 Διὰ τοῦτο, ἐὰν ἐλθῶ,
receives us. On account of this, if I come,
ὁπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις
I will remember of him the works which he does, with words
πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ
evil prating against us; and not being satisfied in
τούτοις, οὐτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς,
these things, not even he receives the brethren,
καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκ-
and those wishing he forbids, and out of the con-
κλησίας ἐκβάλλει. 11 Ἀγαπήτε, μὴ μίμου
gregation he exalts. O beloved one, not do thou imitate
τὸ κακόν, ἀλλὰ τὸ ἀγαθόν. Ὁ ἀγαθοποιῶν, ἐκ
the evil thing, but the good thing. The one doing good, of

1 The ELDER to Gaius, the BELOVED, & whom I love in the Truth.

2 Beloved! I desire concerning all things that thou mayest prosper and be in health, even as Thy soul prospers.

3 For I rejoiced greatly when the Brethren came and testified to thy TRUTH, even as & thou walkest * in the TRUTH.

4 I have no greater * Joy than in these things, that I hear of & MY Children walk- ing * in the TRUTH.

5 Beloved! thou doest faithfully what thou per- formest for the BRETHREN, and * this to Strangers;

6 who testified of Thy LOVE in the presence of the Congregation; whom thou wilt do well to send forward worthily of God;

7 for on behalf of his NAME they went forth, & re- ceiving nothing from the GENTILES.

8 WE, therefore, ought to * entertain SUCH, that we may become Co-workers for the TRUTH.

9 I wrote * something to the CONGREGATION, but Diotrophes, who LOVES to BE FIRST among them, does not receive us.

10 Therefore, if I come, I will remember His WORKS which he does, prating against us with Evil Words; and not being satisfied with these things, he does not even receive the BRETHREN, and for- bids and casts out of the CONGREGATION THOSE WISHING to do it.

11 Beloved! & do not thou imitate THAT which is EVIL, but THAT which is GOOD. & HE who DOES

* VATICAN MANUSCRIPT.—Title—THIRD OF JOHN.
Pleasure. 4. in the TRUTH. 5. this to Strangers.

2. in the TRUTH. 4. entertain.

1. 1. 2 John 1. 1. 2. 2 John 4. 1. 3. 1 Cor. iv. 15; Philemon 10. 1. 7. 1 Cor. ix. 12, 15. 1. 11. Ps. xxxvii. 37; Isa. i. 16, 17; 1 Pet. iii. 11. 1. 11. 1 John ii. 28; iii. 4, 9.

του θεου εστιν· ὁ κακοποιων, ουχ ἑωρακε τον
the God is; the one doing evil, not has seen the
θεον. ¹² Δημητριου μεμαρτυρηται ὑπο παντων,
God. Demetrius has been testified to by all,

και ὑπ' αὐτης της αληθειας· και ἡμεεις δε μαρ-
and by herself the truth; also we and tes-
τυρουμεν, και οιδετε, οτι ἡ μαρτυρια ἡμων
tis, and you know, that the testimony of us

αληθης εστι. ¹³ Πολλα ειχον γραφειν, αλλ' ου
true is. Many things I had to write, but not

θελω δια μελανος και καλαμου σοι γραψαι·
I wish by means of ink and pen to thee to write;

¹⁴ ελπιζω δε ευθως ιδειν σε, και στομα προς
I hope but immediately to see thee, and mouth to

στομα λαλησομεν. ¹⁵ Ειρηνη σοι. Ασπασονται
mouth we will speak. Peace to thee. Salute

σε οι φιλοι· ασπασου τους φιλους κατ' ονομα.
Thee the friends; do thou salute the friends by name.

GOOD is of GOD; HE who
DOES EVIL has not seen
GOD.

12 † Testimony is borne
to Demetrius by all, even
by the TRUTH Herself;
and we also testify, † and
* thou knowest That our
TESTIMONY is true.

13 † I had Many things
* to write, but I do not
wish to write them to thee
with Ink and Pen;

14 but I hope to see
thee immediately, and we
will* speak Mouth to
Mouth. Peace be to thee!
The FRIENDS salute thee.
Salute the FRIENDS by
Name.

* VATICAN MANUSCRIPT.—12. thou knowest.
Interjection—THIRD OF JOHN.

‡ 12. 1 Tim. iii. 7.

‡ 13. John xxi. 24.

13. to write to thee, but.

Sub.

‡ 13. 2 John 12.

ΙΟΥΔΑ [ΕΠΙΣΤΟΛΗ.]
OF JUDA [AN EPISTLE.]
* OF JUDAS.

¹ Ιουδας, Ἰησοῦ Χριστοῦ δούλος, ἀδελφός δε
Judas, of Jesus Anointed a bond-servant, a brother and
Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἡγιασμένοις καὶ Ἰη-
of James, to those in God a father sanctified ones and of
σου Χριστῷ τετηρημένοις κλητοῖς· ² ἔλεος ὑμῖν
Jesus Anointed preserved ones called ones; mercy to you
καὶ εἰρήνη καὶ ἀγάπη πληθυνθεῖη. ³ Ἀγαπήτοι,
and peace and love may be multiplied. Beloved ones,
πάσαν σπουδὴν ποιοῦμενος γράφειν ὑμῖν, περὶ
all haste making to write to you, concerning
τῆς κοινῆς σωτηρίας ἀνάγκην ἔσχον γράψαι
the common salvation a necessity I had to have written
ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τὴν ἀπαξ παρα-
to you exhorting to earnestly contend for the once having
δοθεῖσιν τοῖς ἁγίοις πιστεῖ. ⁴ Πάρεσδυσαν
been delivered to the saints faith. Privily entered
γὰρ τινες ἄνθρωποι, οἱ παλαιὸν προγεγραμμέ-
for some men, those of old having been previously do-
νοῖ ἐῖς τούτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ
signated for this the judgment, impious ones, the of the
θεοῦ ἡμῶν χάριν μετατιθέντες ἐῖς ἀσελγείαν,
God of us favor changing into licentiousness,
καὶ τὸν μόνον δεσποτὴν καὶ κυρίον ἡμῶν Ἰησοῦν
and the only sovereign and Lord of us Jesus
Χριστὸν ἀρνοῦμενοι. ⁵ Ὑπομνηταὶ δὲ ὑμᾶς
Anointed denying. To remind but you
βουλομαι, εἰδοτάς ὑμᾶς ἀπαξ τούτο, ὅτι ὁ
I wish, knowing you once this, because the
κύριος, λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δευ-
Lord, people out of land of Egypt having saved, the second
τερον τοὺς μὴ πιστευσάντας ἀπόλεσεν· ⁶ ἀγ-
time those not having believed he destroyed; men,
γελους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν
sangers and those not having kept the of themselves
ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον,
principality, but having left the own habitation,
εἰς κρίσιν μεγάλῃς ἡμέρας, δεσμοῖς αἰδίοις ὄντο
for a judgment of a great day, with chains perpetual under,
ζοφὸν τετήρηκεν· ⁷ ὥς Σόδομα καὶ Γομορρά,
thick darkness have been kept; as Sodom and Gomorrah,
καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τούτοις
and the about them cities, the like to them
τροπῶν ἐκπορνεύσασαι, καὶ ἀπελθούσαι ὀπίσω
manner having committed fornication, and having gone away after
σαρκὸς ἑτέρας, προκείμεναι δειγμα, πυρὸς αἰών-
flesh of another, are placed before an example, of fire ago-

¹ Judas, a Bond-servant of Jesus Christ, and ² Brother of James, to those who are ³ BELOVED by God the Father, even the called ones who are ⁴ preserved by Jesus Christ;

² may Mercy and ³ Peace and Love be multiplied to you.

³ Beloved, making All Haste to write to you concerning ⁴ our ⁵ COMMON Salvation, I had a necessity to write to you, exhorting you to earnestly contend for the FAITH which was once DELIVERED to the SAINTS.

⁴ ⁵ For Some Men have come in privily, who of old were PREVIOUSLY DESIGNATED for This JUDGMENT, impious, ⁶ changing the FAVOR of our God into Licentiousness, ⁷ denying the ONLY Sovereign, and our LORD Jesus Christ.

⁵ But I wish to remind you, though you once knew ⁶ this, That ⁷ the LORD having saved the People out of the Land of Egypt, AFTERWARDS ⁸ destroyed THOSE who did not BELIEVE;

⁶ and THOSE Angels who KEPT not THEIR own Principality, but left their own habitation, ⁷ he has kept in perpetual Chains, under Thick Darkness, for the Judgment of the Great Day;

⁷ as Sodom and Gomorrah, and the CITIES about them, which in a LIKE Manner to these, committed Fornication, and went after strange Flesh, are placed as an Example, enduring the re-

* VATICAN MANUSCRIPT.—Title.—OF JUDAS.
common Salvation.

1. BELOVED by God.
2. all things, That Jesus, having saved.

3. our

¹ 1. Luke vi. 16; Acts i. 13. ² 1. John xvii. 11, 12, 15. ³ 2. 1 Pet. i. 2; 3 Pet. i. 2.
⁴ 3. Titus i. 4. ⁵ 2. Phil. i. 27; 1 Tim. i. 18; vi. 12; 2 Tim. i. 13; iv. 7. ⁶ 1. 4. Gal.
ii. 4; 3 Pet. ii. 1. ⁷ 4. 2 Tim. ii. 10; Titus ii. 11; Heb. xii. 15. ⁸ 1. 4. Titus i. 10;
1 John ii. 22. ⁹ 5. 1 Cor. x. 9. ¹⁰ 5. Num. xiv. 29, 37; xvi. 54; Psa. cvi. 25;
Heb. iii. 17, 19. ¹¹ 6. 3 Pet. ii. 4. ¹² 7. Gen. xix. 24; Deut. xxix. 23; 3 Pet. ii. 6.

ριου δικην ὑπεχουσαι. 8' Ὁμοίως μεντοι
 lasting retributive justice are undergoing. In like manner truly
 και οὗτοι ἐνυπνιαζόμενοι σαρκα μεν μαινουσι,
 also these dreaming ones flesh indeed they pollute,
 κυριότητα δε αθετουσι, δοξας δε βλασφημουσιν.
 lordships and they set aside, glories and they revile.

9' Ο δε Μιχαηλ ὁ αρχαγγελος, ὅτε τῷ διαβολῷ
 The but Michael the chief messenger, when with the accuser
 διακρινόμενος διελεγέτο περὶ τοῦ Μωσέως
 contending he reasoned about the of Moses
 σώματος, οὐκ ἐτολμήσε κρίσιν ἐπενεγκεῖν
 body, not he dared a judgment to bring against
 βλασφημίας, ἀλλ' εἶπεν· Ἐπιτιμῆσαι σοι κυριος.
 of reviling, but he said; May rebuke thee Lord.

10 Οὗτοι δε, ὅσα μεν οὐκ οἶδασι, βλασφη-
 These but, what things indeed not they know, they re-
 μουσιν· ὅσα δε φυσικῶς, ὡς τα ἀλογα ζῶα,
 vile; what things but naturally, as the irrational animals,
 ἐπιστάνται, ἐν τούτοις φθειροῦνται. 11 Οὐαι
 they stand, in these things they are corrupt. Woe

αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Καὶν ἐκορευθῆσαν, και
 to them, because in the way of the Cain they went, and
 τῇ πλῆρῃ τοῦ Βαλααμ μισθοῦ ἐξεχυθῆσαν, και
 in the error of the Balaam reward they rushed, and
 τῇ ἀτιλογίᾳ τοῦ Κορε ἀπώλοντο.
 in the contradiction of the Kore they destroyed themselves.

12 Οὗτοι εἰσιν ἐν ταῖς ἀγαπαῖς ὑμῶν σκιλαδες,
 These are in the love-feasts of you hidden rocks,
 συνενωχόμενοι ἀφοβῶς, ἑαυτοὺς ποιμαίνοντες·
 feeding together without fear, themselves feeding;
 νεφίλαι ἀνυδροί, ὑπὸ ἀνεμῶν παραφερομεναι·
 clouds without water, by winds being swept along;

δενδρα φθινοπωρινα, ἀκαρπα, δις ἀποθανοντα,
 trees autumnal, unfruitful, twice having died,

ἐκρίζωοντα. 13 κύματα ἀγρία θαλάσσης, ἐπα-
 having been rooted, waves wild of sea, foam-

φρίζοντα τὰς ἑαυτῶν αἰσχύνας· ἀστερες πλά-
 ing out the of themselves shame; stars wan-

νηται, οἷς * [δ] ζοφος * [του] σκοτους εἰς
 during, for which [the] gloom [of the] darkness for

αἰῶνα τετηρηται. 14 Προεφῆτευσε δε και του-
 an age has been kept. Prophesied and also these

τοῖς ἑβδομοσ ἀπο Ἀδαμ Ἐνωχ, λεγων· Ἰδου,
 seventh from Adam Enoch, saying; Lo,

ἦλθε κυριος ἐν ἁγίαις μυριάσιν αὐτοῦ, 15 ποιη-
 came a Lord with holy myriads of himself, to exe-

σαι κρίσιν κατὰ πάντων, και ἐξελεγξαι πάντας
 cute judgment against all, and convict all

τους ἀσεβεῖς * [αὐτῶν] περὶ πάντων τῶν
 the impious ones [of them] concerning all of the

ἐργῶν ἀσεβείας αὐτῶν ὧν ἡσεβησαν, και
 works of impiety of them which they did impiously, and

tributive justice of an aion-
 ian Fire.

8 † In like manner in-
 deed These Dreamers also
 pollute the Flesh, and des-
 pise Lordships, and revile
 Dignities.

9 * But † ΜΙΧΑΗΛ, when
 the ARCHANGEL, when
 contending with the EN-
 EMY he reasoned about
 the BODY of MOSES, † did
 not presume to bring
 against him a reviling
 Judgment, but said, † "The
 " Lord rebuke thee."

10 † Yet these blaspheme
 what indeed they do not
 understand, but what they
 know naturally as IRRAT-
 IONAL Animals, in These
 things they are corrupt.

11 Alas for them! Be-
 cause they went in † the
 way of CAIN, and † rushed
 into the ERROR of BALAAM
 for a Reward, and des-
 troyed the selves in † the
 REBELLION of KORAH.

12 These are HIDDEN
 ROCKS in your † LOVE-
 FEASTS, feasting together
 without fear, feeding
 Themselves; Clouds with-
 out water, being swept
 along by Winds; bare
 autumnal Trees, unfruitful
 for two seasons, dead,
 rooted up;

13 wild Waves of the
 Sea, foaming out THEIR
 OWN Shame; wandering
 Stars, † for which has been
 kept the GLOOM of DARK-
 NESS for the Age.

14 And † Enoch also,
 the Seventh from Adam
 prophesied of these, say-
 ing, "Behold, † the Lord
 " came with his Holy My-
 " riads,

15 " to execute Judg-
 " ment against all, and to
 " convict ALL the IMPIOUS
 " of ALL their WORKS of
 " Impiety which they im-

* VATICAN MANUSCRIPT.—0. When Michael, the ARCHANGEL, then contending. 13. the—omit. 13. of the—omit. 15. of them—omit.

1 A. 2 Pet. II. 10. 10. Dan. x. 13; xii. 1; Rev. xii. 7. 20. 2 Pet. II. 11.
 20. Zech. iii. 2. 11. Gen. iv. 5; 1 John III. 12. 11.
 Num. xii. 7, 31; 2 Pet. II. 15. 11. Num. xvi. 1, &c. 12. 1 Cor. xi. 21; 2 Pet.
 II. 13. 12. 2 Pet. II. 17. 14. Gen. v. 18. 14. Deut. xxxiii. 2; Dan. vii.
 10; Zech. xiv. 5; Math. xxv. 31; 2 Thess. i. 7; Rev. i. 7;

περι παντων των σκληρων, ὡς ελαλησαν
concerning all of the hard things, as spoke
κατ' αὐτοῦ ἀπαρταλοὶ ἀσεβεις. ¹⁶ Οὗτοι εἰσι
against him sinners impious. These are
γογγυσταὶ, μεμψιμοῖροι, κατὰ τὰς ἐπιθυμίας
murmurers, complainers, according to the lusts
αὐτῶν. πορευομενοὶ καὶ τὸ στόμα αὐτῶν λαλεῖ
of themselves walking; and the mouth of them speaks
ὑπερογκὰ, θαυμαζοντες πρόσωπα, ωφελειας
swelling words, admiring faces, of gain
χαριν. ¹⁷ Ὑμεῖς δὲ, ἀγαπητοὶ, μνησθητε τῶν
on a count. You but, beloved ones, do you remember the
ῥημάτων τῶν προειρημένων ὑπο τῶν ἀποστό-
words of those having been before spoken by the apos-
λων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ¹⁸ ὅτι
ties of the Lord of us Jesus Anointed; that
ελεγον ὑμῖν, ὅτι ἐν ἐσχάτῃ χρόνῳ ἐσονται
they said to you, that in last time will be
ἐμπαικταὶ, κατὰ τὰς ἐαυτῶν ἐπιθυμίας πορευ-
soothers, according to the of themselves lusts walk-
ομενοὶ τῶν ἀσεβειῶν. ¹⁹ Οὗτοι εἰσιν οἱ ἀποδιο-
ing the impious. These are they marking
ρίζοντες * [ἐαυτοὺς], ψυχικοὶ, πνεῦμα μὴ ἔχον-
out boundaries [themselves,] soulical ones, a spirit not hav-
τες. ²⁰ Ὑμεῖς δὲ ἀγαπητοὶ, τῇ ἁγίᾳ πνεύματι
ing. You but beloved ones, in the most holy of you
πιστεῖ ἐποικοδομοῦντες ἑαυτοὺς, ἐν πνεύματι
faith building up yourselves, in spirit
ἁγίᾳ προσευχομενοὶ, ²¹ ἑαυτοὺς ἐν ἀγαπῇ θεοῦ
holy praying, yourselves in love of God
τῇρησατε, προσδεχομενοὶ τὸ ἐλεος τοῦ κυρίου
do you keep, looking for the mercy of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. ²² Καὶ
of us Jesus Anointed for life age-lasting. And
οὓς μὲν ἐλεεῖτε διακρίνομενοί. ²³ οὓς δὲ ἐν φόβῳ
some indeed do you pity discriminating; some but in fear
σωθετε, ἐκ τοῦ πυρὸς ἀρπαζοντες· μισούντες
do you save, out of the fire snatching; hating
καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.
even the from the flesh having been spotted garment.
²⁴ Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπαιστούς,
To the now one being powerful to guard you from stumbling,
καὶ στησαὶ κατένυσιν τῆς δόξης αὐτοῦ ἀμώ-
and to place in presence of the glory of himself blame-
μους ἐν ἀγαλλίασει, ²⁵ μονῇ θεῷ σωτῇ ἡμῶν,
loys with exceeding joy, to only God savior of us,
διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα * [καὶ]
through Jesus Anointed of the Lord of us glory [and]
μεγαλῶσυνη, κράτος καὶ ἐξουσία, καὶ νῦν καὶ
majesty, strength and authority, both now and
εἰς πάντας τοὺς αἰῶνας· ἀμήν.
for all the ages; so be it.

"piously did, and of All
"the HARSH words which
"impious Sinners spoke
"against him."

16 These are Murmurers,
Fault-finders, walking ac-
cording to their own
LUSTS; and †(their MOUTH
speaks boastful words,
‡admiring men's persons
for the sake of Gain.

17 †But do you, Be-
loved, remember THOSE
WORDS which were PRE-
VIOUSLY SPOKEN by the
APOSTLES of our LORD Je-
sus Christ;

18 That they said to
you, That in the Last Time
‡there will be Mockers,
walking according to THEIR
OWN IMPIOUS LUSTS.

19 These are THEY who
SEPARATE, †Sensual, not
having the Spirit.

20 But you, Beloved,
‡building up yourselves on
Your most HOLY Faith,
praying with holy Spirit,

21 keep yourselves in the
Love of God, †looking for
the MERCY of our LORD Je-
sus Christ to eternal Life.

22 And, making a differ-
ence, Some indeed do you
pity;

23 but Others save by
Fear, snatching them out
of the FIRE, hating even
‡the GARMENT SPOTTED
by the FLESH.

24 †Now to HIM who is
ABLE to guard you from
falling, and to place you
‡blameless in the presence
of his GLORY, with great
Joy,

25 †to God alone, our
Savior, through Jesus
Christ our LORD, be Glory,
Majesty, Power, and Au-
thority, * both now, and
throughout ALL the AGES.
Amen.

* VATICAN MANUSCRIPT.—10. themselves—omit.
every AGE, and now. Subscription—OF JUDAS.

23. and—omit.

25. before

‡ 15. 1 Sam. ii. 3; Psa. xxxi. 18; xiv. 4; Mal. iii. 13.
Prov. xxi. 28; James ii. 1, 9. ‡ 17. 2 Pet. vii. 9.
iv. 8; 2 Pet. ii. 1; iii. 3. ‡ 10. 1 Cor. ii. 14; James iii. 15.
i. 4. ‡ 21. Titus ii. 13. ‡ 23. Rev. iii. 4.
‡ 24. Col. i. 22. ‡ 25. Rom. xvi. 27; 1 Tim. i. 17; ii. 8.

‡ 16. 2 Pet. ii. 18. ‡ 16.
‡ 18. 1 Tim. iv. 1; 2 Tim. iii. 1;
‡ 20. Col. ii. 7; 1 Tim.
‡ 24. Rom. xvi. 25 Eph. iii. 20

THE APOCALYPSE.

ΚΕΦ. α'. 1.

¹ Αποκαλύψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ

A revelation of Jesus Anointed, which gave to him
ὁ Θεός, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ ^δεῖ
the God, to point out to the bond-servants of himself (the things) it behooves
γενεσθαι ἐν ταχαί, καὶ ἐσημαנεν ἀποστείλας
to have done with speed, and he signified having sent

δια τοῦ ἀγγελοῦ αὐτοῦ τῷ δούλῳ αὐτοῦ
by means of the messenger of himself to the bond-servant of himself
Ἰωάννῃ· ² ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ,
to John; who testified the word of the God,
καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδε.
and the testimony of Jesus Anointed, what things he saw.

³ Μακάριος ὁ ἀναγινωσκών, καὶ οἱ ἀκούοντες
Blessed the one reading, and those hearing

τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες
the words of the prophecy, and keeping strictly
τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς
the things in it having been written; the for season
ἐγγύς.
near.

⁴ Ἰωάννης ταῖς ἑπτά ἐκκλησίαις ταῖς ἐν τῇ

Asia· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ Θεοῦ
John to the seven congregations to those in the
Asia; favor to you and peace from the one existing

καὶ τοῦ ὄντος καὶ τοῦ ἐρχομένου· καὶ ἀπὸ τῶν
and the one who was and the one coming; and from the
ἑπτὰ πνευμάτων, ἃ [†] [ἐστὶν] ἐνώπιον τοῦ
seven spirits, which [is] in presence of the

θρόνου αὐτοῦ· ⁵ καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μαρ-
throne of him; and from Jesus Anointed, the wit-
τύς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν, καὶ ὁ

ἀρχὼν τῶν βασιλείων τῆς γῆς· τῷ ἀγαπῶντι
prince of the kings of the earth; to the one loving

ἡμᾶς καὶ λουσάντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν
us and having washed us from the sins of us

ἐν τῷ αἵματι αὐτοῦ, ⁶ καὶ ποιήσεν ἡμᾶς βασι-
in the blood of himself, and made us a king-

λείαν, ἵερείς τῷ Θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ᾧ
dom, priests to the God and father of himself, to him the

δοῦναι, ἵερείς τῷ Θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ᾧ
to give, priests to the God and father of himself, to him the

CHAPTER I.

1 A Revelation of Jesus Christ, which God gave to him, to point out to his SERVANTS the things it is necessary to have done speedily; and which he signified, † having sent by his ANGEL, to his SERVANT John,

2 † who testified the WORD of God, and the TESTIMONY of Jesus Christ, * whatever things he saw.

3 Blessed is HE who READS, and THOSE who HEAR the WORDS of the PROPHECY, and † observe the THINGS which have been WRITTEN in it; for † the TIME is near.

4 John to THOSE SEVEN Congregations in ASIA; Favor and Peace to you from * God, the ONE; who is, and the ONE who WAS, and the ONE who is COMING; and from † the SEVEN Spirits which are before his THRONE;

5 and from Jesus Christ, the FAITHFUL WITNESS, † the CHIEF-BORN of the DEAD, and † the PRINCE of the KINGS of the earth. To HIM who LOVES us, † and † freed us from our SINS by his own BLOOD,

6 and made † for us a Kingdom,—Priests for his God and Father; † to Him

* The Revelation is not found in the Vat. Ms., 1300, therefore the Various Readings are taken from Dr. Birch's Collation of the Vat. Ms., 1160, of the eleventh century. Where these readings agree with the three oldest Uncial MSS. they are respectively marked as follows:—A.—Codex Alexandrinus, probably of the fifth century; B.—Codex Vaticanus, written about the end of the seventh century or beginning of the eighth; C.—Codex Ephraemi Rescriptus, No. 9, probably of the fifth century. A few corroborative Readings, otherwise marked D.—Codex Sinaiticus, will be given from the very ancient Uncial, discovered by Dr. Tischendorf, probably of the same date as Vat. Ms., 1300.

* VATICAN MANUSCRIPT, No. 1160.—No title is given in this MS.; C. has REVELATION OF JOHN. The Greek word "ΑΡΧΑΓΓΕΛΟΣ" has been adopted for the title. † whatever things he saw (A B.) 4. God, the one who is (A B.)

† 4. *estis*, is—omitted by B C. † 5. So reads A C and some other MSS. and versions. † 6. *Accemin*, for us.—A.; *Accemoon*, of us.—C.

† 1. Rev. xxii. 16. † 2. Rev. vi. 9; xii. 17. † 3. 1 John i. 1. † 3. Rev. xii. 7. † 3. Rev. xii. 19. † 4. Exod. iii. 14; verse 8. † 4. Zech. iii. 9. † 5. 1 Cor. xv. 20; Col. i. 18. † 5. Rev. xvii. 14; xix. 16. † 6. 1 John i. 7. † 6. 1 Tim. vi. 10; Heb. xiii. 21; 1 Pet. iv. 11; Rev. v. 11.

δοξα και το κρατος εις τους αιωνας των αιωνων·
glory and the strength for the ages of the ages;
αμην.
so be it.

7 Ἰδου, ἐρχεται μετὰ τῶν νεφελῶν, καὶ ὀψε-
Lo, he comes with the clouds, and shall
ται αὐτὸν πᾶς ὀφθαλμός, καὶ οἵτινες αὐτὸν
see him every eye, and those who him
ἐξεκέντησαν· καὶ κοῦνται ἐπ' αὐτὸν πᾶσαι αἱ
pierced; and shall mourn over him all the
φυλαὶ τῆς γῆς· ναι, ἀμην. 8 Ἐγὼ εἰμι τὸ Α
tribes of the earth; yes, so be it. I am the Alpha
καὶ τὸ Ω, λέγει κύριος ὁ θεός, ὁ ὢν καὶ
and the Omega, says Lord the God, the one existing and
ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.
the one who was and the one coming, the almighty.

9 Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν, καὶ συγκοι-
John, the brother of you, and co-part-
νωγος ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ
ner in the affliction and kingdom and patience
Ἰησοῦ Χριστοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλοῦ
of Jesus Anointed, was in the island that bring
μερὸς Πατμῶς, διὰ τὸν λόγον τοῦ θεοῦ,
called Patmos, on account of the word of the God,
καὶ * [διὰ] τὴν μαρτυρίαν Ἰησοῦ * [Χρισ-
and [on account of] the testimony of Jesus [Anoint-
του.] 10 Ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ
et.] I was in spirit in the Lord's

ἡμέρᾳ· καὶ ἤκουσα ὀπίσω μου φωνὴν μετὰ
day, and I heard behind of me a voice loud
λῆν ὡς σαλπιγγός, 11 λεγούσης· Ὁ βλέπει
as of a trumpet, saying; What thou seest
γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἑπτα ἐκ-
do thou write for a scroll, and send to the seven con-
κλησιαῖς, εἰς Ἐφεσόν, καὶ εἰς Σμύρναν, καὶ εἰς
gregations, to Ephesus, and to Smyrna, and to
Πέργαμον, καὶ εἰς Θυατείρα, καὶ εἰς Σάρδεϊς,
Pergamos, and to Thyatira, and to Sardis,
καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδικείαν.
and to Philadelphia, and to Laodicea.

12 Καὶ ἐπεστρέψα βλέπειν τὴν φωνὴν ἧτις
And I turned to see the voice which
ἐλάλησε μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτα
spoke with me; and having turned I saw seven
λυχνίας χρυσεῖς, 13 καὶ ἐν μέσῳ τῶν * [ἑπτα]
lampstands golden, and in midst of the [seven]
λυχνίων ὅμοιον υἱὸς ἀνθρώπου, ἐνδεδυμένον
lampstands like to a son of man, having on a garment
ποδῆρη, καὶ περιεζωσμένον πρὸς τοῖς
reaching to the foot, and having been girded about at the
μαστοῖς ζώνην χρυσεῖν· 14 ἡ δὲ κεφαλὴ αὐτοῦ
breasts a girdle golden; the but head of him
καὶ αἱ τρίχες, λευκαὶ ὡς ἐρίον λευκόν, ὡς χιών·
and the hairs, white as wool white, as snow;

be the GLORY and the
MIGHT for the AGES of the
AGES. Amen.

7 Behold! he is com-
ing with the CLOUDS, and
Every Eye shall see him,
and those who pierced
him; and All the TRIBES
of the LAND shall mourn
over him. Yes, Amen.

8 I am the ALPHA
and the OMEGA," says the
Lord GOD, I the ONE who
is, and the ONE who WAS,
and the ONE who is COM-
ING—the OMNIPOTENT."

9 I John, your BROT-
HER and Co-partner in
the AFFLICTION, and
Kingdom, and Patient
waiting for Jesus, was in
THAT ISLAND which is
CALLED Patmos, I on ac-
count of the WORD of GOD,
and the TESTIMONY of
Jesus.

10 I was in Spirit on
the Lord's Day; and I
heard behind me a loud
Voice as of a Trumpet,

11 saying, "What thou
seest write in a Scroll, and
send to THOSE SEVEN Con-
gregations;—to Ephesus,
and to Smyrna, and to
Pergamos, and to Thyatira,
and to Sardis, and to Phil-
adelphia, and to Laodicea."

12 And I turned to see
the voice which was
speaking with me; and
having turned I saw
seven golden Lamp-
stands,

13 and in the Midst of
the Lampstands one like
to a Son of Man, invested
with a garment to the foot,
and girded about at the
BREASTS with a golden
Girdle;

14 and his HEAD and
HAIRS white as white

* VATICAN MANUSCRIPT, No. 1100.—8. Christ Jesus (a.) Jesus (b.) 9. on account of—omit (A C) 9. Anointed—omit (A C.) 12. was speaking (b c.) 12.

1. 7. Dan. vii. 13; Matt. xxiv. 30; xxvi. 64; Acts i. 11. 2. 7. Zech. xii. 10; John xix. 37.
3. 8. 1-a. xii. 4; xiv. 6; xlviii. 12; verse 17; Rev. ii. 8; xxi. 6; xxi. 13. 4. 2. verse 4;
Rev. iv. 8; x. 17; xvi. 5. 5. 9. Phil. i. 7; iv. 14; 2 Tim. i. 8. 6. 2. ver. 2; Rev. vi. 8.
7. 10. Acts 2. 10; 2 Cor. xii. 2; Rev. iv. 3; xvii. 8; xxi. 10. 8. 12. Exod. xxv. 37; Zech.
iv. 3; verse 50. 9. 13. Rev. ii. 1. 10. 13. Ezek. i. 20; Dan. vii. 13; x. 10; xiv. 14.
11. 13. Dan. x. 5. 12. 13. Rev. xv. 6.

και οι οφθαλμοι αυτου ως φλοξ πυρος· 16 και οι
and the eyes of him as a flame of fire; and the
ποδες αυτου ομοιοι χαλκολιθανω, ως εν καμινω
feet of him like to brass glowing with fire, as in a furnace
πεφυρωμενοι· και η φωνη αυτου ως φωνη
having been set on fire; and the voice of him as a voice
ιδωτων πολλων· 16 και εχων εν τη δεξια αυτου
of waters many; and having in the right of himself
χειρι αστερας επτα· και εκ του στοματος
hand stars seven; and out of the mouth
αυτου ρομφαια διστομος οξεια εκπορευομενη·
of him a broadsword two-mouthed sharp proceeding;
και η οψις αυτου, ως ο ηλιος φαινει εν τη
and the appearance of him, as the sun shines in the
δυσμει αυτου. 17 Και οτε ειδον αυτον επεσα
power of himself. And when I saw him I fell
προς τους ποδας αυτου, ως νεκρος· και εθηκε την
at the feet of him, as dead; and he placed the
δεξιαν αυτου επ' εμε, λεγων· Μη φοβου· εγω
right of himself on me, saying; Not do thou fear; I
ειμι ο πρωτος και ο εσχατος, 18 και ο ζων· και
am the first and the last, and the living one; even
εγεννημην νεκρος, και ιδου ζων ειμι εις τους
I was dead, and lo living I am for the
αιωνας των αιωνων· και εχω τας κλεις του
ages of the ages; and I have the keys of the
θανατου και του θζου. 19 Γραψον ουν
death and of the unseen. Write thou therefore the things
ειδες, και α εισι, και α μελλει γινεσθαι
thou sawest, even the things are, and the things about to occur
μετα ταυτα· 20 το μυστηριον των επτα αστε-
after these; the secret of the seven stars
ρων ων ειδες επι της δεξιας μου, και τας
which thou sawest on the right of me, and the
επτα λυχνιας τας χρυσας. Οι επτα αστερες,
seven lampstands the golden. The seven stars,
αγγελοι των επτα εκκλησιων εισι· και αι λυχ-
messengers of the seven congregations are; and the lamp-
νιας αι επτα, επτα εκκλησιαι εισι.
stands the seven, seven congregations are.

ΚΕΦ. β'. 2.

1 Τῷ ἀγγέλῳ τῆς ἐν Ἐφεσῷ ἐκκλησίας γρά-
By the messenger of the in Ephesus congregation do thou
ψον· Ταδε λεγει ο κρατων τους επτα αστερας
write; These things says the one holding the seven stars
εν τη δεξιᾳ αυτου, ο περιπατων εν μεσῳ των
in the right of himself, the one walking in midst of the
επτα λυχνιων των χρυσων· 2 οἶδα τα εργα σου,
seven lampstands the golden; I know the works of thee,
και τον κοπον * [σου,] και την υπομονη σου,
and the toil [of thee,] and the patience of thee

Wool, as Snow; and his
EYES as a Flame of Fire;
15 and his FEET like
to fine Brass glowing with
fire, as in a Furnace; and
his VOICE as the Voice of
many Waters;

16 and having in his
RIGHT hand seven Stars;
and out of his MOUTH
proceeding a sharp two-
edged broad Sword; and
his APPEARANCE as the
SUN shines in his
STRENGTH.

17 And when I saw
him, I fell at his FEET as
dead; but he placed his
RIGHT hand on me, saying,
"Fear not; I am the
FIRST and the LAST,

18 and the LIVING ONE;
I was even dead, but, be-
hold, I am living for the
AGES of the AGES; and I
have the KEYS of DEATH
and of VIVADES.

19 Write therefore the
things thou sawest, even
those which are, and the
things which are about to
transpire after these.

20 As for the SECRET
of the SEVEN Stars which
thou sawest in my RIGHT
hand, and the SEVEN
GOLDEN Lampstands; the
SEVEN Stars are Mes-
sengers of the SEVEN Con-
gregations, and the
SEVEN LAMPSTANDS are
Seven Congregations.

CHAPTER II.

1 By the MESSENGER of
the CONGREGATION in
Ephesus, write; These
things says HE who
HOLDS the SEVEN Stars
in his RIGHT hand, HE
who walks in the Midst of
the SEVEN GOLDEN Lamp-
stands;

2 I know thy WORKS,
and thy TOIL, and thy
PATIENT ENDURANCE,

† 17. FIRST-BORN (A.)

2. thy—is omitted by A. C.

† 14. Dan. x. 6; Rev. ii. 18. † 15. Ezek. i. 7. † 15. Ezek. xliii. 2; Rev. xiv.
2; xiv. 6. † 16. verse 20. † 16. Rev. ii. 12, 16; xix. 15, 21. † 16. Act.
xvi. 12; Rev. x. 1. † 17. Ezek. i. 29. † 17. Dan. viii. 13; x. 10. † 17. Isa.
xli. 4; xlii. 6; xlviii. 12; verse 11; Rev. ii. 3; xlii. 19. † 18. Rev. iv. 9; v. 14. † 19.
Rev. ii. 1, &c. † 19. Rev. iv. 1, &c. † 20. Mal. ii. 7; Rev. ii. 1, &c. † 20. Zech.
iv. 2; Matt. v. 15. † 1. Rev. i. 16, 20. † 1. Rev. i. 13. † 2. Psa. i. 6; ver.
9, 13, 19, &c.

καὶ ὅτι οὐ δύνη βαστασαι κακους· καὶ ἐπει-
and that not thou art able to bear with bad ones; and thou hast
ρασας τοὺς λεγοντας ἑαυτοὺς ἀποστόλους εἶναι,
tried those declaring themselves apostles to be,
καὶ οὐκ εἰσὶ καὶ εὐρες αὐτοὺς ψευδεις·³ καὶ
and not they are; and thou hast found them liars; and
ὑπομονὴν ἔχεις, καὶ ἐβαστασας διὰ τὸ
patient endurance thou hast, and thou hast suffered on account of the
ὄνομα μου, καὶ οὐκ ἐκωπιασας. Ἄλλ' ἔχω
name of me, and not thou hast wearied. But I have
κατὰ σοῦ, ὅτι τὴν ἀγαπῇ σου τὴν πρώτην
against thee, because the love of thee the first
ἀφῆκας.⁵ Μνημονεὺε οὖν ποθεν πεπτῶκας,
thou hast relaxed. Do thou remember therefore whence thou hast fallen,
καὶ μετανοήσον, καὶ τὰ πρῶτα ἔργα ποιήσον·
and change thy mind, and the first works do thou;
εἰ δὲ μὴ, ἐρχομαι σοὶ †[ταχύ,] καὶ κινήσω τὴν
if but not, I am coming to thee [speedily,] and I will remove the
λυχνίαν σου ἐκ τοῦ τοποῦ αὐτῆς, εἰ μὴ
lampstand of thee out of the place of itself, if not
μετανοήσῃς.⁶ Ἀλλὰ τούτο ἔχεις, ὅτι μίσεις
thou dost change thy mind. But this thou hast, that thou hatest
τὰ ἔργα τῶν Νικολαιτῶν, ἃ καγὼ μισῶ. ⁷ Ὁ
the works of the Nicolaitans, which I also hate. The
ἐχὼν οὖς, ἀκουσάτω τι τὸ πνεῦμα λέγει ταῖς
one having an ear, let him hear what the spirit says to the
ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ φαγεῖν
congregations; To the one overcoming I will give to him to eat
ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν τῷ παρα-
from the wood of the life, which is in the para-
δείσῳ τοῦ θεοῦ †[μου.]
dise of the God [of me.]
⁸ Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας
And by the messenger of the in Smyrna congregation
γράψον· Τὰς λέγει ὁ πρῶτος καὶ ὁ ἐσχά-
do thou write; These things says the first and the last,
τος, ὅς ἐγενετο νεκρός, καὶ ἐζήπεν·⁹ οἶδα σου
who became dead, and lived; I know of thee
†[τὰ ἔργα, καὶ] τὴν θλίψιν, καὶ τὴν πτωχείαν,
[the works, and] the affliction, and the poverty,
(ἀλλὰ πλουσιος εἶ,) καὶ τὴν βλασφημίαν ἐκ
(but rich thou art,) and the blasphemy from
τῶν λεγοντῶν Ἰουδαίους εἶναι ἑαυτοὺς, καὶ οὐκ
those declaring Jews to be themselves, and not
εἶσιν, ἀλλὰ συναγωγὴ τοῦ σατανα. ¹⁰ Μὴ δὲ
are, but an assembly of the adversary. Not
φοβου ἃ μελλεῖς πασχεῖν· ἰδοὺ, μελλεῖ
fear thou the things thou art about to suffer; lo, is about
βαλεῖν ὁ διαβολὸς ἐξ ὑμῶν εἰς φυλακὴν, ἵνα
to cast the accuser from of you into prison, so that

and that thou art not able to endure wicked men; and thou hast tried those who declare themselves to be Apostles, but are not, and hast found them Liars;

3 And thou hast patiently endured and hast suffered on account of my NAME, and thou hast not been weary.

4 But I have this against thee, That thou hast relaxed thy FIRST LOVE.

5 Remember, therefore, whence thou hast fallen, and reform, and do the FIRST WORKS; but if not, I am coming to thee, and I will remove thy LAMPSTAND out of its PLACE, unless thou reform.

6 But This thou hast, That thou hatest the works of the NIKOLAITANS, which I also hate."

7 (Let HIM who HAS an EAR, hear what the SPIRIT says to the CONGREGATIONS.) "To the CONQUEROR will I give to eat of the WOOD of the LIFE, which is in the PARADISE of GOD.

8 And by the MESSENGER of the CONGREGATION in Smyrna write; These things says the FIRST and the LAST, who was dead, and lived;

9 I know Thy AFFLICTION and POVERTY, (but thou art rich;) and I know the BLASPHEMY of THOSE DECLARING themselves to be Jews, and are not, but an Assembly of the ADVERSARY.

10 Fear not the things which thou art about to suffer; behold, the ENEMY is about to cast some of you into Prison, that

† 2. thou hast not been weary (A.C.) 5. speedily—is omitted by (A.C.) 7. Wood is the primary signification of *ξύλου*, and may here denote, as in Rev. xii. 1, an aggregation of *dendrea*, or trees, commonly called a wood, or *forest*; a *ξύλου* of life, occupying a place on both sides of the river. 7. my—is omitted by (A.C.) 8. first-born (A.) 9. thy

† 2. 1 John iv. 1. † 3. Gal. vi. 9; Heb. xii. 3, 5. † 6. verse 15. † 7. Math. xi. 15; xii. 1, 9, 43; verses 11, 17, 20; Rev. iii. 9, 13, 22; xii. 9. † 8. Rev. i. 8, 17, 18. † 9. Luke xii. 31; 1 Tim. vi. 18; James i. 5. † 10. Rom. ii. 17, 28, 29; ix. 6. † 9. Rev. iii. 9. † 10. Math. x. 22.

πειρασθητε· και εξετε θλιψιν ημερων δεκα.
you may be tried; and you shall have affliction days ten.
Γινου πιστος αχρι θανατου, και δωσω σοι τον
Be thou faithful till death, and I will give to thee the
στεφανον της ζωης. 11'Ο εχων ους, ακου-
crown of the life. The one having an ear, let him
σωτω τι το πνευμα λεγειται εκκλησιας· 12
hear what the spirit says to the congregations; The
νικων ου μη αδικηθη εκ του θανατου του
one overcoming not he may be hurt by the death the
δευτερου.
second.

12· Και το αγγελον της εν Περγαμω εκκλησιας
And by the messenger of the in Pergamos congregation
γραφον· Ταδε λεγει ο εχων την ρομφαιαν
do thus write; These things says the one having the broad sword
την διστομον την οξειαν· 13 οίδα† [τα εργα
that two-mouthed the sharp; I know [the works
σου, και] που κατοικεις, όπου ο θρονος του
of thee, and] where thou dwellest, where the throne of the
σατανα· και κρατεις το ονομα μου, και ουκ
adversary; and thou holdest fast the name of me, and not
ηρησω την πιστιν μου, * [και] εν ταις ημε-
thou didst deny the faith of me, [even] in these days
rais * [εν] αις Αντιπας ο μαρτυς μου ο πιστος,
[is] which Antipas the witness of me the faithful,
ος απεκτανθη παρ' υμιν, όπου ο σατανας κατοι-
who was killed among you, where the adversary dwells.
κει. 14 Αλλ' εχω κατα σου ολιγα, † [οτι]
But I have against thee a few things, (because)
εχεις εκει κρατουντας την διδαχην Βαλααμ,
thou hast there some holding the teaching of Balaam,
ος εδιδασκε τον Βαλακ βαλειν σκαρδαλον ενω-
who instructed the Balak to cast a stumbling-block be-
πion των υιων Ισραηλ, φαγειν ειδωλοθυτα και
fore the sons of Israel, to eat idol-sacrifices and
πορνευσαι. 15 Ουτως εχεις και συ κρατουντας
to fornicate. So hast also thou some holding
την διδαχην * [των] Νικολαιτων ομοιος.
the teaching [of the] Nicolaitans in like manner.
16 Μετανοησον ουν· ει δε μη, ερχομαι σοι
Change thy mind therefore; if but not, I am coming to thee
ταχυ, και πολεμησω μετ' αυτων εν τη ρομφαια
quickly, and I will war with them by the broadsword
του στοματος μου. 17'Ο εχων ους, ακου-
of the mouth of me. The one having an ear, let him
σωτω τι το πνευμα λεγειται εκκλησιας· Τω
hear what the spirit says to the congregations; To the
νικων† δωσω αυτω του μαννα του κεκρυμ-
one overcoming I will give to him [of] the manna of that having been

you may be tried, and you shall have affliction ten days. † Be thou faithful till death, and I will give to thee the crown of life."

11 († Let him who has an Ear, hear what the spirit says to the congregations.) "The conqueror shall not be injured by the second death."

12 And by the messenger of the congregation in Pergamos write; These things says he who has the sharp two-edged broad sword;

13 I know where thou dwellest,—I where the throne of the adversary is; and yet thou firmly retainest my name; and thou didst not deny my faith even in the days in which Antipas was my witness, my faithful one, who was killed among you, where the adversary dwells.

14 But I have a few things against thee; thou hast there those holding the teaching of Balaam, who instructed Balak to cast a stumbling block before the sons of Israel, both to eat idol-sacrifices, and to fornicate.

15 So in like manner thou hast also those holding the teaching of the Nicolaitans.

16 Reform, therefore; but if not, I am coming to thee speedily, and I will fight with them with the broad sword of my mouth."

17 († Let him who has an Ear, hear what the spirit says to the congregations.) "To the conqueror I will give that manna which has

* VATICAN MANUSCRIPT, No. 1100.—13. even—omit. 15. of the—omit. 17. of—omit.

† 13. thy works, and—is omitted by (A. C.) because—is omitted by (A.)

13. my—is added by (A. C.)

14.

† 10. Matt. xxiv. 13.

† 10. James i. 12; Rev. xii. 11.

† 11. verse 7; Rev. xiii. 9.

† 11. Rev. xx. 14; xxi. 6.

† 12. Rev. i. 10.

† 13. verse 9.

† 14. Num. xxiv.

14; xxv. 1; xxi. 10; 2 Pet. ii. 15; Jude 11.

† 14. ver. 20; Acts xv. 20; 1 Cor. vii. 9, 10;

† 14. ver. 20; Acts xv. 20; 1 Cor. vii. 9, 10;

x. 19, 20.

† 14. 1 Cor. vi. 13.

† 15. verse 5.

† 15. Isa. xl. 6; 2 Thess. ii. 8;

Rev. i. 13; xix. 15, 17.

† 17. verses 7, 11.

μενου, και δωσω αυτω ψηφον λευκην, και επι
 him, and I will give to him a pebble white, and on
 την ψηφον ονομα καινον γεγραμμενον, ο ουδεις
 the pebble a name new having been written, which no one
 ειδεν ει μη ο λαμβανων.
 knew if not the one receiving.

13 Και τω αγγελω της εν Θυατειροις εκκλη-
 And by the messenger of the in Thyatira congre-
 σιας γραψον· Ταδε λεγει ο υιος του Θεου,
 gation write; These things says the son of the God,
 ο εχων τους οφθαλμους αυτου ως φλογα
 the one having the eyes of himself as a flame
 πυρος, και οι ποδες αυτου ομοιοι χαλκολιβανω·
 of fire, and the feet of him like to fine white brass;

13 οίδα σου τα εργα, και την αγαπην, και την
 I know of thee the works, and the love, and the
 πιστιν, και την διακονιαν, και την υπομονην
 faith, and the service, and the patient endurance
 σου, και τα εργα σου τα εσχατα πλειονα των
 of thee, and the works of thee the last more of the
 πρωτων. 10 Αλλ' εχω κατα σου, οτι αφεις
 first. But I have against thee, because thou lettest alone

την γυναικα †[σου] Ιεζαβελ, η λεγουσα εαυτην
 the wife [of thee] Jezabel, the one calling herself
 προφητιν, και διδασκει και πλανα τους εμους
 a prophetess, and she teaches and seduces the my
 δουλους, πορνευσαι και φαγειν ειδωλοθυτα.
 bond-servants, to fornicate and to eat idol-sacrifices.

21 Και εδωκα αυτη χρονον ινα μετανοησῃ, και
 And I gave to her time so that she might reform, and
 ου θελει μετανοησαι εκ της πορνειας αυτης·
 not she wills to reform from the fornication of herself;

22 ιδου, βαλλω αυτην εις κλινην, και τους μοι-
 lo, I cast her into a bed, and those com-
 χεοντας μετ' αυτης εις θλιψιν μεγαλην,
 mitting adultery with her into affliction great,
 εαν μη μετανοησωσιν εκ των εργων αυτης,
 if not they should reform from the works of her,

23 και τα τεκνα αυτης αποκτενω εν θανατω· και
 and the children of her I will kill with death; and
 γνωσονται πασαι αι εκκλησιαι, οτι εγω ειμι ο
 shall know all the congregations, that I am the

ερευνων νεφρους και καρδιας· και δωσω υμιν
 one searching reins and hearts; and I will give to you
 εκαστω κατα τα εργα υμων. 24 Υμιν δε
 to each one according to the works of you. To you but

λεγω, τοις λοιποις τοις εν Θυατειροις, οσοι
 I say, to the remaining ones to those in Thyatira, as many as

ουκ εχουσι την διδαχην ταυτην, οτινες ουκ
 not hold the teaching this, who not

εγνωσαν τα βαθεα του σατανα (ως λεγουσιν)
 knew the depths of the adversary (as they say,)

Ου βαλω εφ' υμας αλλο βαρος· 25 πλην ο
 Not I will lay on you other burden; but what

been CONCEALED; and I
 will give to him a white
 Pebble, and on the PEB-
 BLE † a new Name en-
 graved, which no one
 knows but HE who RE-
 CEIVES IT.

18 And by the MESSEN-
 GER of the CONGREGATION
 in Thyatira write; These
 things says THAT SON of
 GOD, who HAS †his EYES
 as a Flame of Fire, and his
 FEET like to fine Brass;

19 I know Thy WORKS,
 and LOVE, and FAITH, and
 SERVICE, and PATIENT
 ENDURANCE, and thy
 LAST WORKS to be more
 than the FIRST.

20 But I have †this
 against thee, Because thou
 lettest alone the WOMAN
 †Jezabel, who CALLS her-
 self a Prophetess; and she
 teaches and seduces My
 Servants, †to fornicate,
 and to eat idol-sacrifices.

21 And I gave her time,
 so that she might reform;
 but she is not disposed to
 reform from her FORNICA-
 TION.

22 Behold! * I will cast
 her, and those COMMIT-
 TING ADULTERY with her,
 into a Bed,—into great
 Affliction; unless they re-
 form from her WORKS.

23 And I will kill her
 CHILDREN with Death; and
 All the CONGREGA-
 TIONS shall know That
 † I am HE who SEARCHES
 Reins and Hearts; † and I
 will give to you, to each
 one, according to your
 WORKS.

24 But I say to you,—
 to the REST in Thyatira,
 as many as have not this
 TEACHING, who knew not
 the DEPTHS of the ADVER-
 SARY, (as they say;) † I
 lay on you no Other Bur-
 den;

* VATICAN MANUSCRIPT, NO. 1160.—22. I will cast (A. B.)

† 20. sow—thy, is omitted by c, very many MSS., and most of the versions. 24. Restee
 I lay, A c, and many MSS.

1 17. Rev. iii. 13; xix. 12. 1 18. Rev. i. 14, 15. 1 20. 1 Kings xvi. 31; xxi. 25;
 2 Kings ix. 7. 1 20. Acts xv. 20, 21; verse 14. 1 23. 1 Sam. xvi. 7; 1 Chron. xxviii.
 9; xxi. 17; 2 Chron. vi. 20; Ps. vii. 9; Jer. xi. 20; xvii. 10; x. 13; Rom. viii. 27. 1 24.
 18; xxi. 13; Math. xvi. 27; Rom. ii. 6; xiv. 12; 2 Cor. v. 10; Gal. vi. 6; Rev. x. 12.

εχετε, κρατησατε αχρι ου αν ερω. ²⁶ Και ε
you have, hold fast till of which I may have come. And the
νικων, και ο τηρων αχρι τελους τα εργα
one overcoming, and the one keeping till an end the works
μου, δωσω αυτω εξουσιαν επι των εθνων. ²⁷ και
of me, I will give to him authority over the nations; and
τοιμαρει αυτους εν βαβδι σιδηρα, ως τα σκευη
he shall rule them with a rod made of iron, as the vessels
τα κεραμικα συντριβεται, ως καγω ειληφα
those earthen ones it is breaking together, as also I received
παρι του πατρος μου. ²⁸ και δωσω αυτω τον
from of the father of me; and I will give to him the
αστερα τον πρωινον. ²⁹ Ο εχων ους, ακου-
star the morning. The one having an ear, let him
σατω τι το πνευμα λεγειταις εκκλησιαις.
hear what the spirit says to the congregations.

ΚΕΦ. γ. 3.

¹ Και νη αγγελω της εν Σαρδεσιν εκκλησιας
And by the messenger of the in Sardis congregation
γραφον Ταδε λεγει ο εχων τα επτα πνευ-
write; These things says the one having the seven spirits
ματα του θεου, και τους επτα αστερας. Οίδα
of the God, and the seven stars; I know
σου τα εργα, οτι ονομα εχεις οτι ζης, και
of thee the works, that a name thou hast that thou livest, and
νεκρος ει. ² Γινου γρηγορων, και στηρισον
dead thou art. Become thou vigilant, and strengthen
τα λοιπα α μελλον αποθανειν ου γαρ
the things remaining which were about to die; not for
ευρηκα σου τα εργα πεπληρωμενα ενωπιον
I have found of thee the works having been completed in presence
του θεου μου. ³ Μνημονευε ουν πως ειληφ-
of the God of me. Remember thou therefore how thou hast re-
φας * [και ηκουσας, και τηρει,] και μετανοη-
ceived [and thou didst hear, and observe,] and reform.
σον. Εαν ουν μη γρηγορησης, ηξω
If therefore not thou shouldst have watched, I may have come
επι σε ως κλεπτης, και ου μη γνως
on thee as a thief, and not thou mayest have known
ποιαν ωραν ηξω επι σε. ⁴ Αλλ' εχεις
what hour I may have come on thee. But thou hast
ολιγα ονοματα εν Σαρδεσιν, α ουκ εμολυναν
a few names in Sardis, which not soiled
τα ιματια αυτων και περιπατησουσι μετ' εμου
the garments of themselves; and they shall walk with me

²⁵ but what you have, hold fast till I * may have come.

²⁶ And HE who CONQUERS, even HE who RULES my WORKS to an end, I will give to him authority over the NA- TIONS;

²⁷ and he shall rule them with an Iron Sceptre; as the EARTHEN VESSELS it is breaking them to- gether; as also I have re- ceived from my FATHER.

²⁸ And I will give to him the MORNING STAR."

²⁹ (Let HIM who HAS an EAR, hear what the SPIRIT says to the CON- GREGATIONS.)

CHAPTER III.

¹ "And by the MESSEN- GER of the CONGREGATION in Sardis write; These things says HE who HAS the SEVEN Spirits of GOD, and the SEVEN Stars; I know Thy WORKS, That thou hast a Name * That thou livest, and thou art dead.

² Become vigilant, and * strengthen the remain- ing THINGS which were about to die; for I have not found Thy WORKS fully performed in the presence of my GOD.

³ Remember, there- fore, how thou hast re- ceived and heard, and ob- serve it, and reform. If, therefore, thou should not watch, I may have come [on thee] as a Thief, and thou mayest by no means know at what hour I may have come on thee.

⁴ But thou hast a Few Names in Sardis, which have not soiled their GAR- MENTS; and they shall walk with me in white

* VATICAN MANUSCRIPT, No. 1109.—c. 5. shall open. the remaining things.

1. and livest (a.)

2. keep

3. and thou hast heard, and observe—omit (a.)

† 2. on (hee is omitted by (a c.)

† 25. Rev. iii. 11.

† 26. John vi. 29; 1 John iii. 23.

† 26. Matt. xix. 28; Luke

xiii. 29, 30; 1 Cor. vi. 3; Rev. iii. 21; xx. 4.

† 27. Psa. li. 9, 10; xlii. 14; Dan. vii. 23;

Rev. xii. 9; xix. 15.

† 28. 2 Pet. i. 10; Rev. xxii. 16.

† 1. Rev. i. 4, 10; v. 6; v. 8.

† 1. Rev. ii. 2.

† 2. 1 Tim. vi. 30; 2 Tim. i. 13; verse 11.

† 2. verse 10.

† 2.

Matt. xxiv. 43; xiv. 13; 1 Thess. v. 2.

† 4. Rev. iv. 4; vi. 11; vii. 2, 13.

εν λευκοῖς, ὅτι ἅγιοι εἰσιν. ὁ ἓν νικῶν,
 5 white (robes,) because worthy they are. The one overcoming,
 οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ
 this shall invest himself with garments white; and not
 μὴ ἐξαλειψῶ τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου
 not I will blot out the name of him out of the scroll
 τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώ-
 of the life, and I will confess the name of him in
 πιον τοῦ πατρὸς μου, καὶ ἐνώπιον τῶν ἀγγε-
 presence of the father of me, and in presence of the messen-
 λων αὐτοῦ. ὁ ἔχων οὖς, ἀκουσάτω τι τὸ
 of him. The one having an ear, let him hear what the
 πνεῦμα λέγει ταῖς ἐκκλησίαις.
 spirit says to the congregations.

7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλη-
 And by the messenger of the in Philadelphia congrega-
 σίας γραψόν· Ταδε λέγει ὁ ἅγιος, ὁ ἀλη-
 tion write; These things says the holy one, the true
 οῖνος, ὁ ἔχων τὴν κλεῖν τοῦ Δαυὶδ· ὁ ἀνογών,
 one, the one having the key of the David, the one opening,
 καὶ οὐδεὶς κλείει· καὶ κλείει, καὶ οὐδεὶς ἀνοι-
 and no one shuts; and shuts, and no one opens;
 γει· ὁ οἶδα σου τὰ ἔργα· ἰδοὺ, δέδωκα ἐνώπιον
 I know of thee the works; lo, I have placed before
 σου θύραν ἀνεῳγμένην, ἣν οὐδεὶς δύναται κλει-
 thee a door having been opened, which no one is able to
 σαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτη-
 shut her; because a little thou hast power, and thou
 ρησας μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομα
 hast kept of me the word, and not thou didst deny the name
 μου. ὁ ἰδοὺ, δίδωμι ἐκ τῆς συναγωγῆς τοῦ
 of me. Lo, I give out of the assembly of the
 σατανα τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι,
 adversary those saying themselves Jews to be,
 καὶ οὐκ εἰσιν, ἀλλὰ ψευδοῦνται· ἰδοὺ, ποιήσω
 and not they are, but speak falsely; lo, I will make
 αὐτοὺς, ἵνα ἤξωσι καὶ προσκυνήσωσιν ἐνώ-
 them, so that they may have come and may have prostrated be-
 πιον τῶν ποδῶν σου, καὶ γνῶσιν, ὅτι
 fore the feet of thee, and they may have known, that
 * [ἐγώ] ἠγάπησα σε· ὁ ἔτι τῆς ἡμέρας τοῦ
 [1] loved thee; because thou hast kept the
 λόγον τῆς ὑπομονῆς μου, καὶ γὰρ σε τηρήσω ἐκ
 word of the patience of me, also I thee will keep from
 τῆς ὥρας τοῦ πειρασμοῦ τοῦ μελλούσης ἐρχέσ-
 the hour of the trial of that being about to come
 θαι ἐπὶ τῆς οἰκουμένης ὅλης, πειρασάτω τοὺς
 on the habitable whole, to try those
 κατοικοῦντας ἐπὶ τῆς γῆς. ἔρχομαι ταχύ·
 dwelling on the earth. I come speedily,

(rolēs;) Because they are worthy.

5 The CONQUEROR shall thus be clothed in white Garments; and I will by no means blot out his NAME from the BOOK of LIFE, and I will confess his NAME in the presence of my FATHER, and in the presence of his ANGELS.

6 [Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.]

7 "And by the MESSENGER of the CONGREGATION in Philadelphia write: These things says the HOLY one, the TRUE, HE who HAS the KEY of DAVID, HE who OPENS and NO one shall shut, and shuts and NO one opens;

8 I know Thy WORKS; behold! I have placed before thee an opened Door, which NO one is able to shut; Because thou hast a Little Power, and hast kept My WORD, and didst not deny My NAME.

9 Behold! I am giving up; THOSE from the ASSEMBLY of the ADVERSARY, who DECLARE themselves to be Jews, and are not, but speak falsely; behold! I will make them to come and pay homage before thy FEET, and to know That I loved thee.

10 Because thou hast kept the WORD of my PATIENT ENDURANCE, I also will keep Thee from THAT HOUR of TRIAL which is ABOUT to come on the whole HABITABLE, to try THOSE who DWELL on the EARTH.

11 I am coming speedily; hold fast what thou

* VATICAN MANUSCRIPT, No. 1100.—5. thus be clothed, (a c.)
 he who shuts and no one shall open.

7. shall shut; and

9. X—omit (a.)

† 5. Rev. xix. 8.

† 5. Phil. iv. 3; Rev. xlii. 8.

† 5. Matt. x. 32; Luke xii. 8.

† 7. Act. iii. 14.

† 7. 1 John v. 20; ver. 14; Rev. i. 5; vi. 10; xix. 11.

† 7. Isa.

xviii. 22; Luke i. 32; Rev. i. 13.

† 7. Matt. xvi. 19.

† 8. verse 1.

† 8. 1 Cor.

xvi. 9; 2 Cor. ii. 12.

† 9. Rev. ii. 9.

† 9. Isa. xlix. 23; lx. 14.

† 10. 2 Pet.

ii. 9.

† 10. Luke ii. 1.

† 11. Phil. iv. 5; Rev. xii. 7, 12, 20.

† 11. verse

3; Rev. ii. 23.

κρατει δ εχεις, ἵνα μηδεὶς λαβῇ τὸν στεφάνον σου. ¹² Ὁ νικῶν, ποιήσω αὐτὸν

στύλον ἐν τῇ ναφ τοῦ θεοῦ μου, καὶ ἐξω οὐ μὴ ἐξέλθῃ ἐντὶ καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου, καὶ τὸ ὄνομα * [τῆς πόλεως τοῦ θεοῦ μου,] τῆς καινῆς Ἱερουσαλὴμ, ἥ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπο τοῦ θεοῦ μου, καὶ τὸ ὄνομα * [μου] τὸ καινόν. ¹³ Ὁ ἔχων οὖς, ἀκουσάτω τι τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

¹⁴ Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον· Ταδε λέγει ὁ Ἄμην, ὁ μάρτυς ὁ πιστός καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ· ¹⁵ οἶδα σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ, οὔτε ζεστός· ὀφελὸν ψυχρὸς ἦς, ἢ ζεστός. ¹⁶ Οὕτως, ὅτι χλιαρὸς εἶ, καὶ οὔτε ζεστός οὔτε ψυχρὸς, μέλλω σε ἐμεῖσαι ἐκ τοῦ στόματος μου. Ὅτι λέγεις· ¹⁷ ὅτι πλουσίος εἰμι, καὶ πεπλουτήκα, καὶ οὐδένος χρεῖαν ἔχω, καὶ οὐκ οἶδας, ὅτι συ εἶ ὁ ταλαιπώρος καὶ ὁ ἐλεεινός, καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός· ¹⁸ συμβούλευσέ σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον

πεπυρωμένον ἐκ πυρός, ἵνα πλουτήσῃς· καὶ ἱμάτια λευκά, ἵνα περιβαλῇ, καὶ μὴ φανερωθῇ ἡ αἰσχυνὴ τῆς γυμνοτήτος σου· καὶ κολλουρίον, ἐγχρίσαι τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς. ¹⁹ Ἐγὼ ὁσους εἰς φιλῶ,

hast, so that no one may take thy Crown.

¹³ The CONQUEROR, I will make him a Pillar in the TEMPLE of my GOD, and he shall never go out more; and I will write on him the NAME of my GOD, and the NAME of the CITY of my GOD, the NEW Jerusalem,—that COMING DOWN out of the HEAVEN from my GOD; and my NEW NAME.

¹³ (Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.)

¹⁴ And by the MESSENGER of the CONGREGATION in Laodicea write; These things says the AMEN, the FAITHFUL and true WITNESS, the BEGINNING of the CREATION of GOD;

¹⁵ I know Thy WORKS, That thou art neither cold nor hot; I wish thou wert cold or hot.

¹⁶ Thus Because thou art lukewarm, and neither hot nor cold, I am about to vomit Thee out of my MOUTH.

¹⁷ Because thou sayest: 'I am rich, and have become wealthy, and have Need of Nothing;' and knowest not that thou art the WRETCHED and the pitiable one,—even * poor, and blind, and naked;

¹⁸ I counsel thee to buy from me Gold which has been refined by Fire, that thou mayest be rich; and white Garments, that thou mayest be clothed, and the SHAME of thy NAKEDNESS may not be manifested; and Eyesalve to anoint thine EYES, that thou mayest see.

¹⁹ X, as many as I

* VATICAN MANUSCRIPT, No. 1160.—12. the CITY of my GOD—omit. 17. root.

12. my—omit.

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ἐλέγχω και παιδεύω· (ζηλώσον ουν και μετα-
I prove and admonish; be thou zealous therefore and re-
νοήσον. 20 Ἰδου, ἴστηκα ἐπὶ τὴν θύραν, και
form. Lo, I have stood at the door, and

κρούω· εἰ τις ἀκούσῃ τῆς φωνῆς μου, και
I knock; if any one may have heard the voice of me, and
ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτόν,
may have opened the door, I will go in to him,
και δεῖκνῃσω μετ' αὐτοῦ, και αὐτός μετ' ἐμοῦ.
and shew with him, and he with me.

21 Ὁ νικῶν, δώσω αὐτῷ καθίσαι * [μετ'
The one overcoming, I will give to him to have sat [with
ἐμοῦ] ἐν τῷ θρόνῳ μου, ὡς καὶ ἔγω ἐνίκησα, και
me] in the throne of me, as also I overcame, and
ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ
am sat down with the father of me in the throne
αὐτοῦ. 22 Ὁ ἔχων οὖς, ἀκουσάτω τι το
of him. The one having an ear, let him hear what the
πνεῦμα λέγει ταῖς ἐκκλησίαις.
spirit says to the congregations.

ΚΕΦ. δ'. 4.

1 Μετὰ ταῦτα εἶδον, και ἰδου, θύρα ἀνεψ-
After these things I saw, and lo, a door having
γμένη ἐν τῷ οὐρανῷ, και ἡ φωνὴ ἡ πρώτη,
been opened in the heaven, and the voice the first,
ἣν ἤκουσα ὡς σαλπιγγος λαλοῦσης μετ' ἐμοῦ,
which I heard as of a trumpet talking with me,
λέγων· Ἀναβα ὧδε, και δεῖξω σοὶ ἃ
saying; Comethou up here, and I will shew to thee the things
δεῖ γενεσθῆναι μετὰ ταῦτα. 2 Καὶ εὐθέως
it behoveth to have done after these things. And immediately
ἐγενόμην ἐν πνεύματι· και ἰδου, θρόνος ἐκεῖτο
I was in spirit; and lo, a throne was placed

ἐν τῷ οὐρανῷ, και ἐπὶ τοῦ θρόνου καθήμενος·
in the heaven, and on the throne one sitting;

3 και ὁ καθήμενος ὁμοίος ὄρασει λίθῳ ἰασπιδι
and the one sitting like in appearance to a Jasper
και σαρδίῳ· και ἰρις κυκλοθεὺς τοῦ θρόνου ὁμοίος
and a sardius; and a rainbow round about the throne lik.

ὄρασει σμαραγδίνῳ. 4 Καὶ κυκλοθεὺς τοῦ θρόνου
in appearance to an emerald. And round about the throne

θρόνοι εἰκοσιτέσσαρες· και ἐπὶ τοὺς θρόνους
thrones twenty-four; and on the thrones

εἰκοσιτέσσαρες πρεσβύτερος καθήμενος, περι-
twenty-four elders sitting, having

βεβλημένους ἐν ἱματίοις λευκοῖς, και ἐπὶ ταῖς
been clothed with garments white, and on the

κεφαλὰς αὐτῶν στεφανοὺς χρυσοῦς. 5 Καὶ ἐκ
heads of them crowns golden. And from

τοῦ θρόνου ἐκπορεύονται ἀστράται και φωναὶ
the throne proceed lightnings and voices

love, reprove and admonish; be zealous, therefore, and reform.

20 Behold! I have stood at the door, and I knock; if any one may have heard my voice, and opened the door, I will enter in to him, and feast with him, and be with me.

21 The CONQUEROR; I will give to him to sit down with me in my THRONE, as I also conquered, and sat down with my FATHER in his THRONE."

22 (Let him who has an Ear, hear what the SPIRIT says to the CONGREGATIONS.)

CHAPTER IV.

1 After these things I saw, and behold! a Door opened in the HEAVEN, and the FIRST VOICE which I heard, was as of a Trumpet speaking with me;—saying, "Ascend hither, and I will show thee what must occur after these things."

2 Immediately I was in Spirit; and behold! a Throne was placed in the HEAVEN, and on the THRONE one sitting.

3 And the one SITTING was like in appearance to a Jasper-stone, and a Sardius; and a Rainbow encircled the THRONE,—similar in appearance to an Emerald.

4 And circling the THRONE were twenty-four Thrones; and on the THRONES (twenty-four) Elders sitting, having been clothed with white Garments; and on their HEADS Golden Crowns.

5 And from the THRONE proceed Lightning and Voices and Thunders;

* VATICAN MANUSCRIPT, No. 1160.—20. will both enter. must occur. Immediately after These things I was in Spirit. sitting, to look upon like a Jasper-stone. 3. like to a Vision of Emeralds. (a.)

1 20. Luke xlii. 37.

1 20. Luke xlii. 37.

1 20. Luke xlii. 37.

1 20. Luke xlii. 37.

1 20. Luke xlii. 37.

1 20. Luke xlii. 37.

1 20. Luke xlii. 37.

1 20. Luke xlii. 37.

21. with me—omit.

2. the throne one

3. like to a Vision of Emeralds. (a.)

1 21. Matt. xix. 28; Luke xxii. 29;

1 21. Matt. xix. 28; Luke xxii. 29;

1 21. Matt. xix. 28; Luke xxii. 29;

1 21. Matt. xix. 28; Luke xxii. 29;

1 21. Matt. xix. 28; Luke xxii. 29;

1 21. Matt. xix. 28; Luke xxii. 29;

1 21. Matt. xix. 28; Luke xxii. 29;

1 21. Matt. xix. 28; Luke xxii. 29;

και βρονται· και ἑπτα λαμπαδες πυρος καιομε-
and thunders; and seven lamps of fire burn-
ναι ενωπιον του θρονου, αι εισι * [τα] ἑπτα
ing in presence of the throne, which are [the] seven
πνευματα του θεου· ⁶ και ενωπιον του θρονου
spirits of the God; and in presence of the throne
ὡς θαλασσα ὑαλινη, ὁμοια κρυσταλλῃ· και εν
as a sea made of glass, like crystal; and in
μεσῳ του θρονου και κυκλῳ του θρονου τεσσαρα
midst of the throne and in a circle of the throne four
ζωα γεμοντα οφθαλμων εμπροσθεν και οπισ-
living-ones being full of eyes before and be-
θεν. ⁷ * [Και] το ζων το πρωτον ὁμοιον
hind. [And] the living one the first like
λεοντι, και το δευτερον ζων ὁμοιον μοσχῳ,
to a lion, and the second living one like to a young bullock,
και το τριτον ζων εχον * [το] προσωπον αν-
and the third living one had [the] face of
θρωπου, και το τεταρτον ζων ὁμοιον αετω
a man, and the fourth living one like to an eagle
πετομενῳ. ⁸ Και τα τεσσαρα ζωα, ἐν καθ' ἐν
flying. And the four living ones, one by one
αυτων εχον ἀνα πτερυγας ἐξ, κυκλοθεν και
of them had apiece wings six, round about and
εσωθεν γεμουσιν οφθαλμων· και αναπαυσιν
within they are full of eyes; and rest
ουκ εχουσιν ἡμερας και νυκτος, λεγοντες·
not they have of day and of night, saying;
Ἅγιος, ἅγιος, ἅγιος κυριος ὁ θεος ὁ παντοκρα-
Holy, holy, holy Lord the God the almighty,
τωρ, ὁ ὢν και ὁ ὢν και ὁ ερχομενος.
the one who was and the one existing and the one coming.
⁹ Και ὅταν δωσουσι τα ζωα δοξαν και τιμην
And when shall give the living ones glory and honor
και ευχαριστιαν τῷ καθημενῳ ἐπὶ του θρονου,
and thanks to the one sitting on the throne,
τῷ ζῳντι εἰς τους αἰωνας των αἰωνων, ¹⁰ πε-
to the one living for the ages of the ages, shall
σουνται οἱ εικοσιτεσσαρες πρεσβυτεροι ενωπιον
fall down the twenty-four elders in presence
του καθημενου ἐπὶ του θρονου, και προσκυνη-
of the one sitting on the throne, and they shall do
σουσι τῷ ζῳντι εἰς τους αἰωνας των αἰωνων,
homage to the one living for the ages of the ages,
και βαλουσι τους στεφανους αὐτων ενωπιον
and they shall cast the crowns of themselves in presence
του θρονου, λεγοντες· ¹¹ ἁγιος εἰ, κυριε,
of the throne, saying; worthy thou art, O Lord,
λαβειν την δοξαν και την τιμην και την δυνα-
to receive the glory and the honor and the power;

and before the throne
were burning † Seven
Lamps of Fire, which are
the † SEVEN Spirits of
God;

6 and before * the
THRONE as it were † a
glassy Sea, like Crystal;
and in the Midst of the
THRONE, and around the
THRONE, Four Living ones,
being full of Eyes before
and behind.

7 † And the FIRST LIV-
ING ONE resembled a LION,
and the SECOND Living
one resembled a Steer, and
the THIRD Living one † hav-
ing the FACE as of a Man,
and the FOURTH Living one
was like to a flying Eagle.

8 And the FOUR Living
ones, † having * each of
them † six Wings apiece,
round about and within
are full of Eyes; and they
have no rest Day and
Night, saying, † † "Holy,
holy, * holy, † Lord God,
the OMNIPOTENT! the
ONE who WAS, and the
ONE who IS, and the ONE
who IS COMING."

9 And when the LIVING
ONES shall give Glory and
Honor and Thanks to the
ONE SITTING on the
THRONE, to HIM † who
LIVES for the AGES of the
AGES,

10 † the TWENTY-FOUR
Elders will fall down be-
fore the ONE SITTING on
the THRONE, and will do
homage to HIM who LIVES
for the AGES of the AGES,
and they will cast their
CROWNS before the
THRONE, saying,

11 † "Thou art worthy,
* † O LORD, even our GOD,
to receive the GLORY, and
the HONOR, and the POW-

* VATICAN MANUSCRIPT, No. 1160.—5. the—omit.
—omit. 7. the—omit (n.)

† 7. having, (A B.)
within are full of Eyes (A B.)
11. the LORD, even our God, (A B.)

8. every one of them (A.)
8. having, (A.)
8. Holy—three times in A and most MSS., nine times

6. his throne as.
8. holy, holy, holy,
11. O, LORD even our God, the MOLT one, to receive (A.)

8. six Wings apiece, round about and
10. Rev. i. 4; iii. 1; v. 6.
11. Num. ii. 2; Lev. i. 10; x. 4.
12. Rev. v. 2.

15. Exod. xxviii. 23; 3 Chron. iv. 20; Ezek. i. 13; Zech. iv. 2.
16. Exod. xxviii. 8; Rev. xv. 2.
17. Num. ii. 2; Lev. i. 10; x. 4.
18. Isa. vi. 3.
19. Rev. i. 8.
20. Rev. i. 13; v. 14; xv. 7.
21. Rev. v. 12.

μιν ὅτι· συ ἐκτίσας τὰ πάντα, καὶ διὰ τὸ
because thou didst create the all things, and on account of the
Θελημα σου ἦσαν, καὶ ἐκτίσθησαν.
will of thee they were, and were created.

ΚΕΦ. ε'. 5.

¹ Καὶ εἶδον ἐπὶ τὴν δεξίαν τοῦ καθημένου ἐπὶ
And I saw on the right of the one sitting on
τοῦ θρόνου βιβλίον γεγραμμένον εἰσὼθεν καὶ
the throne a scroll having been written within and
οπισθεν, κατεσφραγισμένον σφραγίσιν ἑπτα·
at the back, having been sealed up with seals seven;

² Καὶ εἶδον ἀγγέλον ἰσχυρὸν, κηρύσσοντα ἐν
And I saw a messenger strong, publishing with
φῶνι μεγάλῃ· Τίς ἐστὶν ἄξιος ἀνοίξαι τὸ βιβ-
a voice great; Who is worthy to open the scroll,
λίον, καὶ λυσαὶ τὰς σφραγίδας αὐτοῦ; ³ Καὶ
and to loose the seals of it? And

οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς,
no one was able in the heaven, nor on the earth,
οὐδὲ ὑποκάτω τῆς γῆς, ἀνοίξαι τὸ βιβλίον, οὐδὲ
nor under the earth, to open the scroll, nor
βλεπεῖν αὐτό. ⁴ Καὶ ἐγὼ ἐκλαίον πολλὰ, ὅτι
to see it. And I was weeping much, because

οὐδεὶς ἄξιος εὗρεθ' ἀνοίξαι τὸ βιβλίον, οὐτε
no one worthy was found to open the scroll, nor
βλεπεῖν αὐτό. ⁵ Καὶ εἷς ἐκ τῶν πρεσβυτέρων
to see it. And one of the elders

λέγει μοι· Μὴ κλαίε· ἴδου, ἐνίκησεν ὁ λέων ὁ
says to me; Weep thou weep; lo, prevailed the lion that
ἐκ τῆς φυλῆς Ἰουδα, ἡ ῥίζα Δαυὶδ, ἀνοίξαι τὸ
of the tribe of Judah, the root of David, to open the
βιβλίον καὶ τὰς ἑπτα σφραγίδας αὐτοῦ. ⁶ Καὶ
scroll and the seven seals of it. And

εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων
I saw in midst of the throne and of the four
ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἀρνίον
living ones, and in midst of the elders, a young lamb
ῥαβδιστὴς ὡς ἐσφαγμένον, ἐχὼν κέρατα
having been standing as having been slaughtered, it had horns
ἑπτα, καὶ ὀφθαλμοὺς ἑπτα, οἱ εἰσὶ τὰ ἑπτα
seven, and eyes seven, they are the seven
πνεύματα τοῦ θεοῦ * [τὰ] ἀπεσταλμένα εἰς
spirits of the God [those] having been sent forth into
πᾶσαν τὴν γῆν. ⁷ Καὶ ἦλθε καὶ εἰληφε * [τὸ
all the earth. And he came and took [the
βιβλίον] ἐκ τῆς δεξίας τοῦ καθημένου ἐπὶ τοῦ
scroll] from the right of the one sitting on the
θρόνου.
throne.

⁸ Καὶ ὅτε ἐλάβε τὸ βιβλίον, τὰ τέσσαρα
And when he took the scroll, the four
ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἐπε-
living ones and the twenty-four elders fell

re; Because thou didst create ALL things, and on account of thy WILL they were, † and were created.†

CHAPTER V.

1 And I saw on the right of him sitting on the throne, † a Scroll, having been written within and * outside, † firmly sealed with seven Seals.

2 And I saw a strong Angel publishing with a loud Voice, "Who is worthy to open the scroll, and to break its seals?"

3 And no one was able in † the * HEAVEN, nor on the EARTH, nor under the EARTH, to open the scroll, nor to see it.

4 And I wept much, Because no one was found worthy to open the scroll, nor to see it.

5 And one of the ELDERs says to me, "Do not weep; behold, † GREAT LION has overcome which is of the TRIBE of Judah, † the ROOT of David, * HE is also OPENING the scroll, and † its SEVEN Seals."

6 And I saw in the Midst of the throne, and of the FOUR living ones, and in the Midst of the ELDERs, † a little Lamb standing, as if killed, having seven Horns and † seven Eyes, which are † the † SEVEN Spirits of God sent forth into All the EARTH.

7 And he came and took the scroll from the right hand of † the ONE SITTING on the throne.

8 And when he took the scroll, † the FOUR living ones and the TWENTY-FOUR Elders fell down

* VATICAN MANUSCRIPT, No. 1160.—1. outside (B.) HE is also OPENING, (B.)

6. those—omit (B.)

3. HEAVEN above, nor. 7. the scroll—omit (A.)

Σ

† 11. and were created, omitted by A.

6. SEVEN omitted by A.

† 1. Ezek. ii. 9, 10. Gen. xlix. 9, 10; Heb. vii. 14. verse 1; Rev. vi. 1. † 6. Zech. iii. 9; iv. 10.

† 1. Isa. xlix. 11; Dan ix. 4. † 5. Isa. xi. 1, 10; Rom. xv. 12; Rev. xxi. 10. † 6. Isa. liii. 7; John i. 29, 30; † 1 Pet. i. 12; Rev. xiii. 8; verses 9, 12. † 7. Rev. iv. 5.

† 8. verse 17. † 8. Rev. xxi. 10. † 8. Rev. xiii. 8; verses 9, 12. † 8. Rev. iv. 5, 10.

σον ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος κιθά-
 ras, and φιάλας χρυσᾶς γεμούσας θυμιαμάτων,
 αἱ εἰσιν * [αἱ] προσευχαὶ τῶν ἁγίων. * Καὶ
 ᾄδουσιν ᾠδὴν καινὴν, λέγοντες· Ἄξιός ἐστι λα-
 ρεῖν τὸ βιβλίον, καὶ ἀνοῖξαι τὰς σφραγίδας
 αὐτοῦ· ὅτι ἐσφαγῆς, καὶ ἠγορασας τὴν θε-
 ῖαν· ἡμᾶς ἐν τῷ αἵματι σου ἐκ πάσης φυλῆς καὶ
 γλῶσσης καὶ λαοῦ καὶ ἐθνους, ¹⁰ καὶ ἐποίησας
 αὐτοὺς τῷ θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ
 βασιλεύσουσιν ἐπὶ τῆς γῆς. ¹¹ Καὶ εἶδον, καὶ
 ἤκουσα φωνὴν ἀγγέλων πολλῶν κυκλῶ τοῦ
 θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων·
 καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων, καὶ
 χιλιάδες χιλιάδων· ¹² λέγοντες φωνῇ μεγάλῃ·
 Ἄξιός ἐστι τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν
 δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχύιν καὶ
 τιμὴν καὶ δόξαν καὶ εὐλογίαν. ¹³ Καὶ παν-
 κτίσμα ὃ ἐστὶν ἐν τῷ οὐρανῷ, καὶ ἐπὶ τῆς γῆς,
 καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης
 ὃ ἐστὶ, καὶ τὰ ἐν αὐτοῖς πάντα, ἤκουσα
 λέγοντας· Τῷ καθήμενῳ ἐπὶ τοῦ θρόνου καὶ τῷ
 ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ
 κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ¹⁴ Καὶ τὰ
 τέσσαρα ζῶα ἐλέγον· Ἀμήν· καὶ οἱ πρεσβύτεροι
 ἐπεσαν καὶ προσεκύνησαν.

before the LAMB, having each * a Harp and golden Bowls full of incense, which are the Prayers of the SAINTS.

9 And they sung a new Song, saying, "Thou art worthy to take the SCROLL, and to open its SEALS; † Because thou wast killed, and † didst redeem † us to God, with thy BLOOD, † out of every Tribe, and Tongue, and People, and Nation;

10 and thou didst make them to our God † a Royalty and a Priesthood, and they shall reign on the EARTH."

11 And I saw, and I heard * a Voice of many Angels in a Circle of the THIRONE, and of the LIVING ONES and of the ELDERS; and the number of them was † Myriads of Myriads, and Thousands of Thousands,

12 saying with a loud Voice, † "Worthy is THAT LAMB which was killed to receive the POWER, and * Wealth, and Wisdom, and Strength, and Honor, and Glory, and Blessing."

13 † And Every Created thing which is in the HEAVEN, and on the EARTH, and under the EARTH, and on the SEA, and * All THINGS in them, All I heard saying, "To HIM who SITS on the THIRONE, and to the LAMB, be † the BLESSING, and the HONOR, and the GLORY, and the MIGHT, for the AGES of the * AGES."

14 † And the FOUR Living ones said, * "AMEN." And the ELDERS fell down and did homage.

* VATICAN MANUSCRIPT, No. 1100.—8. a Harp (A B.) 8. the—omit. 9. to open. 11. as a Voice. 12. the wealth. 13. All times in them, All I heard. 14. amen. 14. amen.

† 9. as is omitted by A. and the Codex Sinaiticus D, and both read "to our God." 10. a Royalty and a Priesthood, (A B.)

1. 8. Rev. xiv. 2; xv. 2. 1. 8. Psa. cxli. 2; Rev. viii. 3, 4. 1. 9. Psa. xl. 3; Rev. xiv. 3. 1. 9. Rev. iv. 11. 1. 9. Acts xx. 28; Rom. iiii. 26; 1 Cor. vi. 20; vii. 23; Eph. i. 7; Col. i. 14; Heb. ix. 13; 1 Pet. i. 18, 19; 2 Pet. ii. 1; 1 John i. 7; Rev. xiv. 4. 1. 9. Dan. iv. 1; vi. 25; Rev. vii. 9; xi. 9; xiv. 6. 1. 10. Exod. xix. 6; 1 Pet. ii. 5, 9; Rev. i. 6; xx. 6; xxii. 5. 1. 11. Psa. lxxviii. 17; Dan. vii. 10; Heb. xii. 22. 1. 12. Rev. iv. 11. 1. 13. Phil. ii. 10. 1. 13. 1 Chron. xxix. 11; Rom. ix. 6; xvi. 27; 1 Tim. vi. 16; 1 Pet. iv. 11; v. 11; Rev. i. 6. 1. 14. Rev. xii. 4.

ΚΕΦ. 6. 6.

¹ Καὶ εἶδον ὅτε ἠνοιξε τὸ ἀρνίον μίαν ἐκ τῶν ἑπτά σχραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λεγοντος, ὡς φωνὴ βροντῆς· ἔρχου †καὶ ἴδε. ² Καὶ * [εἶδον, καὶ] ἰδὺν ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἐχὼν τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξηλθε νικῶν, καὶ ἵνα νικῇσῃ.

³ Καὶ ὅτε ἠνοιξε τὴν σφραγίδα τὴν δευτέραν, ἤκουσα τοῦ δευτέρου ζώου λεγοντος· ἔρχου.

⁴ Καὶ ἐξηλθεν ἄλλος ἵππος πυρρός· καὶ τῷ καθήμενῳ ἐπ' αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρηνὴν ἐκ τῆς γῆς, * [καὶ] ἵνα ἀλλήλους σφάξωσι· καὶ ἐδόθη αὐτῷ μαχαίρα μεγάλη.

⁵ Καὶ ὅτε ἠνοιξε τὴν σφραγίδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζώου λεγοντος· ἔρχου †καὶ ἴδε. Καὶ * [εἶδον, καὶ] ἰδὺν ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἐχὼν ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. ⁶ Καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λεγουσαν· Χοινίξ σιτου δηναρίου, καὶ τρεῖς χοινίκες κριθῆς δηναρίου· καὶ τὸ ελαιὸν καὶ τὸν οἶνον μὴ ἀδικήσῃς.

⁷ Καὶ ὅτε ἠνοιξε τὴν σφραγίδα τὴν τέταρτην, ἤκουσα τοῦ τέταρτου ζώου λεγοντος· ἔρχου †καὶ ἴδε. ⁸ Καὶ * [εἶδον, καὶ] ἰδὺν ἵππος χλωρὸς, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτοῦ ὁ Θάνατος· καὶ ὁ ᾄδης ἠκολούθει * [μετ']

CHAPTER VI.

1 And ; I saw * when the LAMB opened one of the SEVEN Seals, and I heard ; one of the FOUR Living ones saying, as with a Voice of Thunder, "Come."

2 And + I saw, and behold ! † a white Horse, and HE who SAT on him having a Bow ; and a Crown was given to him ; and he came out conquering, and that he might conquer.

3 And when he opened the SECOND SEAL, I heard the SECOND Living one saying, "Come."

4 † And there came out Another, a red Horse ; and to the ONE SITTING on him was it given to take PEACE from the EARTH, and that they should kill each other ; and there was given to him a great Sword.

5 And when he opened the THIRD SEAL, I heard the THIRD Living one saying, "Come." And † I saw, and behold ! † a black Horse, and HE who SAT on him having a Balance in his HAND.

6 And I heard a Voice in the Midst of the FOUR Living ones, saying, "† A Chenix of Wheat for a Denarius, and Three Chenices of Barley for a Denarius ; and † the OIL and the WINE thou must not injure."

7 And when he opened the FOURTH SEAL, I heard the FOURTH Living one saying, "Come."

8 And † I saw, and behold ! † a pale Horse, and one WAS SITTING on him, whose NAME WAS DEATH, and HADES followed after

* VATICAN MANUSCRIPT, No. 1100.—1. That. and—omit (a.)

3. I saw, and—omit (a.)

2. I saw, and—omit (a.)

3. I saw, and—omit.

4.

3. with—omit.

† 1. and see is omitted by A. c. after "Come;" also in verses 3, 5 and 7. and (A. c.) 5. I saw, and (A. c.) 6. The word chenix denotes a measure containing one wine quart, and a twelfth part of a quart. 8. I saw, and (A. c.)

† 1. Rev. v. 5—6.

† 1. Rev. iv. 7.

† 2. Zech. vi. 3; Rev. xix. 11.

† 4.

Zech. vi. 3.

† 5. Zech. vi. 2.

† 6. Rev. ix. 4.

† 8. Zech. vi. 3.

αὐτοῦ· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ τὸ τέταρτον
him; and was given to him authority over the fourth part
τῆς γῆς, ἀποκτείνειν ἐν ῥομφαίᾳ καὶ ἐν ἰμῳ
of the earth, to kill with sword and with famine
καὶ ἐν θανάτῳ, καὶ ὑπο τῶν θηρίων τῆς γῆς.
and with death, and by the wild beasts of the earth.

⁹ Καὶ ὅτε ἠνοιξε τὴν πέμπτην σφραγίδα,
And when he opened the fifth seal,
εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς
I saw under the altar the souls

τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ,
of those having been killed because of the word of the God,
καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον· ¹⁰ καὶ ἐκραζαν
and because of the testimony which they held; and they cried
φωνῇ μεγάλῃ, λέγοντες· Ἐως πότε, ὁ δεσπο-
with a voice great, saying; How long, the sove-
της ὁ ἅγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδι-
reigns the holy one and true one, not thou judgest and aveng-

κεις τὸ αἷμα ἡμῶν ἀπο τῶν κατοικούντων ἐπὶ
est the blood of us from those dwelling on

τῆς γῆς; ¹¹ Καὶ ἐδόθη αὐτοῖς στολὴ λευκή, καὶ
the earth? And was given to them a robe white, and

ἐρρίεθ' αὐτοῖς, ἵνα ἀναπαύσωνται ἐτι χρόνον,
it was said to them, that they should rest yet a time,

ἕως πληρωθῶσι καὶ οἱ συνδούλοι αὐτῶν καὶ οἱ
till should be completed also the fellow-slaves of them and the
ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς
brethren of them, those being about to be killed as

καὶ αὐτοί.
even they.

¹² Καὶ εἶδον ὅτε ἠνοιξε τὴν σφραγίδα τὴν
And I saw when he opened the seal the

ἑκτὴν, καὶ σεισμός μέγας ἐγένετο, καὶ ὁ ἥλιος
sixth, and an earthquake great was, and the sun

μέγας ἐγένετο ὡς σακκος τριχίνος, καὶ ἡ σελή-
black became as sackcloth of hair, and the moon

νὴ ὅλη ἐγένετο ὡς αἷμα, ¹³ καὶ οἱ ἀστερες τοῦ
whole became as blood, and the stars of the

οὐρανοῦ ἐπεσαν εἰς τὴν γῆν, ὡς συκὴ βαλλεῖ
heaven fell to the earth, as a fig-tree casts

τοὺς ὄλυνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σει-
the untimely figs of herself by a wind great being

μενῆ, ¹⁴ καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον
shaken, and the heaven was separated from as a scroll

εἰλισσομενόν, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν
being rolled up, and every mountain and island out of the

τοπῶν αὐτῶν ἐκινήθησαν· ¹⁵ καὶ οἱ βασιλεῖς τῆς
places of themselves were moved; and the kings of the

him; and there was given to him Authority over the fourth part of the EARTH, to kill with Sword, and with Famine, and with Death, and by the WILD BEASTS of the EARTH.

⁹ And when he opened the FIFTH SEAL, I saw under the ALTAR the PERSONS of those who HAD BEEN KILLED because of the word of GOD, and because of the TESTIMONY which they held.

¹⁰ And they cried with a loud Voice, saying, "How long, O SOVEREIGN LORD! the HOLY one and true! dost thou not judge and take vengeance for our BLOOD from those who DWELL on the EARTH?"

¹¹ And there was given to them severally a white Robe; and it was told them to rest yet for a Time, till both their FELLOW-SERVANTS and their BRETHREN, who were about to be killed even as they, should be completed.

¹² And I saw when he opened the SIXTH SEAL, and there was a great Earthquake, and the SUN became black as Sackcloth of Hair, and the entire MOON became as BLOOD;

¹³ and the STARS of the HEAVEN fell to the EARTH, as a Fig tree drops its UNTIMELY FIGS, being shaken by a Great Wind.

¹⁴ And the HEAVEN was separated from its place, being rolled up as a Scroll; and Every Mountain and Island were moved out of their PLACES.

¹⁵ And the KINGS of

* VATICAN MANUSCRIPT, No. 1100.—9. of the LAMB which (a.)

† 11. severally a white Robe, (a c.)

† 8. Ezek. xiv. 21. † 9. Rev. vii. 9; ix. 13; xiv. 18.
† 9. Rev. xx. 4. † 10. Rev. i. 6. † 9. 2 Tim. i. 8; Rev. xii. 17; xix. 10. † 10.
Rev. xi. 18; xix. 2. † 11. Rev. iii. 4, 5; vii. 9, 14. † 11. Heb. xi. 40; Rev. xiv. 13.
† 12. Rev. xvi. 18. † 13. Joel ii. 10, 31; iii. 15; Matt. xxiv. 29; Acts ii. 20. † 13.
Rev. viii. 10; ix. 1. † 14. 1 Pa. cii. 20; Isa. xxiv. 4; Heb. i. 12, 13. † 14. Jer. lii.
23; iv. 34; Rev. xvi. 20.

γῆς καὶ οἱ μεγίσταρες καὶ οἱ χίλιарχοι καὶ οἱ
earth and the great ones and the commanders and the
πλουσιοὶ καὶ ὁ ἰσχυροί, καὶ πᾶς δούλος καὶ
rich ones and the strong ones, and every bondman and
* [πᾶς] ἐλευθερὸς ἐκρύψαν ἑαυτοὺς εἰς τὰ
[every] freeman hid themselves in the
σπηλαία καὶ εἰς τὰς πέτρας τῶν ὀρέων, ¹⁶ καὶ
caves and in the rocks of the mountains, and
λεγοῦσι τοῖς ὀρεσὶ καὶ ταῖς πέτραις· Πέσετε
they say to the mountains and to the rocks; Fall you
ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ
on us, and hide you us from face of the
καθήμενου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς
one sitting on the throne, and from the wrath
τοῦ ἀρνίου· ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη
of the lamb; because came the day the great
τῆς ὀργῆς αὐτοῦ· καὶ τις δύναται σταθῆναι;
of the wrath of him; and who is able to stand?

ΚΕΦ. ζ'. 7.

¹ Καὶ μετὰ ταῦτα εἶδον τεσσαράς ἀγγέλους
And after these things I saw four messengers
ἑστῶτας ἐπὶ τὰς τεσσαράς γωνίας τῆς γῆς,
standing on the four corners of the earth,
κρατοῦντας τοὺς τεσσαράς ἀνεμούς τῆς γῆς,
holding the four winds of the earth,
ἵνα μὴ πνεῖ ἀνεμὸς ἐπὶ τῆς γῆς, μῆτε ἐπὶ
so that not might blow a wind on the earth, nor on
τῆς θαλάσσης, μῆτε ἐπὶ παν δένδρον. ² Καὶ
the sea, nor on any tree. And
εἶδον ἄλλον ἀγγέλον ἀναβαῖνον ἀπὸ ἀνατο-
I saw another messenger rising up from arising
λῆς ἡλίου, ἔχοντα σφραγίδα θεοῦ ζῶτος· καὶ
of sun, having a seal of God living; and
ἐκραξέ φωνῇ μεγάλῃ τοῖς τεσσαρσιν ἀγγέλοις,
he cried with a voice great to the four messengers,
οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν
to whom it was given for them to injure the earth and the
θαλάσσαν, ³ λέγων· Μὴ ἀδικήσητε τὴν γῆν,
sea, saying; Not do you injure the earth,
μῆτε τὴν θαλάσσαν, μῆτε τὰ δένδρα, ἀχρὶς οὐ
nor the sea, nor the trees, till
σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ
we have sealed the bond-servants of the God of us on
τῶν μετώπων αὐτῶν.
the foreheads of them.

⁴ Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμέ-
And I heard the number of those having been
νων, * [ἑκατὸν τεσσαράκοντα τεσσαρες χίλια-
sealed, [one hundred forty four thousand
δες ἐσφραγισμένοι] ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ·
saunders having been sealed] out of every tribe of sons of Israel;

the EARTH, and the GREAT
ONE, and the COMMAND-
ERS, and the RICH, and the
STRONG, and Every Bond-
man and Freeman, hid
themselves in the CAVES
and in the ROCKS of the
MOUNTAINS;

¹⁶ : and they say to the
MOUNTAINS and to the
ROCKS, "Fall on us, and
hide us from the Face of
HIM who sits on the
THRONE, and from the
WRATH of the LAMB;

¹⁷ : because the GREAT
DAY of † his WRATH has
come, : and who is able to
"stand?"

CHAPTER VII.

¹ † After this I saw
Four Angels standing on
the FOUR Corners of the
EARTH, : restraining the
FOUR Winds of the EARTH,
so † that no Wind might
blow on the EARTH, nor on
the SEA, nor on Any Tree.

² And I saw Another
Angel ascending from the
Sun-rising, having the
"Seal of the living God;"
and he cried with a loud
Voice to the FOUR Angels,
to whom it was given to
injure the EARTH and the
SEA,

³ saying, † "Injure not
the EARTH, nor the SEA,
nor the TREES, till we have
† sealed the BOND-SER-
VANTS of our God : on
their "FOREHEADS.

⁴ † And † I heard the
NUMBER of the SEALED,
[a hundred and forty-four
Thousand sealed, out of
Every Tribe of the Sons of
Israel.

* * VATICAN MANUSCRIPT, No. 1100.—15. Every—omit (A B C.)
2. Seals. 3. FOREHEADS. 4. a hundred and forty-four Thousand having been
sealed—omit.

17. be saved.

† 17. their (c.) 1. After this I saw, (A B C.) 4. And I heard the NUMBER of
the SEALED,—omitted by A; but—a hundred and forty-four Thousand sealed—retained
by A B C.

† 16. HEBEREA X. 8; LUKE XXIII. 30; REV. IX. 6. † 17. ISA. XLIII. 6; ZEPH. I. 14; REV. XII. 16
† 17. Ps. LXXVI. 7. † 1. DAN. VII. 2. † 1. LEC. IX. 4. † 2. REV. VI. 6; & IX. 4
† 2. EZEK. IX. 4; REV. XIV. 1. † 3. REV. XXII. 4. † 4. REV. IX. 16. † 4. REV. XV. 1.

⁵ εκ φυλης Ιουδα, ιβ' χιλιαδες εσφραγισμενοι·
out of tribe of Judah, twelve thousands having been sealed;
εκ φυλης Ρουβην, ιβ' χιλιαδες * [εσφραγισμε-
out of tribe of Reuben, twelve thousands [having been sealed;]
νοι·] εκ φυλης Γαδ, ιβ' χιλιαδες * [εσφραγι-
out of tribe of Gad, twelve thousands [having been
μενοι·] ⁶ εκ φυλης Ασηρ, ιβ' χιλιαδες * [εσφρα-
sealed;] out of tribe of Aser, twelve thousands [having been
γισμενοι·] εκ φυλης Νεφθαλειμ, ιβ' χιλιαδες
sealed;] out of tribe of Naphtali, twelve thousands
* [εσφραγισμενοι·] εκ φυλης Μανασση, ιβ'
[having been sealed;] out of tribe of Manasse, twelve
χιλιαδες * [εσφραγισμενοι·] ⁷ εκ φυλης Σιμεων
thousands [having been sealed;] out of tribe of Simeon
ιβ' χιλιαδες * [εσφραγισμενοι·] εκ φυλης
thousands [having been sealed;] out of tribe
Λευι, ιβ' χιλιαδες * [εσφραγισμενοι·] εκ φυλης
Levi, twelve thousands [having been sealed;] out of tribe
Ισαχαρ, ιβ' χιλιαδες * [εσφραγισμενοι·] ⁸ εκ
of Issachar, twelve thousands [having been sealed;] out of
φυλης Ζαβουλων, ιβ' χιλιαδες * [εσφραγισμε-
tribe of Zebulun, twelve thousands [having been sealed;]
νοι·] εκ φυλης Ιωσηφ, ιβ' χιλιαδες * [εσφρα-
out of tribe of Joseph, twelve thousands [having
γισμενοι·] εκ φυλης Βενιαμιν, ιβ' χιλιαδες
been sealed;] out of tribe of Benjamin, twelve thousands
εσφραγισμενοι.
having been sealed.

⁹ Μετα ταυτα ειδον, και ιδου οχλος πολυς,
After these things I saw, and lo a crowd great,
δν αριθμησαι * [αυτον] ουδεις ηδυνατο, εκ
which to have numbered [him] no one was able, out of
παντος εθνους και φυλων και λαων και γλωσ-
every nation and of tribes and of peoples and of tongues,
σων, εστωτες ενωπιον του θρονου και ενωπιον
standing in presence of the throne and in presence
του αρνιου, περιβεβλημενους στολας λευκας,
of the lamb, having been clothed robes white,
και φοινικες εν ταις χειρσιν αυτων· ¹⁰ και κρα-
and palms in the hands of them; and they
ζουσι φωνη μεγαλη, λεγοντες· 'Η σωτηρια τω
cry with a voice great, saying; The salvation to the
θεω ημων τω καθημενω επι του θρονου, και τω
God of us to that one sitting on the throne, and to the
αρνιω. ¹¹ Και παντες οι αγγελοι εστηκεσαν
lamb And all the messengers stood
κυκλω του θρονου και των πρεσβυτερων και
in a circle of the throne and of the elders and
των τεσσαρων ζων, και επεσον ενωπιον του
of the four living ones, and fell down before the
θρονου επι τα προσωπα αυτων, και προσεκυνη-
throne on the faces of themselves, and worshipped
σαν τω θεω, ¹² λεγοντες· Αμην· η ευλογια και
the God, saying; So be it; the blessing and
η δοξα και η σοφια και η ευχαριστια και η
the glory and the wisdom and the thanksgiving and the

⁵ Twelve Thousand out of the Tribe of Judah; Twelve Thousand out of the Tribe of Reuben; Twelve Thousand out of the Tribe of Gad;

⁶ Twelve Thousand out of the Tribe of Asher; Twelve thousand out of the Tribe of Naphtali; Twelve Thousand out of the Tribe of Manasse;

⁷ Twelve Thousand out of the Tribe of Simeon; Twelve Thousand out of the Tribe of Levi; Twelve Thousand out of the Tribe of Issachar;

⁸ Twelve Thousand out of the Tribe of Zebulun; Twelve Thousand out of the Tribe of Joseph; Twelve Thousand sealed out of the Tribe of Benjamin.

⁹ After these things I saw, and behold! a great Crowd, which no one could have numbered, out of Every Nation, and of all Tribes, and Peoples, and Languages, standing before the THRONE, and in the presence of the LAMB, invested with white Robes, and Palm-branches in their HANDS;

¹⁰ and they cry with a loud Voice, saying, "The SALVATION [be ascribed] to THAT GOD of ours WHO SITS ON THE THRONE, and to the LAMB."

¹¹ † And All the ANGELS stood around the THRONE, and the ELDERES, and the FOUR Living ones, and they fell down on their FACES before the THRONE, and worshipped God,

¹² † saying, "Amen! the BLESSING, and the GLORY, and the WISDOM, and the THANKSGIVING,

* VATICAN MANUSCRIPT, No. 1100.—5—8. having been sealed—omit (A. & C.) him—omit (A.)

† 9. Rev. v. 6. † 10. Rev. iii. 5, 13; iv. 4; vi. 11; verse 14. † 10. Psa. iii. 8; Jer. iii. 23; Hoshea xii. 4; Rev. xix. 1. † 10. Rev. v. 12. † 11. Rev. iv. 6. † 12. Rev. v. 13. 14.

τιμη και ἡ δυναμις και ἡ ισχυς τῷ θεῷ ἡμῶν
honor and the power and the strength to the God of us
eis tous aionas των aionων * [αμην.]
for the ages of the ages; {so be it.}

13 Και ἀπεκρίθη εἰς ἐκ των πρεσβυτερων,
And answered one of the elders,

λεγων μοι· Οὗτοι οἱ περιβεβλημενοι τας στο-
saying to me; These the ones having been clothed the robes
λας τας λευκας, τινες εἰσι, και ποθεν ηλθον;
the white, who are they, and whence came they?

14 Και ειρηκα αυτω· Κυριε μου, συ οἶδας. Και
And I said to him; O lord of me, thou knowest. And

ειπε μοι· Οὗτοι εἰσιν οἱ ερχομενοι εκ της θλι-
he said to me; These are they coming out of the afflic-
ψεως της μεγαλης, και εκλυναν τας στολας
tion the great, and washed the robes
αυτων, και λευκαναν αυτας εν τῷ αἱματι
of themselves, and whitened them in the blood

του αρνιου. 15 Δια τουτο εἰσιν ενωπιον του
of the lamb. On account of this they are in presence of the

θρονου του θεου, και λατρευουσιν αυτω ἡμερας
throne of the God, and publicly serve him day

και νυκτος εν τῷ ναφ αυτου· και ὁ καθήμενος
and night in the temple of him; and the one sitting

επι του θρονου, σκηνωσει ἐπ' αυτους. 16 Ου
on the throne, pitches his tent over them. Not

πεινασουσιν ἐτι, ουδε διψησουσιν * [ετι,] ουδε
they will hunger more, neither will they thirst {more,} nor

μη ψεση ἐπ' αυτους ὁ ἥλιος, ουδε παν καυμα-
nor may fall on them the sun, nor any heat;

17 ὅτι το αρνιον το ανα μεσον του θρονου ποι-
because the lamb that in the midst of the throne will

μαζει αυτους, και ὀδηγησει αυτους ἐπὶ ζωης
feed them, and will lead them to of life

πηγας υδατων· και εξαλειψει ὁ θεος παν δακ-
fountains of waters; and will wipe away the God every tear

ρυον εκ των οφθαλμων αυτων.
from the eyes of them.

ΚΕΦ. η'. 8.

1 Και ὅτε ηνοιξε την σφραγιδα την ἐβδομην,
And when he opened the seal the seventh,

εγενετο σιγη εν τῷ ουρανω ὡς ἡμιωριον. 2 Και
was silence in the heaven about half an hour. And

ειδον τους ἑπτα αγγελους, οἱ ενωπιον του θεου
I saw the seven messengers, who in presence of the God

ἑστηκασιν· και εδοθησαν αυτοις ἑπτα σαλπιγγες.
have stood; and were given to them seven trumpets.

3 Και αλλος αγγελος ηλθε, και εσταθη ἐπὶ το
And another messenger came, and stood at the

ουσιαστηριον, εχων λιβανωτον χρυσουν· και
altar, having a censur golden; and

and the honor, and the power, and the strength, he to our God for the AGES OF THE AGES."

13 And one of the ELDERS answered, saying to me, "These who have been INVESTED with WHITE ROBES, who are they? and whence did they come?"

14 And I said to him, "My Lord, thou knowest." And he said to me, "These are THOSE COMING OUT OF THE GREAT AFFLICTION, and they washed their ROBES, and whitened them in the BLOOD OF THE LAMB."

15 On this account they are before the THRONE of God, and publicly serve him Day and Night in his TEMPLE; and he who sits on the THRONE will tabernacle over them.

16 They will hunger no more, neither will they thirst any more; nor will the sun fall on them, nor Any Heat.

17 Because THAT LAMB which is in the Midst of the THRONE will tend them, and will lead them to Fountains of Waters of Life; and God will wipe away Every Tear from their EYES."

CHAPTER VIII

1 And when he opened the SEVENTH SEAL, there was Silence in the HEAVEN about Half an Hour.

2 And I saw the SEVEN ANGELS who stand in the presence of God, and Seven Trumpets were given to them.

3 And Another Angel came and stood by the ALTAR, having a golden Censer; and to him much

* VATICAN MANUSCRIPT, No. 1100.—16. more—omit..

† 12. So be it—omitted by c.

13. verse 9. 14. Rev. vi. 9; xvii. 5. 14. Isa. i. 18; Heb. ix. 14; 1 John 1.7; Rev. i. 5. See Zech. iii. 3—5. 15. Isa. iv. 5, 7; Rev. xxi. 8. 16. Isa. xlix. 10. 17. Psa. cxvi. 6; Rev. xxi. 4. 17. Psa. cxlii. 1; xxvi. 8; John x. 11, 14. 17. Isa. xlv. 8; Rev. xxi. 4. 1. Rev. vi. 1. 2. Luke i. 10.

ἐδόθη αὐτῷ θυμιαματα πολλὰ, ἵνα δώσῃ ταῖς
was given to him incenses many, so that he might give for the
 προευχαῖς τῶν ἁγίων παντῶν ἐπὶ τὸ θυσιαστή-
prayers of the holy ones of all on the
 ριον τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θρόνου. ⁴ Καὶ
the golden that in presence of the throne. And
 ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευ-
went up the smoke of the incenses with the prayers
 χαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου, ἐνώπιον
of the holy ones from hand of the messenger, in presence
 τοῦ θεοῦ. ⁵ Καὶ εἰλήφεν ὁ ἀγγέλος τὸν λίβαν-
of the God. And took the messenger the censer,
 ωτον, καὶ ἐγεμίσεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ
and filled him from the fire of the
 θυσιαστηρίου, καὶ ἐβαλεν εἰς τὴν γῆν· καὶ
altar, and cast into the earth; and
 ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ
were voices and thunders and lightnings and
 σεισμός.
an earthquake.

⁶ Καὶ οἱ ἑπτὰ ἀγγελοὶ, οἱ ἐχόντες τὰς ἑπτὰ
And the seven messengers, those having the seven
 σαλπικίγας, ἡτοίμασαν ἑαυτοὺς, ἵνα σαλπικίσωσι.
trumpets, prepared themselves, so that they might sound.

⁷ Καὶ ὁ πρῶτος ἐσαλπικισέ, καὶ ἐγένετο χαλαζὰ
And the first sounded, and was hail
 καὶ πυρ' μεμιγμένα ἐν αἵματι, καὶ ἐβλήθη εἰς
and fire having been mingled with blood, and they were cast into
 τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς κατακαή, καὶ
the earth; and the third of the earth was burnt up, and
 τὸ τρίτον τῶν δένδρων κατεκαή, καὶ πᾶς χορτὸς
the third of the trees was burnt up, and all grass
 χλωρὸς κατεκαή.
green was burnt up.

⁸ Καὶ ὁ δεύτερος ἀγγέλος ἐσαλπικισέ, καὶ ὡς
And the second messenger sounded, and as it were
 ὄρος μέγα * [πυρ] καίομενον ἐβλήθη εἰς τὴν
a mountain great [with fire] burning was cast into the
 θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῶν θαλασ-
sea; and became the third of the sea,
 σης, αἷμα· ⁹ καὶ ἀπέθανε τὸ τρίτον τῶν κτίσμα-
blood; and died the third of the creatures
 τῶν * [τῶν] ἐν τῇ θαλάσῃ, τὰ ἔχοντα ψυχὰς·
[of those] in the sea, things having souls;
 καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.
and the third of the ships was destroyed.

¹⁰ Καὶ ὁ τρίτος ἀγγέλος ἐσαλπικισέ, καὶ ἐπεσεν
And the third messenger sounded, and fell
 ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καίομενος ὡς λαμ-
from the heaven a star great burning like a
 πᾶς, καὶ ἐπέσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν,
lamp, and it fell on the third of the rivers,
 καὶ ἐπὶ τὰς πηγὰς τῶν ὕδατων. ¹¹ Καὶ τὸ ὄνομα
and on the fountains of the waters. And the name

Incense was given, that he should give it for ; the PRAYERS of all the SAINTS on ; THAT GOLDEN ALTAR which is before the THRONE.

⁴ And [the SMOKE of the PERFUMES went up for the PRAYERS of the SAINTS out of the Hand of the ANGEL, in the presence of GOD.

⁵ And the ANGEL took the CENSER, and filled it from the FIRE of the ALTAR, and threw it on the EARTH; and ; there were * + Thunders and Lightnings and Voices and an Earthquake.

⁶ And THOSE SEVEN Angels HAVING the SEVEN Trumpets prepared themselves that they might sound them.

⁷ And the FIRST sounded his trumpet, ; and there was Hail and Fire mingled with Blood, and they were thrown ; on the EARTH; and the THIRD of the EARTH was burnt up, and the THIRD of ; the TREES was burnt up, and All green Grass was burnt up.

⁸ And the SECOND Angel sounded his trumpet, ; and as it were a great burning Mountain was cast into the SEA; and ; the THIRD of the SEA ; became Blood;

⁹ ; and the THIRD of the CREATURES which were in the SEA, THINGS having Life, died; and the THIRD of the SHIPS were destroyed.

¹⁰ And the THIRD Angel sounded his trumpet, ; and a great Star, burning as a torch, fell from HEAVEN, ; and it fell on the THIRD of the RIVERS, and on the FOUNTAINS of the WATERS.

* VATICAN MANUSCRIPT, No. 1160.—5. Thunders and Voices and (b.)
 —omit (a.) 9. of those—omit.

8. with Fire

† 5. Thunders and Lightnings and Voices, (a.)

; 3. Rev. v. 8. ; 3. Exod. xxx. 1; Rev. vi. 9. ; 4. Psal. cxli. 3; Luke i. 10.
 ; 5. Rev. xvi. 18. ; 7. Ezek. xxxviii. 9. ; 7. Rev. xvi. 2. ; 7. Isa. ii. 12;
 Rev. ix. 4. ; 8. Jer. ii. 25; Amos vii. 4. ; 8. Rev. xvi. 2. ; 8. Ezek.
 xiv. 10. ; 9. Rev. xvi. 2. ; 10. Isa. xiv. 12; Rev. ix. 1. ; 10. Rev. xvi. 4.

του αστερος λεγεται δ Αψινθος· και γινεται το
of the star is called the Wormwood; and became the
τριτον των υδατων εις αψινθον· και πολλοι των
third of the waters into wormwood; and many of the
ανθρωπων απεθανον εκ των υδατων, οτι επικ-
men died of the waters, because they
ρανθησαν.
were made bitter.

¹² Και ο τεταρτος αγγελος εσαλπισε, και
And the fourth messenger sounded, and
επληγη το τριτον του ηλιου και το τριτον της
was smitten the third of the sun and the third of the
σεληνης και το τριτον των αστερων, ινα σκο-
moon and the third of the stars, so that might be
τισθη το τριτον αυτων, και η ημερα μη φαινη
darkened the third of them, and the day not might shine
το τριτον αυτης, και η νυξ ομοιως. ¹³ Και ει-
the third of herself, and the night in like manner. And I
δον, και ηκουσα ενος αετου πετομενου εν με-
saw, and I heard one eagle flying in mid-
σουραημηατι, λεγοντες φωνη μεγαλη· Ουαι,
heaven, saying with a voice great; Woe,
ουαι, ουαι τοις κατοικοουσιν επι της γης, εκ των
woe, woe to those dwelling on the earth, from the
λοιπων φωνων της σαλπιγγος των τριων αγγε-
remaining sounds of the trumpet of the three mes-
λων των μελλοντων σαλπιζειν.
sengers of those being about to sound.

ΚΕΦ. 9. 9.

¹ Και ο πεμπτος αγγελος εσαλπισε, και ειδον
And the fifth messenger sounded, and I saw
απτερα εκ του ουρανου πετωκοτα εις την γην,
a star from the heaven having fallen to the earth,
και εδοθη αυτη η κλεις του φρεατος της αβυσ-
and was given to him the key of the pit of the deep;
σου. ²* [και ηνοιξε το φρεαρ της αβυσσου.]
[and he opened the pit of the deep.]

Και ανεβη καπνος εκ του φρεατος ως καπνος
And went up a smoke out of the pit as a smoke
καμινου μεγαλης, και εσκοτισθη ο ηλιος και ο
of a furnace great, and was darkened the sun and the
αηρ εκ του καπνου του φρεατος. ³ Και εκ του
air by the smoke of the pit. And out of the
καπνου εξηλθον ακριδες εις την γην, και εδοθη
smoke went forth locusts into the earth, and was given
αυταις εξουσια ως εχουσιν * [εξουσιαν] of
them authority as having [authority] the
σκορπιοι της γης· ⁴ και ερρεθη αυταις, ινα μη
scorpions of the earth; and it was said to them, that not
αδικησωσι τον χορτον της γης, ουδε παν
they should injure the grass of the earth, nor any

¹¹ And the NAME of the
STAR is called WORM-
WOOD; and the THIRD
of the WATERS became
Wormwood; and many of
the MEN died Because of
the bitterness of the
WATERS.

¹² And the FOURTH
Angel sounded his trum-
pet, and the THIRD of the
SUN was smitten, and the
THIRD of the MOON, and
the THIRD of the STARS;
so that the THIRD of them
might be darkened, * and
the DAY might not shine
the THIRD of it, and the
NIGHT in like manner.

¹³ And I saw, and I
heard an Eagle flying in
Mid-heaven, saying with a
loud Voice, * "Woe! Woe!
Woe! to THOSE who
DWELL on the EARTH,
from the REMAINING
Blasts of the TRUMPET of
THOSE THREE Angels who
ARE ABOUT to sound."

CHAPTER IX.

¹ And the FIFTH Angel
sounded his trumpet; and
I saw a Star having fall-
en from the HEAVEN to
the EARTH; and there was
given to him the KEY of
the PIT of the ABYSS.

² And he opened the
PIT of the ABYSS, and a
Smoke ascended out of
the PIT, as a Smoke of a
great Furnace; and the
SUN and the AIR were
darkened by the SMOKE of
the PIT.

³ And from the SMOKE
went out Locusts on the
EARTH; and there was
given them Power; as the
SCORPIONS of the EARTH
have Power.

⁴ And it was said to
them; that they should
not injure the GRASS of
the EARTH, nor Any Green

* VATICAN MANUSCRIPT, No. 1100.—12. and the THIRD of them appeared not; the DAY
and the NIGHT likewise (a.) ². And he opened the PIT of the ABYSS—omit (a.) ¹.
burning Furnace (a.) ². Authority—omit.

¹ 11. Exod. xv. 23; Jer. ix. 15; xliii. 15. ¹² Isa. xlii. 10; Amos viii. 9. ¹³ 11. Rev. xiv. 6; xix. 17. ¹² Rev. ix. 12; xi. 14. ¹ 1. Rev. viii. 10. ¹ 1. Rev.
xvii. 8; xx. 1. ² Joel ii. 2, 10. ² Exod. x. 4; Judges vii. 12. ² 2. Rev. ix.
4. Rev. vi. 6; vii. 2. ² 4. Rev. viii. 7.

χλωρον, ουδε παν δενδρον, ει μη τους ανθρω-
green thing nor any tree, if not the men
πους οιτινες ουκ εχουσι την σφραγιδα του
those who not have the seal of the
θεου επι των μετωπων αυτων· * και εδοθη
God on the foreheads of themselves; and it was given
αυταις ινα μη αποκεινται αυτους, αλλ' ινα
to them that not they might kill them, but that
βασανισθωσι μηνas πεντε· και ο βασανισμος
they might torment months five, and the torment
αυτων ως βασανισμος σκορπιου, οταν παιση
on them as a torment of scorpion, when it may strike
ανθρωπον. * Και εν ταις ημεραις εκειναις ζη-
a man. And in the days those shall
τησουσιν οι ανθρωποι τον θανατον, και ου μη
seek the men the death, and not
ευρησουσιν αυτον· και επιθυμησουσιν αποθα-
shall find him; and they shall desire to
νειν, και φευζεται απ' αυτων ο θανατος. * Και
die, and shall flee away from them the death. And
τα ομοιωματα των ακριδων ομοια ιπποις ητοι-
the forms of the locusts like to horses having
μασμενοι εις πολεμον· και επι τας κεφαλας
oven prepared for war; and on the heads
αυτων ως στεφανοι χρυσοι, και τα προσωπα
of them as crowns golden, and the faces
αυτων ως προσωπα ανθρωπων, * και ειχον τρι-
of them as faces of men, and they had hairs
χαις ως τριχας γυναικων, και οι οδοντες αυτων
as hairs of women, and the teeth of them
ως λεοντων ησαν, * και ειχον θωρακας ως * [θωρα-
as lions were, and they had breastplates as [breast-
κας] σιδηρους, και η φωνη των πτερυγων αυτων
plates; iron, and the sound of the wings of them
ως φωνη αρματων ιππων πολλων τρεχοντων
as sound of chariots of horses many rushing
εις πολεμον. * Και εχουσιν ουρας ομοιας
into battle. And they have tails like
σκορπι-ις, και κεντρα ην εν ταις ουραις αυτων·
to scorpions, and stings was in the tails of them,
και η εξουσια αυτων αδικησαι τους ανθρωπους
and the authority of them to injure the men
μηνas πεντε. * Εχουσας εφ' αυτων βασιλεα
months five. They have over themselves a king
τον αγγελον της αβυσσου· ονομα αυτω 'Εβρα-
the messenger of the deep; a name to him 'Abo-
ιστι, Αβαδδων, και εν τη 'Ελληνικη ομομα εχει
brew, of Abaddon, and in the Greek a name he has
Απολλυων. * Η ουαι η μια απηλθεν· ιδου,
of Apollyon. The woe the one passed away; lo,
ερχονται επι δυο ουαι μετα ταυτα.
comes more two woes after these.

¹³ Και ο εκτος αγγελος εσαλπισε, και ηκουσα
And the sixth messenger sounded, and I heard

thing, nor Any Tree, but the MEN who have not the SEAL of GOD on their FOREHEADS.

5 And it was said to them that they should not kill them, †but that they should be tormented five Months; and their TORMENT was as the Torment of a Scorpion when it stings a Man.

6 And in those DAYS MEN †shall seek DEATH and †not find it; and shall desire to die, and DEATH will fly from them.

7 And †the FORMS of the LOCUSTS were like HORSES prepared for War; †and on their HEADS were as it were golden Crowns, and †their FACES were as the Faces of Men.

8 And they had Hair as the Hair of Women, and †their TEETH were as Lion's teeth.

9 And they had Breast-plates, as iron Breastplates, and the SOUND of their wings was as †the Sound of * Chariots of many Horses rushing to Battle.

10 And they have Tails like Scorpions, and *Stings; and in their TAILS was †their power to injure MEN five Months.

11 They have *over them a King, the ANGEL of the ABYSS; whose NAME in Hebrew is Abaddon; and in the GREEK he has the name Apollyon.

12 †ONE woe is past; behold! *Two Woes more are coming after these things.

13 And the SIXTH Angel sounded his trumpet, and

* VATICAN MANUSCRIPT, No 1160.—9. as Breastplates—omit. rushing to Battle.

10. the Stings in their TAILS had Power to INJURE MEN (s.) 11. for a King over them an Angel of. (A.) 12 Two Woes more are coming (s.) And after these things, the sixth Angel also sounded (s.)

† 6 not find it (A.)

18. Rev. xi. 7; verse 10.

† 7 Joel ii. 4.

† 9 Joel ii. 5—7

† 7. Num. xii. 17.

† 10. verse 5.

† 4. Job. ii. 21; Isa. ii. 10; Jer. viii. 3; Rev. vi. 16.

† 7 Dan. vii. 8.

† 12. Rev. viii. 13.

† 6. Joel i. 6.

φωνην μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυ-
voice one from the four horns of the al-
τάριασθηριον τοῦ χρυσοῦ τοῦ ἐναντίου τοῦ θεοῦ,
of the golden of that in presence of the God,
14 λέγουσαν τῷ ἕκτῳ ἀγγέλῳ ὃ ἔχων τὴν σαλ-
saying to the sixth messenger the one having the tram-
πίγγα· λύσον τοὺς τεσσαράς ἀγγέλους τοὺς
pet. Loose thou the four messengers those
δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐ-
having been bound by the river the great Eu-
φράτη. 15 Καὶ ἐλύθησαν οἱ τεσσαρές ἀγγελοι
phrates. And were loosed the four messengers
οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ
those having been prepared for the hour and a day and
μῆνα καὶ ἐνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον
a month and a year, so that they should kill the third
τῶν ἀνθρώπων. 16 Καὶ ὁ ἀριθμὸς τῶν στρατευ-
of the men. And the number of the armies
μάτων τοῦ ἵππου ὡς δύο μυριάδες μυριάδων
of the cavalry, two myriads of myriads;
ἤκουσα τὸν ἀριθμὸν αὐτῶν. 17 Καὶ οὕτως εἶδον
I heard the number of them. And thus saw
τοὺς ἵππους ἐν τῇ ὁρασει καὶ τοὺς καθήμενους ἐπ'
the horses in the vision and those sitting on
αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθί-
them, having breastplates fiery and hyacin-
νούς καὶ θειοῦδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς
th as and brimstone-like; and the heads of the horses as
κεφαλαὶ λεοντῶν, καὶ ἐκ τῶν στομάτων αὐτῶν
he as lions, and out of the mouths of them
ἐκπορεύεται πυρ καὶ καπνὸς καὶ θείον. 18 Ἀπὸ
goes out fire and smoke and brimstone. By
τῶν τριῶν πληγῶν τούτων ἀπεκτανθήσονται
the three plagues these were killed the
τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ
third of the men, by the fire and the
καπνοῦ καὶ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν
smoke and the brimstone that going forth out of the
στομάτων αὐτῶν 19 Ἡ γὰρ ἐξουσία τῶν ἵππων
mouths of them. The for authority of the horses
ἐν τῷ στόματι αὐτῶν ἐστὶ, καὶ ἐν ταῖς ουραῖς
in the mouth of them is, and in the tails
αὐτῶν· αἱ γὰρ ουραὶ αὐτῶν ὅμοιαι ὀφείσιν, ἔχου-
of them; the for tails of them like serpents, hav-
σαι κεφαλὰς· καὶ ἐν αὐταῖς ἀδικοῦσι. 20 Καὶ οἱ
ing heads; and with them they injure. And the
λοιποὶ τῶν ἀνθρώπων οἱ οὐκ ἀπεκτανθήσαν
remaining ones of the men who not were killed
ἐν ταῖς πληγαῖς ταύταις, οὐ μετενοήσαν ἐκ
by the plagues these, not reformed from
τῶν ἐργῶν τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυ-
the works of the hands of themselves, so that not they might
νησῶσι τὰ δαιμόνια, καὶ τὰ εἰδῶλα τὰ χρυσα
worship the demons, and the idols the golden ones
καὶ τὰ ἀργυρὰ καὶ * [τὰ χαλκὰ] καὶ τὰ λίθινα
and the silver ones and [the copper ones] and the stone ones

I heard a Voice from the
† FOUR HORNS of the
GOLDEN ALTAR which is
before God,

14 saying to the SIXTH
Angel who had the TRUM-
PET, "Unbind THOSE
FOUR Angels who have
been BOUND †at the
GREAT RIVER Euphrates."

15 And THOSE FOUR
Angels were unbound, who
had been PREPARED for
the HOUR, and Day, and
Month, and Year, so that
they might kill the THIRD
of the MEN.

16 And the NUMBER of
the ARMIES of the CAVAL-
RY was Two Myriads of
Myriads; † I heard the
NUMBER of them.)

17 And thus I saw the
HORSES in the vision, and
THOSE who SAT on them,
having Breastplates fiery
and hyacinthine and Sul-
phur-like; † and the
HEADS of the HORSES were
as the Heads of LIONS,
and out of their MOUTHS
proceed FIRE and Smoke
and Sulphur.

18 By these THREE
Plagues were killed the
THIRD of the MEN,—by
THAT FIRE and THAT
SMOKE and THAT SUL-
PHUR which PROCEED out
of their MOUTHS.

19 For the POWER of the
HORSES is in their MOUTH
and in their TAILS; † for
their TAILS are like Ser-
pents, having Heads, and
with them they injure.

20 And the REST of the
MEN who were not killed
by these PLAGUES † did
not reform from the
WORKS of their HANDS,
that they should not wor-
ship the † DEMONS, and the
† IDOLS of GOLD and of
SILVER and of BRASS and

* VATICAN MANUSCRIPT. No. 1160.—†0. and BRASS—omit.

† 13. FOUR omitted by A.

1 13. Rev. xvi. 12.
1 13. 1 Cor. x. 50.

1 10. Rev. xvi. 4.
1 10. Deut. xxi. 10.
1 20. 1 Pet. cxi. 6; cxxiv. 15; Dan. v. 23.

1 17. 1 Chron. xii. 8; Isa. v. 23, 29.
1 10. Lev. xlvii. 7; Deut. xxiii. 17; Isa.

τα ξυλινα, ἃ οὐτε βλέπειν, δυναται οὐτε
the wooden ones, which neither to see, are able nor
ἀκουειν, οὐτε περιπατεῖν· ²¹ καὶ οὐ μετενοήσαν
to hear, nor to walk; and not reformed
ἐκ τῶν φονῶν αὐτῶν, οὐτε ἐκ τῶν φαρμακείων
from the murders of themselves, nor from the sorceries
αὐτῶν, οὐτε ἐκ τῆς πορνείας αὐτῶν, οὐτε ἐκ
of themselves, nor from the fornication of themselves, nor from
τῶν κλεμμάτων αὐτῶν.
the thefts of themselves.

ΚΕΦ. ι'. 10.

¹ Καὶ εἶδον * [ἄλλον] ἀγγελον ἰσχυρον κατα-
And I saw [another] messenger strong coming
βαινοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημενον
down from the heavens, having been clothed with
νεφέλην, καὶ ἡ ἰρις ἐπὶ τῆς κεφαλῆς αὐτοῦ,
a cloud, and the rainbow on the head of him,
καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες
and the face of him as the sun, and the feet
αὐτοῦ ὡς στύλοι πυρός· ² καὶ ἔχων ἐν τῇ χειρὶ
of him as pillars of fire; and having in the hand
αὐτοῦ βιβλαριδίον ἀνεῳγμένον· καὶ ἔθηκε τὸν
of himself a little scroll having been opened; and he placed the
ποδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν
foot of himself the right on the sea, the
δε εὐαγγέλιον ἐπὶ τῆς γῆς· ³ καὶ ἐκραξε φωνῇ
and left on the land; and he cried with a voice
μεγάλῃ ὥσπερ λέων μυκαται. Καὶ ὅτε ἐκραξεν,
great even as a lion roars. And when he cried,
ἐλάλησαν αἱ ἑπτα βρονταὶ τὰς ἑαυτῶν φωνάς.
spoke the seven thunders the of themselves voices.
⁴ Καὶ ὅτε ἐλάλησαν αἱ ἑπτα βρονταὶ, ἐμελλον
And when spoke the seven thunders, I was about
γραφεῖν· καὶ ἤκουσα φωνῇ ἐκ τοῦ οὐρανοῦ
to write; and I heard a voice from the heaven
λεγουσαν· Σφραγίσον ἃ ἐλάλησαν αἱ ἑπτα
saying: Seal thou up what spoke the seven
βρονταὶ, καὶ μὴ ταῦτα γραψῆς. ⁵ Καὶ ὁ
thunders, and not these things thou mayest write. And the
ἀγγελος, ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης
messenger, whom I saw standing on the sea
καὶ ἐπὶ τῆς γῆς, ᾗρε τὴν χεῖρα αὐτοῦ τὴν
and on the land, lifted up the hand of himself the
δεξιάν εἰς τὸν οὐρανόν, ⁶ καὶ ὤμοσεν ἐν
right towards the heavens. and he swore by
τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὅς
the dwelling for the ages of the ages, who
ἐκτίσεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν
created the heaven and the things in it, and the
γῆν καὶ τὰ ἐν αὐτῇ, * [καὶ τὴν θάλασσαν καὶ
earth and the things in her, [and the sea and
τὰ ἐν αὐτῇ,] ὅτι χρόνος οὐκετι ἔσται·
the things in her,] because time not yet shall be,
⁷ ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἔβδομου
but in the days of the voice of the seventh

of wood, which can neither see, nor hear, nor walk;

²¹ nor did they reform from their MURDERS, † nor from their SORCERIES, nor from their FORNICATION, nor from their THEFTS.

CHAPTER X.

¹ And I saw Another strong Angel come down from HEAVEN, invested with a Cloud: † and the RAINBOW WAS OVER HIS HEAD, and † his FACE WAS AS THE SUN, and his FEET AS Pillars of fire;

² and having in his HAND * a little scroll opened; and he placed his RIGHT FOOT ON THE SEA, and the LEFT ON THE LAND,

³ and cried with a loud Voice, as a Lion roars; and when he cried † the SEVEN Thunders uttered THEIR Voices.

⁴ And when the SEVEN Thunders spoke, I was about to write; and I heard a Voice from HEAVEN, saying, † "Seal the things which the SEVEN Thunders spoke, and write Them not."

⁵ And the ANGEL whom I saw standing on the SEA and on the LAND, † raised his RIGHT HAND towards HEAVEN,

⁶ and swore by HIM who LIVES for the AGES of the AGES, † who created the HEAVEN, and the THINGS in it, and the EARTH, and the THINGS in it, and the SEA, and the THINGS in it, † "That the time shall be no longer [delayed];

⁷ but † in the DAYS of the BLAST of the SEVENTH

* VATICAN MANUSCRIPT, No. 1160.—1. Another—omit (s.) and the sea, and the things in it—omit.

2. a Scroll. 6.

† 21. Rev. xii. 15. † 1. Ezek. i. 28. † 1. Matt. xvii. 2; Rev. i. 10. † 3. Rev. viii. 5. † 4. Dan. viii. 26; xii. 4, 9. † 5. Exod. vi. 8; Dan. xii. 7. † 6. Neh. ix. 6; Rev. iv. 11; xiv. 7. † 6. Dan. xii. 7; Rev. xvi. 17. † 7. Rev. xi. 13.

αγγελου, όταν μελλῃ σαλπίζειν, καὶ ἐτελεσθῇ
messenger, when he may be about to sound, and he finished
το μυστήριον τοῦ θεοῦ, ὡς εὐηγγελισε
the secret of the God, so he announced glad tidings
τοὺς ἑαυτοῦ δούλους τοὺς προφῆτας.
the of himself bond-servants the prophets.

Ἔκαι ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ,
And the voice which I heard from the heaven,
παλιν λαλῶσα μετ' ἐμοῦ, καὶ λεγούσα· Ἔγχε,
as in speaking with me, and saying; Go thou,
λάβε τὸ βιβλαρίδιον τὸ ἡνεῳγμένον ἐν τῇ
take thou the little scroll that having been opened in the
χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης
hand of the messenger of the one standing on the sea
καὶ ἐπὶ τῆς γῆς. ἜΚαι ἀπελθὼν πρὸς
and on the land. And I went to
τὸν ἀγγέλου, λέγων· [αὐτῷ,] δὸναι μοι τὸ βιβ-
the messenger, saying to him, to give to me the little
λαρίδιον. Καὶ λέγει μοι· Λάβε καὶ καταφαγε
scroll. And he says to me; Take thou and eat thou
αὐτό· καὶ πικρανεὶ σου τὴν κοιλίαν, ἀλλ' ἐν τῇ
it; and it will embitter of thee the belly, but in the
στοματί σου ἐστὶ γλυκὺ ὡς μέλι. 10 Καὶ
mouth of thee it will be sweet as honey. And

ἐλάβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέ-
I took the little scroll out of the hand of the mes-
λου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στομα-
ter, and ate it, and it was in the mouth
τί μου ὡς μέλι, γλυκὺ καὶ ὅτε ἐφαγον αὐτό,
of me as honey, sweet; and when I ate it,
ἐπικράνη δὲ κοιλίᾳ μου. 11 Καὶ λέγει μοι· Δεῖ
was made bitter the belly of me. And he says to me, It behooves
σε παλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἐθνεσὶ καὶ
thee again to prophesy to peoples and nations and
γλώσσαις καὶ βασιλευσὶ πολλοῖς.
tongues and kings many.

ΚΕΦ. ια'. 11.

1 Καὶ ἐδόθη μοι καλάμος ὁμοῖος ῥαβδῷ, λέ-
And was given to me a reed like to a rod, say-
γων· Ἐγείραι, καὶ μετρήσῃς τὸν ναὸν τοῦ θεοῦ,
ing; Rise thou, and measure thou the temple of the God,
καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας
and the altar, and those worshipping
ἐν αὐτῷ· 2 καὶ τὴν αὐλὴν τὴν ἐξώθεν τοῦ ναοῦ
in it; and the court that outside of the temple
ἐκβάλε εἴω καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδο-
do thou cast out and not her thou mayest measure, because it was
θη τοῖς ἐθνεσὶ· καὶ τὴν πόλιν τὴν ἁγίαν
given to the nations; and the city the holy
πατήσουσι μῆνας τεσσαράκοντα δύο. 3 Καὶ
shall they tread months forty two. And
δώσω τοῖς δύο μαρτυρῶσι μου, καὶ προφητεῦ-
I will give to the two witnesses of me, and they shall pro-

Angel, when he may be about to sound, and the
SECRET of GOD should be completed, as he an-
nounced its glad tidings to
his SERVANTS the
PROPHETS.

8 And the voice which I heard from HEAVEN, was again speaking with me, and saying, "Go, take THAT LITTLE SCROLL which is opened in the HAND of THAT ANGEL who is standing on the sea and on the LAND."

9 And I went to the ANGEL, telling him to give me the LITTLE SCROLL. And he says to me, "Take, and eat it, and it will make Thy BELLY bitter, but in thy MOUTH it will be sweet as Honey."

10 And I took the LITTLE SCROLL from the HAND of the ANGEL, and did eat it; and it was in my MOUTH sweet as Honey; and when I ate it my BELLY was embittered.

11 And they say to me, "Thou must prophesy again concerning Peoples, and concerning Nations, and Languages, and many Kings."

CHAPTER XI.

1 And a Reed was given me like a Rod,—saying, "Rise, and measure the TEMPLE of GOD, and the ALTAR, and THOSE who WORSHIP in it.

2 But THAT COURT which is OUTSIDE the TEMPLE cast out, and do not measure it; because it was given to the NATIONS; and the HOLY CITY shall they tread forty-two Months.

3 And I will endow my TWO Witnesses, and they

* VATICAN MANUSCRIPT, No. 1100.—7. his SERVANTS the PROPHETS 9. to him—
emif. 10. the scroll. 11. they say to me (A B.) 11 concerning.

1 & verse 4.
10. Ezek. xl. 10.
2. Ezek. xl. 17, 20.

10. Jer. xv. 16; Ezek. xl. 8, 11, 7.—3
1. Ezek. xl. 3; Zech. xl. 1; Rev. xii. 15.
2. Luke xli. 24.

10. Ezek. xli. 4.
1 Num. xlii. 15.
2 Rev. xli. 5

ερασανισαν τους κατοικουντας επι της γης.
tormented those dwelling on the earth.

11 Και μετα τας τρεις ημερας και ημισιν, πνευμα
And after the three days and a half, breath
ζωης εκ του θεου εισηλθεν εν αυτοις· και εστη
of life from the God entered in them; and they
σαν επι τους ποδας αυτων, και φοβος μεγας
stood on the feet of themselves, and fear great
επεσεν επι τας θεωρουντας αυτους. 12 Και
fell on those beholding them. And

ηκουσαν φωνην μεγαλην εκ του ουρανου, λεγον-
they heard a voice great from the heaven, saying
σαν αυτοις· Αναβητε ωδε· Και ανεβησαν εις
to them; Come up hither; And they went up to
τον ουρανον εν τη νεφελη· και εθεωρησαν
the heaven in the cloud; and beheld
αυτους οι εχθροι αυτων. 13 Και εν κεινη τρ
them the enemies of themselves. And in that the

ωρα εγενετο σεισμος μεγας, και το δεκατον
hour was an earthquake great, and the tenth
της πολως επεσε, και απεκτανθησαν εν τω
of the city fell, and were killed in the
σεισμω ονοματα ανθρωπων χιλιαδες επτα· και
earthquake names of men thousands seven; and
οι λοιποι εμφοβοι εγενοντο, και εδωκαν δοξαν
the remaining ones afraid became, and they gave glory
τω θεω του ουρανου. 14 Η ουαι η δευτερα
to the God of the heaven. The woe the second
απηλθεν· ιδου, η ουαι η τριτη ερχεται ταχυ.
passed away; lo, the woe the third comes speedily.

15 Και ο εβδωμος αγγελος εσαλπισε, και εγε-
And the seventh messenger sounded, and were
νοντο φωναι μεγαλαι εν τω ουρανω, λεγοντες·
voices great in the heaven, saying;

Εγενετο η βασιλεια του κοσμου, του κυριου
Became the kingdom of the world, of the Lord
ημων και του Χριστου αυτου, και βασιλευσει
of us and of the Anointed of him, and he will reign
εις τους αιωνας των αιωνων. 16 Και οι εικοσι-
for the ages of the ages. And the twenty-

τεσσαρες πρεσβυτεροι οι ενωπιον του θεου
four elders these in presence of the God
καθμενοι επι τους θρονους αυτων, επεσαν επι
sitting on the thrones of themselves, fell on
τα προσωπα αυτων, και προσεκυνησαν τω θεω,
the faces of themselves, and worshipped the God,
17 λεγοντες· Ευχαριστουμεν σοι, κυριε ο θεος ο
saying; We give thanks to thee, O Lord the God the

παντοκρατωρ, ο ων και ο ην, οτι ειλη-
almighty, the one existing and who was, because thou hast
φας την δυναμιν σου την μεγαλην, και εβασι-
taken the power of thee the great, and reigned.
λευσας. 18 Και τα εθνη ωργισθησαν, και ηλθεν
And the nations were angry, and came

mented those who dwell
on the earth.

11 After *the THREE
Days and a Half, †the
* Breath of Life from God
entered them, and they
stood on their FEET; and
great * Fear fell on those
who saw them.

12 And †they heard a
loud Voice saying to them,
"Come up hither." ‡And
they ascended to HEAVEN
in the cloud; and their
ENEMIES beheld them.

13 And in That * HOUR
‡there was a great Earth-
quake, †and the TENTH of
the city fell, and by the
EARTHQUAKE were des-
troyed seven Thousand
Names of Men; and the
REST became afraid, ‡and
they gave Glory to the God
of HEAVEN.

14 †The SECOND WO
is past; behold! the
THIRD WO is coming
speedily.

15 †And the SEVENTH
Angel sounded his Trump-
et; and †there were loud
Voices in HEAVEN, saying,
‡"The KINGDOM of the
WORLD has become our
LORD's and his CHRIST's,
and †he shall reign for the
AGES of the AGES."

16 And †THOSE TWEN-
TY-FOUR Elders who SIT
in the presence of God on
their THRONES, fell on
their FACES, and wor-
shipped God,

17 saying, "We give
thanks to thee, O Lord
God, the OMNIPOTENT,
‡THOU who ART, and
THOU who WAST; Because
thou hast taken thy GREAT
POWER, and †reigned.

18 And the NATIONS
were enraged, and thy

* VATICAN MANUSCRIPT, No. 1100.—11. Three Days and a Half.
from out of life entered. 11. Fear was on them. 13. DAY (n.)

11. Spirit of God
13. AGES. Amen.

† 12. I heard, n. with many MSS. and versions.

‡ 13. Rev. xvi. 19. ‡ 13. Rev. vi. 12.
‡ 14. Rev. xiv. 19; Rev. xiv. 7; xv. 4. ‡ 14. Rev. viii. 13; ix.
12; xv. 1. ‡ 15. Rev. x. 7. ‡ 16. Isa. xxvii. 13; Rev. xvi. 17; xix. 6. ‡ 15.
Rev. xii. 10. ‡ 15. Dan. ii. 44; vii. 14, 18, 27. ‡ 16. Rev. iv. 6; v. 8; xix. 4.
‡ 17. Rev. i. 4; iv. 8; xvi. 5. ‡ 17. Rev. xix. 6.

ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι
the wrath of thee, and the season of the dead ones, to be judged
καὶ δοῦναι τοῖς μισθοῖς σου τοῖς δουλοῖς σου τοῖς
and to give the reward to the bond-servants of thee the
προφῆταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις
prophets and to the holy ones and to those fearing
το ὄνομα σου τοῖς μικροῖς καὶ τοῖς μεγάλοις,
the name of thee the small ones and the great ones,
καὶ διαφθεῖραι τοὺς διαφθειροῦστας τὴν γῆν.
and to destroy those destroying the earth,

¹⁹ Καὶ ἠνοιγῇ ὁ ναὸς τοῦ θεοῦ ἐν τῷ οὐρανῷ,
And was opened the temple of the God in the heaven,
καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης * [τοῦ] κυρίου
and was seen the ark of the covenant [of the] Lord
ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ
in the temple of him; and were lightnings and
φῶναι καὶ βρονταὶ * [καὶ σεισμός] καὶ χαλαζα
voices and thunders [and an earthquake] and hail
μεγάλῃ.
great.

ΚΕΦ. ιβ'. 12.

¹ Καὶ σημεῖον μέγα ὡφθῇ ἐν τῷ οὐρανῷ· γυνὴ
And a sign great was seen in the heaven, a woman
περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑπο-
having been clothed with the sun, and the moon under-
κατὶ τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς
neath the feet of her, and on the head
αὐτῆς στεφανὸς ἀστέρων δώδεκα, ² καὶ ἐν γασ-
of her a crown of stars twelve, and in womb
τρὶ ἐχούσα κραεῖ ὠδινούσα καὶ βασανίζομένη
having she cries out travailing and being pained
τεκεῖν. ³ Καὶ ὡφθῇ ἄλλο σημεῖον ἐν τῷ οὐρανῷ,
to bring forth. And was seen another sign in the heaven,
καὶ ἰδοὺ δράκων μέγας πυρρός, ἐχὼν κεφαλὰς
and lo a dragon great fiery-red, having heads
ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς
seven and horns ten, and on the heads
αὐτοῦ ἑπτὰ διαδήματα· ⁴ καὶ ἡ οὐρά αὐτοῦ συρεῖ
of him seven diadems; and the tail of him draws
το τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἐβαλεν
the third of the stars of the heaven, and cast
αὐτοὺς εἰς τὴν γῆν. Καὶ ὁ δράκων ἔστηκεν
them into the earth. And the dragon stood
ἐναντίον τῆς γυναίκος τῆς μελλούσης τεκεῖν,
in presence of the woman of that being about to bring forth,
ἵνα ὅταν τεκῇ, τὸ τέκνον αὐτῆς κατα-
so that when she might bring forth, the child of her he might
φαγῇ. ⁵ Καὶ ἐτεκεν υἱὸν ἀρρενα, ὃς μελλεῖ
eat up. And she brought forth a son a male, who is about
ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥαβδῷ σιδηρᾷ· καὶ
to rule all the nations with a rod made of iron; and
ἥρπασθη τὸ τέκνον αὐτῆς πρὸς τὸν θεόν καὶ
was snatched away the child of her to the God and

WRATH came, and the APPOINTED TIME of the DEAD to be judged, and to give the REWARD to thy SERVANTS the PROPHETS, and to the SAINTS, and to THOSE who FEAR thy NAME, the LITTLE and the GREAT, and to destroy THOSE who DESTROY the EARTH."

¹⁹ And the TEMPLE of GOD was opened in the HEAVEN, and there was seen the ARK of the Lord's COVENANT in his TEMPLE; and there came Lightnings, and Voices, and Thunders, and an Earthquake, and great Hail.

CHAPTER XII.

¹ And a great Sign was seen in HEAVEN; a Woman invested with the SUN, and the MOON under her FEET, and on her HEAD a Crown of Twelve Stars;

² And being pregnant, she cried out, travailing and being pained to bring forth.

³ And Another Sign was seen in HEAVEN; and behold! a great fiery-red Dragon, having seven Heads and ten Horns, and on his HEADS Seven Diadems.

⁴ And his TAIL draws the THIRD of the STARS of HEAVEN, and cast them to the EARTH, and the DRAGON stood before THAT WOMAN who was ABOUT to bring forth, so that when she should bring forth he might devour her CHILD.

⁵ And she brought forth a Son, who is to rule ALL the NATIONS with an iron Sceptre; and her CHILD was snatched away to GOD, even to his THRONE.

* VATICAN MANUSCRIPT, No. 1160.—19. of the—omit (a.)
—omit (a.) 2. cried (a c.)

19. and an Earthquake

† 18. Dan. vii. 9, 10; Rev. vi. 10. † 18. Rev. xix. 8; xx. 12. † 13. Rev. xiii. 7;
xviii. 8. † 10. Rev. xv. 5. † 10. Rev. viii. 6; xvi. 18; xvi. 21. † 2. Isa.
lvi. 7; Gal. iv. 19. † 3. Rev. xvii. 3. † 3. Rev. xvii. 9, 10. † 3. Rev. xiii. 1.
† 4. Rev. ix. 9, 10. † 4. Rev. xvii. 13. † 4. Dan. viii. 10. † 5. Isa. li. 9;
Rev. ii. 27; xii. 18.

προς τὸν θρόνον αὐτοῦ. ⁶ Καὶ ἡ γυνὴ ἐφυγεν
to the throne of him. And the woman fled
εἰς τὴν ἐρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασ-
into the desert, where she has there a place having been
μενον ἀπο τοῦ θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν
prepared by the God, so that there they might nourish her
ἡμέρας χιλίας διακοσίας ἑξήκοντα.
days a thousand two hundred sixty.

⁷ Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μι-
And was a war in the heaven; the Mi-
χαὴλ καὶ οἱ ἀγγελοὶ αὐτοῦ τοῦ πολεμήσαι μετὰ
chael and the messengers of him of the to have fought with
τοῦ δράκοντος, καὶ ὁ δράκων ἐπολεμήσεν καὶ οἱ
the dragon, and the dragon fought and the
ἀγγελοὶ αὐτοῦ, ⁸ καὶ οὐκ ἰσχύσεν, οὐδὲ τόπος
messengers of him, and not were strong, neither a place
εὑρέθη αὐτῶν ἐν τῷ οὐρανῷ. ⁹ Καὶ ἐβλήθη
was found of them longer in the heaven. And was cast
ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλου-
the dragon the great, the serpent the old, the one being
μενος διαβόλος, καὶ * [ὁ] σατάνας, ὁ πλανῶν
called accuser, and [the] adversary, that one deceiving
τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ
the habitable whole, was cast into the earth, and
οἱ ἀγγελοὶ αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.
the messengers of him with him were cast.

¹⁰ Καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ,
And I heard a voice great in the heavens,
λέγουσαν· Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δυνά-
saying; Now came the salvation and the power
μις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν, καὶ ἡ ἐξου-
and the kingdom of the God of us, and the author-
σία τοῦ Χριστοῦ αὐτοῦ· ὅτι κατεβλήθη ὁ κατη-
ity of the Anointed of him; because was cast down the accu-
γῶρ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν
ser of the brethren of us, the one accusing them
ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός· ¹¹ καὶ
in presence of the God of us a day and night; and
αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου,
they overcame him through the blood of the lamb,
καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν· καὶ
and through the word of the testimony of themselves; and
οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἀχρὶ θανάτου.
not they loved the life of themselves till death.

¹² Διὰ τοῦτο εὐφραίνεσθε * [οἱ] οὐρανοὶ καὶ οἱ
Because of this rejoice you [the] heavens and those
ἐν αὐτοῖς σκηνοῦντες· Οὐαὶ τῇ γῇ καὶ τῇ
in them tabernacled; Woe to the earth and to the
θαλάσσῃ, ὅτι κατέβη ὁ διαβόλος πρὸς ὑμᾶς,
sea, because went down the accuser to you,
ἔχων θυμὸν μέγαν, εἰδὼς, ὅτι ὀλίγον καιρὸν
having wrath great, knowing, that a little season
ἔχει. ¹³ Καὶ ὅτε εἶδεν ὁ δράκων, ὅτι ἐβλήθη
he has. And when saw the dragon, that he was cast
εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἣν ἵς ἐτεκε τὸν
into the earth, he pursued the woman who brought forth the

6 And the woman fled
into the desert, where
she has a Place prepared by
God, that there they may
nourish her; a thousand
two hundred and sixty
Days.

7 And there was a War
in HEAVEN; † MICHAEL
and his ANGELS fighting
† with the DRAGON. And
the DRAGON fought and
his ANGELS,

8 and were not strong,
neither was their Place
found any longer in HEAV-
EN.

9 And THAT GREAT
DRAGON was cast out,
THAT OLD SERPENT which
is called the Enemy, even
THAT ADVERSARY who is
† DECEIVING the whole
HABITABLE; he was cast
to the EARTH, and his
ANGELS were cast with
him.

10 And I heard a loud
Voice in HEAVEN saying,
† "Now is come the SAL-
VATION, and the POWER,
and the KINGDOM of our
GOD, and the AUTHORITY
of his ANOINTED one, Be-
cause THAT ACCUSER of
our BRETHREN, who AC-
CUSED them before our
GOD Day and Night, has
been cast out.

11 † And they conquered
him through the BLOOD of
the LAMB, and through
the WORD of their TESTI-
MONY; and they loved not
their LIFE to Death.

12 Therefore, † rejoice,
Heavens! and those who
TABERNACLE in them.
† Woe to the EARTH and to
the SEA! Because the EN-
EMY is gone down to you,
having great Wrath, know-
ing That he has a Short
Season."

13 And when the DRAG-
ON saw That he was cast to
the EARTH, he pursued
† the WOMAN who brought
forth the MALE child.

* VATICAN MANUSCRIPT, No. 1100.—2. the—omit (s.)

† 6. Rev. xi. 3. † 7. Dan. x. 13 21; xii. 1.
Rev. x. 3. † 10. Rev. xi. 15; xii. 1.
† 12. Psa. xcvi. 10; Isa. xlix. 13; Rev. xviii. 20.
verse 6.

12. the—omit (s. c.)

† 7. verse 3; Rev. xx. 2. † 9.
† 11. Rom. viii. 23, 24, 27; xvi. 20.
† 12. Rev. viii. 13; xi. 10. † 13.

ἀρρενα. ¹⁴ Καὶ ἐδόθησαν τῇ γυναικὶ δύο πτερυ-
 ges του αετου του μεγαλου, ἵνα πετηται εἰς
 of the eagle the great, so that she might fly into
 την ἔρημον εἰς τον τοπον αὐτης, ὅπου τρεφεταί
 the desert into the place of herself, where she is nourished
 ἐκεῖ καιρον καὶ καιρους καὶ ἡμισυ καιρου, ἀπο
 there a season and seasons and half of a season, from
 προσωπου του οφεις. ¹⁵ Καὶ ἐβαλεν ὁ οφίς
 face of the serpent. And cast the serpent
 ἐκ του στοματος αὐτου ὀπισω της γυναικος
 out of the mouth of himself after the woman
 ὕδωρ ὡς ποταμον, ἵνα αὐτὴν ποταμοφορητον
 water as a river, so that her borne along by a river
 ποιησῇ. ¹⁶ Καὶ ἐβοηθησεν ἡ γῆ τῇ γυναικὶ,
 he might cause. And helped the earth the woman,
 καὶ ἠνοιχεν * [ἡ γῆ] το στομα αὐτης, καὶ κατε-
 and opened [the earth] the mouth of herself, and drank
 πτε τον ποταμον, ὃν ἐβαλεν ὁ δρακων ἐκ του
 up the river, which cast the dragon out of the
 στοματος αὐτου. ¹⁷ Καὶ ὠργισθὲν ὁ δρακων ἐπὶ
 mouth of himself. And was enraged the dragon against
 τῇ γυναικὶ, καὶ ἀπῆλθε ποιησαι πολεμον μετὰ
 the woman, and went away to make war with
 των λοιπων του σπερματος αὐτης, των τη-
 the remaining ones of the seed of her, of those keep-
 ρουντων τὰς ἐντολας του θεου, καὶ ἐχοντων
 ing the commandments of the God, and having
 την μαρτυριαν Ἰησου.
 the testimony of Jesus.

¹⁸ Καὶ ἐταβην ἐπὶ την ἀμμον της θαλασσης.
 And I was placed on the sand of the sea,
 ΚΕΦ. ιγ'. ¹³. ¹ Καὶ εἶδον ἐκ της θαλασσης
 and I saw out of the sea
 θηριον ἀναβαινον, ἐχον κερατα δέκα καὶ κεφα-
 a wild beast coming up, having horns ten and heads
 λας ἑπτα, καὶ ἐπὶ των κερατων αὐτου δέκα δια-
 seven, and on the horns of him ten dia-
 δηματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτου ὀνόματα
 dema, and on the heads of him names
 βλασφημίας. ² Καὶ τὸ θηριον ὃ εἶδον, ἦν
 of blasphemy. And the wild beast which I saw, was
 ὁμοιον παρδαλεῖ, καὶ οἱ πόδες αὐτου ὡς ἀρκου,
 like to a leopard, and the feet of him as of a bear,
 καὶ τὸ στομα αὐτου ὡς στομα λεοντος. Καὶ
 and the mouth of him as a mouth of a lion. And
 ἔδωκεν αὐτῷ ὁ δρακων τὴν δύναμιν αὐτου, καὶ
 gave to him the dragon the power of himself, and
 τον θρονον αὐτου, καὶ ἐξουσίαν μεγάλην. ³ Καὶ
 the throne of himself, and authority great. And
 μίαν ἐκ των κεφαλῶν αὐτου ὡς ἐσφαγμένην εἰς
 one of the heads of him as if having been slain to
 θάνατον· καὶ ἡ πληγὴ του θανάτου αὐτου ἐθε-
 death, and the stroke of the death of him was

14 And there were given
 to the WOMAN †the two
 Wings of the GREAT
 EAGLE, that she might fly
 ‡into the DESERT, into her
 PLACE, *that she should be
 nourished there ‡a Season,
 and Seasons, and half a
 Season, from the Face of
 the SERPENT.

15 And the SERPENT
 cast out of his MOUTH after
 the WOMAN, Water ‡us a
 River, that he might cause
 her to be carried away by
 the stream.

16 And the EARTH
 helped the WOMAN; and
 the EARTH opened her
 MOUTH, and drank up the
 RIVER which the DRAGON
 cast out of his MOUTH.

17 And the DRAGON was
 enraged against the WO-
 MAN, ‡ar! went away to
 make War ‡against THAT
 REMAINDER of her SEED,
 ‡who KEEP the COM-
 MANDMENTS of GOD, and
 have ‡the TESTIMONY of
 Jesus.

CHAPTER XIII.

1 And †I was placed on
 the SAND of the SEA.
 And I saw ‡a Wild beast
 ascending from the SEA,
 ‡having ten Horns and
 seven Heads, and on his
 HORNS Ten Diadems, and
 on his HEADS Names of
 Blasphemy.

2 †And the BEAST
 which I saw was like a
 Leopard, and ‡his FEET as
 a Bear's, and his MOUTH
 as a Lion's Mouth; and
 ‡the DRAGON gave him
 his POWER, ‡and his
 THRONE, ‡and great Au-
 thority.

3 And one of his HEADS
 was as if mortally wound-
 ed; and yet his MORTAL
 WOUND was healed. And

* VATICAN MANUSCRIPT, No. 1160.—14. so that she should be nourished there. 10.
 the EARTH—omit.

† 14. the two Wings, (A C.)

1. he was placed, (A C.)

‡ 14. Rev. xvii. 3.
 ‡ 15. Rev. xii. 7; xiii. 7.
 ‡ 16. 1 Cor. ii. 9; vi. 9; 2x. 4.
 ‡ 2. Dan. vii. 6—8.

‡ 14. Dan. vii. 25; xii. 7.
 ‡ 17. Rev. xiv. 12.
 ‡ 1. Dan. vii. 2, 7.
 ‡ 2. Rev. xii. 0.

‡ 15. Isa. lix. 19. ‡ 17. Gen.
 ‡ 17. 1 Cor. ii. 1; 1 John v. 10;
 ‡ 1. Rev. xii. 3; xvii. 3, 0, 12.
 ‡ 2. Rev. xii. 4.

ρακευθῇ. Καὶ ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω τοῦ
 healed. And wondered whole the earth after the
 ὀφριοῦ, ⁴ καὶ προσεκύνησαν τῷ δράκοντι, ὅτι
 will beast, and they did homage to the dragon, because
 ἔδωκε τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν
 he gave the authority to the wild beast, and they did homage
 τῷ θηρίῳ, λέγοντες· Τίς ὅμοιος τῷ θηρίῳ;
 to the wild beast, saying: Who like to the wild beast?
 καὶ τίς δυνατὰς πολεμῆσαι μετ' αὐτοῦ; ⁵ Καὶ
 and who is able to make war with him? And
 ἐδόθη αὐτῷ στομα λαλοῦν μεγάλα καὶ βλασφη-
 was given to him a mouth speaking great things and blasphemous
 μίας· καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μηνῶς
 mias; and was given to him authority to act months
 τεσσαράκοντα δύο. ⁶ Καὶ ἠνοιξε τὸ στομα
 forty two. And he opened the mouth
 αὐτοῦ εἰς βλασφημίαν πρὸς τὸν θεόν, βλασ-
 of himself for blasphemy against the God, to blas-
 φημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν
 pheme the name of him, and the tabernacle
 αὐτοῦ, * [καὶ] τοὺς ἐν τῷ οὐρανῷ σκηνούντας.
 of him, [and] those in the heaven tabernaculating.
⁷ Καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν
 And it was given to him war to make with the
 ἁγίων, καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ
 holy ones, and to overcome them; and was given to him
 ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαόν καὶ γλῶσ-
 authority over every tribe and people and tongue
 σαν καὶ ἔθνος. ⁸ Καὶ προσκυνήσουσιν αὐτὸν
 and nation. And will worship him
 πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ
 all those dwelling on the earth, of whom not
 γεγραπται τὸ ὄνομα ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ
 has been written the name in the scroll of the life of the
 ἀρνίου τοῦ εὐθραγμένου, ἀπὸ καταβολῆς κόσμου.
 lamb of that having been killed, from a casting down of a world.
⁹ Εἰ τις ἐχει οὖς, ἀκουσάτω. ¹⁰ Εἰ τις αἰχ-
 If anyone has an ear, let him hear. If any one cap-
 μαλωσίαν συναγεῖ, εἰς αἰχμαλωσίαν ὑπάγει· εἰ
 tivity leads together, into captivity he shall be led; if
 τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μα-
 any one with a sword will kill, it is necessary him with a
 χαίρᾳ ἀποκταθῆναι. Ὡς ἐστὶν ἡ ὑπόμονη
 sword to be killed. Here is the patient endurance
 καὶ ἡ πίστις τῶν ἁγίων.
 and the faith of the holy ones.
¹¹ Καὶ εἶδον ἄλλο θῆριον ἀναβαῖνον ἐκ τῆς
 And I saw another wild beast coming up out of the
 γῆς, καὶ εἶχε κέρατα * [δύο] ὅμοια ἀρνίῳ, καὶ
 earth, and he had horns [two] like a lamb, and
 ἐλάλει ὡς δράκων. ¹² Καὶ τὴν ἐξουσίαν τοῦ
 he spoke as a dragon. And the authority of the
 πρῶτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ· καὶ
 first wild beast all he does in presence of him; and

the whole EARTH † won-
 dered after the BEAST.

4 and they worshipped
 the DRAGON, Because he
 gave the AUTHORITY to
 the BEAST; and they wor-
 shipped the BEAST, say-
 ing, † "Who is like the
 BEAST? and who is able
 to make war with him?"

5 And there was given
 to him † a Mouth speaking
 great and blasphemous
 things; and Authority was
 given him to act † forty-
 two Months.

6 And he opened his
 MOUTH in Blasphemies
 against GOD, to blaspheme
 his NAME and his TABER-
 NACLE, and THOSE who
 TABERNACLE in HEAVEN.

7 And it was given him
 † to make war with the
 SAINTS, and to overcome
 them, and † Authority was
 given him over Every Tribe
 and People and Language
 and Nation.

8 And ALL who DWELL
 on the EARTH shall wor-
 ship him; † Whose NAME
 has not been written † from
 the FOUNDATION of the
 World in the SCROLL of the
 LIFE of THAT LAMB who
 was KILLED.

9 If any one has an
 Ear, let him hear.

10 If any one is † for
 Captivity, into Captivity
 he goes away; † if any one
 will kill with the Sword,
 with the Sword must he be
 killed. † Here is the PA-
 TIENT ENDURANCE and
 the FAITH of the SAINTS.

11 And I saw Another
 Wild beast † ascending
 from the EARTH; and he
 had two Horns like a
 Lamb, and he spoke as a
 Dragon.

12 And all the AUTHORITY
 of the FIRST Beast he
 executes in his presence,

* VATICAN MANUSCRIPT. No. 1100.—δ. and—omit.

11. two—omit.

† 10. may lead into Captivity, if any one will kill, (a c.)

† 2. Rev. xviii. 8. † 4. Rev. xviii. 13. † 5. Dan. vii. 8, 11, 25; xi. 22. † 6. Rev. vi. 2; xii. 6. † 7. Dan. vii. 21; xi. 7; xii. 17. † 7. Rev. xi. 13; xvi. 15. † 8. Exod. xxxii. 32; Dan. xii. 1; 1 Th. iv. 3; Rev. i. 6; x. 12, 15; xvi. 17. † 8. Rev. xvi. 8. † 9. Rev. ii. 7. † 10. Matt. xxvi. 52. † 10. Rev. xiv. 12. † 11. Rev. xi. 7.

ποιεῖ τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας
he makes the earth and those in her dwelling
ἵνα προσκυνήσωσι τὸ θῆριον τὸ πρῶτον, οὗ
that they should worship the wild beast the first, of whom
ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ.¹³ καὶ
was healed the stroke of the death of him; and
ποιεῖ σημεῖα μεγάλα, καὶ πυρ ἵνα ἐκ τοῦ οὐρα-
he makes signs great, and fire so that out of the heaven
νοῦ καταβῇ εἰς τὴν γῆν, ἐνώπιον τῶν ἀνθρώ-
it may come down into the earth, in presence of the men.
πων.¹⁴ Καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς
And he deceives those dwelling on the

γῆς, δια τα σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι
earth, by means of the signs which it was given to him to do
ἐνώπιον τοῦ θηρίου· λέγων τοῖς κατοικοῦσιν
in presence of the wild beast; saying to those dwelling
ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ, ὃ ἐχει
on the earth, to make an image to the wild beast, which has
τὴν πληγὴν τῆς μαχαίρας καὶ ἐζήσῃ.¹⁵ Καὶ
the stroke of the sword and lived. And

ἐδόθη αὐτῷ δῶναι πνεῦμα τῇ εἰκονὶ τοῦ θηρίου,
it was given to him to give breath to the image of the wild beast,
ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ
so that both should speak the image of the wild beast, and
ποιῇσιν, ὅσοι αὐ μὴ προσκυνήσωσι τῇ εἰκονὶ
should cause, as many as not would do homage to the image
τοῦ θηρίου ἵνα ἀποκτανθῶσι.¹⁶ Καὶ ποιεῖ παν-
of the wild beast that they should be killed. And he causes all

τας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς
the little ones and the great ones, and the

πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευ-
rich ones and the poor ones, and the free-
θιροὺς καὶ τοὺς δούλους, ἵνα δώσιν αὐτοῖς
men and the bondmen, that they should give to them

χαράγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξίας, ἢ
a mark on the hand of them the right, or
ἐπὶ τῷ μετώπῳ αὐτῶν.¹⁷ καὶ ἵνα μὴ τις δύνη-
on the forehead of them; and that no one may be

ται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χα-
able to buy or to sell, if not the one having the mark,
ράγμα, * [τὸ ὄνομα τοῦ θηρίου,] ἢ τὸν ἀριθμὸν
[the name of the wild beast,] or the number

τοῦ ὀνόματος αὐτοῦ.¹⁸ Ὡς ἡ σοφία ἐστίν· ὁ
of the name of him. Here the wisdom is; the
ἔχων νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου·
one having a mind, let him compute the number of the wild beast;

ἀριθμὸς γὰρ ἀνθρώπου ἐστίν, * [καὶ] ὁ ἀριθμὸς
a number for of a man it is, [and] the number
αὐτοῦ χξς'.

of him 666.

and makes the EARTH and THOSE who DWELL in it to worship the FIRST BEAST, whose MORTAL WOUND was healed.

13 And † he does great Signs, † so that even Fire he makes to come down from HEAVEN to the EARTH in presence of MEN.

14 And † he deceives * THOSE who DWELL on the EARTH † by the SIGNS which it was given him to do in the presence of the BEAST, telling THOSE who DWELL on the EARTH to make an Image to the BEAST, who has * the WOUND of the SWORD, and lived.

15 And it was given him to give Breath to the IM- AGE of the BEAST, that the IMAGE of the BEAST should both speak, † and cause † that as many as would not worship the IM- AGE of the BEAST should be killed.

16 And he causes all, the LITTLE and the GREAT, and the RICH and the POOR, and the FREE- MEN and the BONDMEN, † that they should give themselves * a Mark on their RIGHT HAND, or on their FOREHEAD;

17 † [and] so that no one may be able to buy or sell unless HE who HAS the MARK,—† the NAME of the BEAST, † or the NUM- BER of his NAME.

18 † Here is wisdom. Let HIM who HAS Under- standing compute the NUMBER of the BEAST; for * it is a Man's Num- ber; and his NUMBER is 666.

* VATICAN MANUSCRIPT, No. 1160.—14. MINE who DWELL. 14. a Wound, and lived from the sword. (a.) 16. Marks (s.) 17. the NAME of the BEAST—omit. 18. and—omit (s.) 18. his NUMBER, 666, is a Man's Number.

† 15. that, added by a.

17. and, omitted by c.

† 13. Deut. xiii. 1—3; Matt. xxiv. 24; 3 Thess. ii. 9; Rev. xvi. 14. † 13. 1 Kings xviii. 25; 2 Kings i. 10, 12. † 14. Rev. xii. 0; xix. 20. † 14. 3 Thess. ii. p. 10. † 15. Rev. xvi. 2; xix. 20; xx. 4. † 16. Rev. xiv. 0, &c. † 17. Rev. xiv. 11. † 17. Rev. xv. 2. † 18. Rev. xvii. 0.

ΚΕΦ. 14. 14.

¹ Καὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἑστῆκος ἐπὶ
And I saw, and lo the Lamb having been standing on
τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσα-
the mount Zion, and with him a hundred forty
ρακοντατεσσαρες χιλιάδες, ἐχούσαι τὸ ὄνομα
four thousands, having the name
αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμ-
of him and the name of the father of him having been
μενον ἐπὶ τῶν μετώπων αὐτῶν. ² Καὶ ἤκουσα
written on the foreheads of themselves. And I heard
φῶν ἑκ τοῦ οὐρανοῦ ὡς φῶν ὕδατων πολ-
a voice out of the heaven as a voice of waters many.
λῶν, καὶ ὡς φῶν ἡ βροντῆς μεγάλης· καὶ ἡ
and as a voice of thunder great; and the
φῶν ἣν ἤκουσα, ὡς κιθαρῶν καθαρίζοντων
voice which I heard, as of harpers harping
ἐν ταῖς κιθάραις αὐτῶν. ³ Καὶ ᾄδουσιν ᾠδὴν
on the harps of themselves. And they sing a song
καὶ νῆν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν
new in presence of the throne, and in presence of the
τεσσαρῶν ζώων, καὶ τῶν πρεσβυτέρων· καὶ
four living ones, and of the elders; and
οὐδεὶς ἠδυνάτο μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ ἑκα-
no one was able to learn the song, if not the hun-
τον τεσσαρακοντατεσσαρες χιλιάδες, οἱ ἠγο-
died forty-four thousands, those having
ρασμένοι ἀπὸ τῆς γῆς. ⁴ * [Οὗτοι εἰσιν, οἱ
been bought from the earth. [These are, those
μετὰ γυναικῶν οὐκ ἐμολυνθῆσαν· παρθένοι γὰρ
with women not were defiled; virgins for
εἰσιν·] οὗτοι εἰσιν οἱ ἀκολουθούντες τῷ ἀρνίῳ
they are.] these are those following the Lamb
ὅπου ἀν ἵκαγῃ· οὗτοι ἠγορασθῆσαν ἀπὸ τῶν
wherever he may go; these were bought from the
ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ ἀρνίῳ· ⁵ καὶ
men a first-fruit to the God and to the Lamb; and
ἐν τῷ στόματι αὐτῶν οὐχ εὑρέθη ψεῦδος· ἀμώ-
in the mouth of them not was found falsehood; without
μοι γὰρ εἰσι.
blame for they are.

⁶ Καὶ εἶδον * [ἄλλον] ἀγγελοῦ πετομένου ἐν
And I saw [another] messenger flying in
μεσοῦρανῃματι, ἐχόντα εὐαγγελίον αἰώνιον
mid-heaven, having glad tidings age-lasting
εὐαγγελίσαι τοὺς καθήμενους ἐπὶ τῆς γῆς, καὶ
to proclaim those sitting on the earth, even
ἐπὶ παν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν·
to every nation and tribe and tongue and people;
⁷ λέγων ἐν φῶνι μεγάλῃ· φοβηθήτε τὸν θεόν
saying with a voice great, Fear you the God
καὶ δοτε αὐτῷ δοξάν, ὅτι ἦλθεν ἡ ὥρα τῆς
and give you to him glory, because is come the hour of the

CHAPTER XIV.

1 And I saw, and behold, the LAMB standing on the MOUNT Zion, and with him 144,000 and 40,000 [persons,] having his NAME and the NAME of his FATHER written on their FOREHEADS.

2 And I heard a Voice from HEAVEN, [as the Sound of many Waters, and as the Sound of great Thunder; and the voice which I heard was as that of Harpers playing on their HARPS;

3 and they sing a new Song in the presence of the THRONE, and in the presence of the FOUR Living ones, and the ELDERS; and no one was able to learn the SONG except the HUNDRED FORTY-FOUR Thousand.—THOSE who were REDEEMED * from the EARTH.

4 These are those who were not defiled with WOMEN; for they are Virgins. These are those who FOLLOW the LAMB whithersoever he goes. These were REDEEMED * from MEN; a First-fruit to GOD and to the LAMB.

5 And in their MOUTH was found no Falsehood; for they are blameless.

6 And I saw an Angel flying in Mid-heaven, having aionian Glad tidings to announce to those who DWELL ON the EARTH, even to Every Nation, and Tribe, and Language, and People,—

7 saying with a loud Voice, [“ Fear * God, and give Glory to him; Because the HOUR of his JUDGMENT is come; and

* VATICAN MANUSCRIPT, No. 1100.—3. on the EARTH. were not defiled with WOMEN; for they are Virgins—omit (n.)
6. Another—omit (n.) 7. the LORD, and give (n.)

4. These are those who 4. by Jesus from (n.)

1. Rev. v. 5. 1. Rev. vii. 4. 1. Rev. vii. 3; xiii. 10. 1. Rev. i. 13; x. 6. 1. Rev. v. 8. 1. Rev. v. 9; xv. 3. 1. 2 Cor. xi. 2. 1. Rev. iii. 4; vii. 15, 17; xvii. 14. 1. Rev. v. 9. 1. 4. James i. 18. 1. 2. Psa. xxxiii. 2. 1. 5. Eph. v. 27; Jude 24. 1. 6. Rev. viii. 13. 1. 7. Rev. xi. 18; xv. 4. 1. 7. Neh. ix. 6; Psa. xxxiii. 6; cxliv. 8; cxliv. 5, 6; Acts xiv. 15; xvii. 24.

ἐρίσεως αὐτοῦ· καὶ προσκυνήσατε τῷ ποιήσαν-
jude of him; and worship you the one having
τῇ τοῦ οὐρανοῦ καὶ τὴν γῆν καὶ τὴν θαλάσσαν
made the heaven and the earth and the sea
καὶ πηγὰς ὕδατων.
and fountains of waters.

⁸ Καὶ ἄλλος ἀγγελὸς ἠκολούθησε, λέγων·
And another messenger followed, saying;
Ἐπεσεν, * [ἐπεσε] Βαβυλῶν ἡ μεγάλη· ὅτι ἐκ
It is fallen, [is fallen] Babylon the great; because of
τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπο-
the wine of the wrath of the fornication of herself she has
τικε πάντα ἔθνη.
given to drink all nations.

⁹ Καὶ ἄλλος ἀγγελὸς τρίτος ἠκολούθησεν
And another messenger third followed
αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ· Εἰ τις προσ-
them, saying with a voice great; If any one wor-
κυνεῖ το θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμ-
ships the wild-beast and the image of him, and λαμ-
βανει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ, ἡ ἐπι-
ceive a mark on the forehead of himself, or on
τὴν χεῖρα αὐτοῦ· ¹⁰ καὶ αὐτὸς πιεῖται ἐκ τοῦ
the hand of himself; even he shall drink of the
οἴνου τοῦ θυμοῦ τοῦ θεοῦ, τοῦ κεκρασμένου
wine of the wrath of the God, of that having been mingled
ἀκρατοῦ ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ
unmixed in the cup of the anger of him, and
βασανισθῆσεται ἐν πυρὶ καὶ θειῇ ἐνώπιον τῶν
he shall be tormented with fire and brimstone in presence of the
ἁγίων ἀγγέλων καὶ ἐνώπιον τοῦ ἀρνίου. ¹¹ Καὶ
holy messengers and in presence of the lamb. And
ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας
the smoke of the torment of them for ages
αἰῶνας ἀναβαίνει· καὶ οὐκ ἐχουσιν ἀναπαύειν
of ages rises up; and not they have rest
ἡμέρας καὶ νυκτὸς οἱ προσκυνούντες το θηρίον
day and night those worshipping the wild-beast
καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἰ τις λαμβανει το
and the image of him, and if any one receives the
χάραγμα τοῦ ὀνόματος αὐτοῦ. ¹² Ὡδε ὑπομο-
mark of the name of him. Here patient-endur-

ρη τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολάς
ance of the holy ones is, those keeping the commandments
τοῦ θεοῦ, καὶ τὴν πίστιν Ἰησοῦ. ¹³ Καὶ ἠκούσα
of the God, and the faith of Jesus. And I heard
φωνῆς ἐκ τοῦ οὐρανοῦ, λεγουσῆς· Γράψον· Μα-
a voice out of the heaven, saying; Write thou; Blessed
καριοὶ οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπ'
ones the dead ones those in Lord dying from
ἀρτί· ναι, λέγει τὸ πνεῦμα, ἵνα ἀναπαύσωνται
henceforth; yea, says the spirit, so that they may rest

worship HIM who MADE
the HEAVEN, and the
EARTH, and the SEA, and
the Fountains of Waters."

8 And Another, * a Sec-
ond Angel followed, saying,
† " Fallen is Babylon † the
GREAT, † who has given All
† the NATIONS to drink of
the WINE of the WRATH of
her FORNICATION."

9 And Another a Third
Angel followed them, say-
ing with a loud Voice,
† " If any one worship the
BEAST and his IMAGE, and
receive a Mark on his
FOREHEAD, or on his
HAND,

10 even he † shall drink
of THAT WINE of the
WRATH of GOD, which is
MINGLED undiluted in
† the CUP of his INDIG-
NATION; and † he shall be
tormented with † Fire and
Sulphur in the presence of
the HOLY Angels, and in
the presence of the LAMB.

11 And † the SMOKE of
their TORMENT rises up
for Ages of Ages; and
THEY have no Rest Day
and Night, who WORSHIP
the BEAST and his IMAGE,
and if any one receive the
MARK of his NAME.

12 † Here is * the PA-
TIENCE of the SAINTS,—
† THOSE who KEEP the
COMMANDMENTS of GOD,
and the FAITH of Jesus."

13 And I heard a Voice
from HEAVEN, saying,
" Write—From this time
† blessed are THOSE DEAD
† who DIE in the Lord;
Yea, says the SPIRIT,
† that they may rest from

* VATICAN MANUSCRIPT, No. 1160.—8. a Second Angel, saying, (a c.) Fallen is Baby-
lon the GREAT, (S. C.) 8. is fallen—omit. 8. he. Fornication. 12. the
PATIENCE (A B C.)

† 8. who, according to a c.

8. the NATIONS, A B C.

† 8. Isa. xxi. 9; Jer. li. 8; Rev. xviii. 2. † 8. Jer. li. 7; Rev. xi. 8; xvi. 10; xvii. 2,
8; xviii. 2, 10, 18, 21; xix. 2. † 9. Rev. xiii. 14—16. † 10. Isa. lxxv. 8; Isa. li.
17; Jer. xiv. † 10. Rev. xviii. 6. † 10. Rev. xvi. 10. † 10. Rev. xx. 10.
† 11. Isa. xxiv. 10; Rev. xix. 3. † 12. Rev. xix. 10. † 12. Rev. xii. 17. † 13.
Ecc. iv. 1, 2; Rev. xx. 6. † 13. 1 Cor. xv. 18; 1 Thess. iv. 16. † 13. 2 Thess. i. 7;
Heb. iv. 9, 10; Rev. vi. 11.

ἐκ τῶν κοπῶν αὐτῶν· τὰ δὲ ἔργα αὐτῶν ἀκο-
from the labors of themselves, the but works of them fol-
λουσιν μετ' αὐτῶν.
low as with them.

14 Καὶ εἶδον, καὶ ἰδὺν νεφέλη λευκή, καὶ ἐπὶ
And I saw, and lo a cloud white, and on
τῇ νεφέλῃ καθήμενον ὅμοιον υἱὸν ἀνθρώπου,
the cloud sitting like a son of man,
ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στεφάνον χρυ-
having on the head of himself a crown gold-
σούν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρεπάνον * [οἷον].
on, and in the hand of himself a sickle [sharp.]

15 Καὶ ἄλλος ἀγγελὸς ἐξηλθεν ἐκ τοῦ ναοῦ, κρα-
And another messenger came forth out of the temple, cry-
ζων ἐν φωνῇ μεγάλῃ τῷ καθήμενῳ ἐπὶ τῆς
ing with a voice great to the one sitting on the
νεφέλῃ· Πέμψον τὸ δρεπάνον σου, καὶ θερι-
cloud; Send thou the sickle of thee, and reap
σον, ὅτι ἦλθεν ἡ ὥρα * [τοῦ] θερίσαι, ὅτι ἐξη-
thou, because it is come the hour [of the] to reap, because is
ρανθῇ ὁ θερισμός της γῆς. 16 Καὶ ἐβάλεν ὁ
dry the harvest of the earth. And cast the
καθήμενος ἐπὶ τὴν νεφέλην τὸ δρεπάνον αὐτοῦ
one sitting on the cloud the sickle of himself
ἐπὶ τὴν γῆν· καὶ ἐθερίσθη ἡ γῆ.
on the earth; and was reaped the earth.

17 Καὶ ἄλλος ἀγγελὸς ἐξηλθεν ἐκ τοῦ ναοῦ
And another messenger came forth out of the temple
τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρεπάνον
of that in the heaven, having also himself a sickle
οἷον. 18 Καὶ ἄλλος ἀγγελὸς ἐξηλθεν ἐκ τοῦ
sharp. And another messenger came forth out of the
οὐσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός·
altar, having authority over the fire;
καὶ ἐφώνησε κράνῃ μεγάλῃ τῷ ἐχοντι τὸ δρε-
and he called with a cry great to the one having the sickle
πάνον τὸ οἷον, λέγων· Πέμψον σου τὸ δρεπάνον
the sharp, saying; Send thou of thee the sickle
τὸ οἷον, καὶ τρυγήσον τοὺς βότρυας τῆς ἀμπε-
the sharp, and cut off thou the clusters of the vine
λου τῆς γῆς, ὅτι ἡκμασαν αἱ σταφυλαὶ αὐτῆς·
of the earth, because are ripened the grapes of her;

19 καὶ ἐβάλεν ὁ ἀγγελὸς τὸ δρεπάνον αὐτοῦ εἰς
and cast the messenger the sickle of himself into
τὴν γῆν, καὶ ἐτρυγήσε τὴν ἀμπελον τῆς γῆς,
the earth, and was cut off the vine of the earth,
καὶ ἐβάλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ
and cast into the wine-press of the wrath of the God
τοῦ μέγαν. 20 Καὶ ἐπατήθη ἡ ληνὸς ἐξωθεν
the great. And was trodden the wine-press outside
τῆς πόλεως, καὶ ἐξηλθεν αἷμα ἐκ τῆς ληνου
of the city, and came forth blood out of the wine-press
ἀχρι τῶν χαλινῶν τῶν ἵππων ἀπὸ σταδίων
even to the bridles of the horses from furlongs
χιλίων ἑξακοσίων.
a thousand six hundred.

their LABORS; † for their
WORKS follow after them.

14 And I saw, and be-
hold! a white Cloud, and
on the CLOUD one sitting
‡ like a Son of Man; † hav-
ing on his HEAD a golden
Crown, and in his HAND a
sharp Sickle.

15 And Another Angel
‡ came forth out of the
TEMPLE, crying with a
LOUD Voice to the one SIT-
TING on the CLOUD,
‡ "Send thy SICKLE, and
reap; Because the HOUR
to reap is come; Because
the HARVEST † of the
EARTH is dry."

16 And HE who SAT on
the CLOUD cast his sickle
on the EARTH, and the
EARTH was reaped.

17 And Another Angel
came forth out of THAT
TEMPLE which is in
HEAVEN; he also having a
sharp Sickle.

18 And Another Angel
came forth out of the AL-
TAR, having Authority over
the FIRE, and he called
with a loud cry to the one
HAVING the SHARP
SICKLE, saying, ‡ "Send
Thy SHARP SICKLE, and
cut off the CLUSTERS of
the VINE of the EARTH;
Because † her GRAPES are
fully ripe.

19 And the Angel cast
his SICKLE to the EARTH,
and gathered the fruit of
the VINE of the EARTH,
and cast it unto † the
GREAT WINE-PRESS of the
WRATH of GOD.

20 And † the WINE-
PRESS was trodden ‡ out-
side of the CITY; and
Blood came forth out of
the WINE-PRESS, † even to
the BRIDLES of the HOR-
SES, a thousand six hun-
dred Furlongs off.

* VATICAN MANUSCRIPT, No. 1160.—14. sharp—omit.
18. the GRAPES of the EARTH is fully ripe (a.)

† 13. for (A. C.)

‡ 14. Ezek. i. 26; Dan. vii. 13; Rev. i. 13.

‡ 14. Rev. vi. 2.

‡ 15. Rev. xvi. 17.

‡ 15. Joel iii. 13; Matt. xiii. 30.

‡ 15. Jer. ii. 23; Rev. xlii. 12.

‡ 15. Joel iii. 13.

‡ 10. Rev. xix. 15.

‡ 20. Isa. lxiii. 6; Lam. i. 15.

‡ 20. Heb. xiii. 12; Rev. xi. 2.

‡ 20. Rev. xix. 14.

ΚΕΦ. ιε'. 15.

CHAPTER XV.

¹ Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα
And I saw another sign in the heaven great
καὶ θαυμαστόν, ἀγγέλους ἑπτά, ἔχοντας πλη-
and wonderful, messengers seven, having plagues
γας ἑπτά τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελεσθῆ
seven the last ones, because in them was finished
ὁ θυμὸς τοῦ θεοῦ. ² Καὶ εἶδον ὡς θάλασσαν
the wrath of the God. And I saw as a sea
ὑαλινὴν μεμιγμένην πυρὶ, καὶ τοὺς νικῶντας ἐκ
glassy having been mingled with fire, and those being conquerors of
τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ, καὶ ἐκ τοῦ
the wild-beast and of the image of him, and of the
ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἑστῶτας ἐπὶ τὴν
number of the name of him, standing on the
θάλασσαν τὴν ὑαλινὴν ἔχοντας κίθαρας τοῦ
sea the glassy having harps of the
θεοῦ. ³ Καὶ ᾄδουσιν τὴν ᾠδὴν Μωϋσεως δούλου
God. And they sing the song of Moses a bond-servant
τοῦ θεοῦ, καὶ τὴν ᾠδὴν τοῦ ἀρνίου, λέγοντες·
of the God, and the song of the lamb, saying:
Μεγάλα καὶ θαυμάσια τὰ ἔργα σου, κυριε ὁ
Great and wonderful the works of thee, O Lord the
θεὸς ὁ παντοκράτωρ, δίκαιαι καὶ ἀληθιναὶ αἱ
God the almighty, just and true
ᾠδοὶ σου, ὁ βασιλεὺς τῶν ἐθνῶν. ⁴ τίς οὐ μὴ
songs of thee, the king of the nations; who not
φοβηθῇ * [σε,] κυριε, καὶ δοξάσῃ τὸ ὄνομα σου;
may fear [thee,] O Lord, and may glorify the name of thee;
ὅτι μόνος ὁσῖος· ὅτι πάντα * [τὰ ἐθνη] ἤξουσιν
because alone bountiful; because all [the nations] shall come
καὶ προσκυνήσουσιν ἐνώπιόν σου· ὅτι τὰ δι-
and shall worship in presence of thee; because the right-
καιώματα σου ἐφανερώθησαν.
eous acts of thee were manifested.

⁵ * [Καὶ] μετὰ ταῦτα εἶδον, καὶ ἠνοιγῆ ὁ
[And] after these things I saw, and was opened the
ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ·
temple of the tabernacle of the testimony in the heaven;
⁶ καὶ ἐξηλθον οἱ ἑπτά ἀγγελοὶ οἱ ἔχοντες τὰς
and came out the seven messengers those having the
ἑπτά πληγὰς * [ἐκ τοῦ ναοῦ,] ἐνδεδυμένοι λίνον
seven plagues [out of the temple,] having been clothed linen
καθαρόν λαμπρόν, καὶ περιζωσμένοι περὶ τὰ
pure bright, and having been girt round about the
στήθος ζῶνας χρυσαῖς. ⁷ Καὶ ἓν ἐκ τῶν τέσσα-
breasts girdles golden. And one of the four
ρων ζῶων ἔδωκε τοῖς ἑπτά ἀγγέλοις ἑπτά χι-
living ones gave to the seven messengers seven bowls
λας χρυσαῖς, γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ
golden, being full of the wrath of the God of the

¹ And I saw Another Sign in HEAVEN, great and wonderful, I seven Angels having the seven LAST Plagues; I Because by them the WRATH of GOD was to be completed.

² And I saw as it were a glassy Sea mingled with Fire, and the CONQUERORS of the * BEAST, and I of his IMAGE, and the NUMBER of his NAME, standing on the GLASSY SEA, I having Harps of GOD.

³ And they sing I the SONG of Moses the Servant of GOD, and the SONG of the LAMB, saying, I "Great and wonderful are thy WORKS, O Lord (GOD, the OMNIPOTENT! righteous and true are thy ways, O KING of the NATIONS!)

⁴ I Who shall not fear, O Lord, and glorify thy NAME? Since thou alone are bountiful; For I All the NATIONS shall come and worship in thy presence; Because thy RIGHT-ROUS ACTS were made manifest."

⁵ And after these things I saw, and I the TEMPLE of the TABERNACLE of the TESTIMONY in HEAVEN was opened;

⁶ And THOSE SEVEN Angels HAVING the SEVEN Plagues came out of the TEMPLE, I clothed with pure bright I Linen, and encircled about the BREASTS with golden Girdles.

⁷ I And one of the FOUR Living ones gave to the SEVEN Angels Seven golden Bowls full of the WRATH

* VATICAN MANUSCRIPT, No. 1160.—C. 1. and of the BEAST, and of the NUMBER (a.)
4. three—omit (a.) 4. the NATIONS— () 5. And—omit. 6. out of the
TEMPLE—omit (a.)

† 6. *Lithon*, a stone, is the reading of A.

† 1. Rev. xiv. 1, 2. 1. Rev. xiv. 1; x¹. 2. 1. Rev. xiv. 6. 1. Rev. xiv. 6.
iv. 6; xiv. 17. 2. Rev. xiv. 15—17. 2. Rev. xiv. 15—17. 2. Rev. xiv. 15—17. 2. Rev. xiv. 15—17.
1. Deut. xxi. 20; Rev. xiv. 2. 3. Rev. xiv. 2. 3. Rev. xiv. 2. 3. Rev. xiv. 2. 3. Rev. xiv. 2.
Exod. xv. 14—16; Jer. x. 7. 4. Rev. xiv. 22. 4. Rev. xiv. 22. 4. Rev. xiv. 22. 4. Rev. xiv. 22.
2. 6. Exod. xxviii. 6, 8; Ezek. xlv. 17, 18; Rev. i. 13. 5. Rev. xiv. 10. See Num. i. 20.
7. Rev. iv. 6.

ζωντος εις τους αιωνας των αιωνων. ⁸ Και εγενετο
 ομιλῶν for the ages of the ages. And was
 μισθῇ ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ καὶ
 full the temple of smoke from the glory of the God and
 ἐκ τῆς δυνάμεως αὐτοῦ καὶ οὐδεὶς ἠδύνατο
 from the power of him; and no one was able
 εἰσελθεῖν εἰς τὸν ναόν, ἀχρι τελεσθῶσιν αἱ
 to enter into the temple, till should be finished the
 ἑπτα πλῆγαι τῶν ἑπτα ἀγγέλων.
 seven plagues of the seven messengers.

ΚΕΦ. 15. 16.

¹ Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ,
 And I heard a voice great out of the temple,
 λεγούσης τοῖς ἑπτα ἀγγέλοις· Ἔπαγετε καὶ
 saying to the seven messengers; Go ye forth and
 ἐκχεατε τὰς ἑπτα φιάλας τοῦ θυμοῦ τοῦ θεοῦ
 do ye pour out the seven bowls of the wrath of the God
 εἰς τὴν γῆν.
 into the earth.

² Καὶ ἀπελθὼν ὁ πρῶτος, καὶ ἐξεχέει τὴν
 And went forth the first, and poured out the
 φιάλην αὐτοῦ ἐπὶ τὴν γῆν· καὶ ἐγένετο ἕλκος
 bowl of himself on the land; and was an ulcer
 κακὸν καὶ πονηρὸν εἰς τοὺς ἀνθρώπους τοὺς
 bad and evil on the men those
 ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς
 having the mark of the wild-beast, and those
 προσκυνούντας τὴν εἰκὼν αὐτοῦ.
 doing reverence to the image of him.

³ Καὶ ὁ δευτερός †[ἀγγέλος] ἐξεχέει τὴν
 And the second [messenger] poured out the
 φιάλην αὐτοῦ εἰς τὴν θαλάσσαν· καὶ ἐγένετο
 bowl of himself into the sea; and it became
 αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ *[(ὡς)] ἀπέ-
 blood as of a dead one, and every soul [of life] died
 θανεν ἐν τῇ θαλάσσῃ.
 in the sea.

⁴ Καὶ ὁ τρίτος ἐξεχέει τὴν φιάλην αὐτοῦ εἰς
 And the third poured out the bowl of himself into
 τοὺς ποταμούς καὶ εἰς τὰς πηγὰς τῶν ὕδατων·
 the rivers and into the fountains of the waters;
 καὶ ἐγένετο αἷμα. ⁵ Καὶ ἤκουσα τοῦ ἀγγέλου
 and it became blood. And I heard the messenger
 τῶν ὕδατων λεγόντος· Δίκαιος εἶ, ὁ
 of the waters saying; Righteous art thou, the one existing
 καὶ ὁ γν, ὁ ὁσῖος, ὅτι ταῦτα ἐκρίνας·
 and who was, the bountiful one, because these things thou hast judged;
 ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξεχέαν, καὶ
 because blood of holy ones and of prophets they poured out, and
 αἷμα αὐτοὺς ἐδωκας πίνειν· ἀξιοὶ εἰσι. ⁷ Καὶ
 blood to them thou gavest to drink; worthy they are. And

of THAT GOD who LIVES
 for the AGES of the AGES.

⁸ And † the TEMPLE WAS
 full of * Smoke; from the
 GLORY of GOD, and from
 his POWER; and no one
 WAS able to enter the TEM-
 PLE, till the SEVEN
 Plagues of the SEVEN An-
 gels were completed.

CHAPTER XVI.

¹ And I heard a great
 Voice † out of the TEMPLE,
 saying ‡ to the SEVEN An-
 gels, "Go forth, and pour
 out the SEVEN Bowls † of
 the WRATH of GOD into
 the EARTH."

² And the FIRST went
 forth, and poured out his
 BOWL ‡ on the LAND; and
 † there came an evil and
 malignant Ulcer on THOSE
 MEN; HAVING the MARK
 of the BEAST, and on
 THOSE WORSHIPPING his
 IMAGE.

³ And the SECOND
 poured out his BOWL ‡ in-
 to the SEA; and † it be-
 came Blood, as of one
 Dead; † and Every living
 Soul died,—THOSE in the
 SEA.

⁴ And the THIRD
 poured out his BOWL ‡ in-
 to the RIVERS, and † into
 the FOUNTAINS of WA-
 TERS; † and they became
 Blood.

⁵ And I heard the AN-
 GEL of the WATERS saying,
 † "Righteous art thou,
 † the ONE who IS, and I heard
 WAS,—the BOUNTIFUL
 one; Because thou hast
 judged These.

⁶ Because † they poured
 out the Blood of † Saints
 and of Prophets, † thou
 gavest them also Blood to
 drink; they deserve it."

* VATICAN MANUSCRIPT, No. 1170.—3. the smoke (s.) and—omit.

3. of life—omit.

6

† 1. out of the temple, omitted by a.

3. messenger, omitted by a c.

4. into,

† 8. Exod. xl. 34; 1 Kings viii. 10; 2 Chron. v. 14; Isa. vi. 4.

† 3. 2 Thess. i. 7.

1. Rev. xv. 1. † 1. Rev. xiv. 13; xv. 7.

† 2. Rev. viii. 7.

† 2. Exod. ix.

9—11. † 2. Rev. xiii. 10, 17.

† 3. Rev. viii. 8.

† 2. Exod. vii. 17, 20.

† 3. Rev. viii. 9.

† 4. Rev. viii. 10.

† 4. Exod. vii. 20.

† 5. Rev. xv. 2.

† 8. Rev. i. 4, 8; iv. 8; xii. 17.

† 6. Matt. xxiii. 34, 36; Rev. xiii. 12.

† 6. Rev.

xii. 13; xviii. 20.

† 4. Isa. xlii. 20.

ἤκουσα του θυσιαστηριου λεγοντος· Ναι, κυριε
I heard the altar saying; Yes, O Lord
ὁ θεος ὁ παντοκρατωρ, αληθιναι και δικαιαι αι
the God the almighty, true and righteous the
περισεις σου.
judgments of thee.

8 Καὶ ὁ τεταρτος ἐξεχέει τὴν φιάλην αὐτοῦ
And the fourth poured out the bowl of himself
ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματισαί
on the sun, and was given to him to burn
τοὺς ἐνθρώπους ἐν πυρὶ. 9 Καὶ ἐκαυματίσθη-
the men in fire. And were burned
σαν οἱ ἄνθρωποι καυμάμεγα, καὶ ἐβλασφήμησαν
the men heat great, and they blasphemed
τὸ ὄνομα τοῦ θεοῦ τοῦ ἐχόντος ἐξουσίαν ἐπὶ
the name of the God of that having authority over
τὰς πλῆγας ταύτας· καὶ οὐ μετενοήσαν δοῦναι
the plague these; and not they reformed to give
αὐτῷ δόξαν.
to him glory.

10 Καὶ ὁ πέμπτος ἐξεχέει τὴν φιάλην αὐτοῦ
And the fifth poured out the bowl of himself
ἐπὶ τὸν θρόνον τοῦ θηρίου. Καὶ ἐγενετο ἡ
on the throne of the wild-beast. And became the
βασιλεία αὐτοῦ ἐσποταμένη· καὶ ἐμασσάντο
kingdom of him darkened; and they bit
τὰς γλῶσσας αὐτῶν ἐκ τοῦ πονου, 11 καὶ
the tongues of themselves because of the anguish, and
ἐβλασφήμησαν τὸν θεὸν τοῦ οὐρανοῦ ἐκ τῶν
they blasphemed the God of the heaven because of the
πορῶν αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν· καὶ
pains of themselves and because of the ulcers of themselves; and
οὐ μετενοήσαν ἐκ τῶν ἐργῶν αὐτῶν.
not they reformed from the works of themselves.

12 Καὶ ὁ ἕκτος ἐξεχέει τὴν φιάλην αὐτοῦ ἐπὶ
And the sixth poured out the bowl of himself on
τὸν ποταμὸν τὸν μέγαν· Εὐφράτην· καὶ ἐξηραν-
the river the great Euphrates; and was dried
θη τὸ ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν
up the water of it, so that might be prepared the way of the
βασιλευν τῶν ἀπὸ ἀνατολῶν ἡλίου. 13 Καὶ
kings of those from risings of a sun. And
εἶδον ἐκ τοῦ στοματός τοῦ δράκοντος καὶ ἐκ
I saw out of the mouth of the dragon and out of
τοῦ στοματός τοῦ θηρίου καὶ ἐκ τοῦ στοματός
the mouth of the wild-beast and out of the mouth
τοῦ ψευδοπροφήτου πνεύματα τρία ἀκαθάρτα
of the false-prophet spirits three unclean
ὡς βατραχοί· 14 (εἰσι γὰρ πνεύματα δαιμό-
as frogs; (they are for spirits of de-
νίων ποιοῦντα σημεῖα·) ἃ ἐκπορεύεται ἐπὶ
mons working signs;) which go forth to
τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης, συναγα-
the kings of the habitable whole, to gather

7 And I heard the ALTAR saying, "Yea, O LORD God, the OMNIPOTENT, true and righteous are thy JUDGMENTS."

8 And the FOURTH poured out his BOWL; on the SUN; and to him it was given to burn MEN with fire.

9 And MEN were burned with great heat, and they blasphemed the NAME of THAT GOD who has Authority over these PLAGUES; and they reformed not to give him Glory.

10 And the FIFTH poured out his BOWL; on the THRONE of the WAST; and his KINGDOM was darkened; and they bit their TONGUES because of the PAIN,

11 and blasphemed the GOD of HEAVEN on account of their PAINS and their ULCERS; and they reformed not from their WORKS.

12 And the SIXTH poured out his BOWL on the GREAT RIVER, the EUPHRATES; and its WATER was dried up; so that the WAY of THOSE KINGS who are from the Sun-rising might be prepared.

13 And I saw out of the MOUTH of the DRAGON, and out of the MOUTH of the BEAST, and out of the MOUTH of the FALSE PROPHET, three impure Spirits, as Frogs.

14 For they are Spirits of Demons, working Signs, which go forth to the KINGS of the whole HABITABLE, to gather

* VATICAN MANUSCRIPT, No. 1160.—9. MEN blasphemed (b.)

† 9. in presence of THAT GOD, (A.)

12. the EUPHRATES, (A C.)

† 7. Rev. xv. 2. † 7. Rev. xiii. 10; xiv. 10; xix. 2. † 8. Rev. viii. 12. † 8. Rev. ix. 17, 18; xiv. 19. † 9. verses 11, 21. † 9. Rev. ix. 20. † 9. Rev. x. 17; xiv. 7. † 10. Rev. xiii. 2. † 10. Rev. ix. 2. † 11. verse 2. † 11. Rev. x. 14. See Jer. l. 23; li. 30. † 12. Isa. xli. 2, 26. † 13. Rev. xii. 3, 9. † 14. Rev. xix. 20, xx. 10. † 14. 2 Thess. ii. 9; Rev. xiii. 12, 14; xix. 20.

γιν' αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας ἐκεῖ-
gather them for the war of the day of that
της τῆς μεγάλης τοῦ θεοῦ τοῦ παντοκράτορος.
the great of the God of the almighty.

15 (Ἰδοὺ, ἐρχομαι ὡς κλέπτης· μακάριος δὲ ὁ γρη-
(Lo, I come as a thief; blessed the one
γορησας, καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ
watches, and keeping the garments of himself, so that not
γυμνὸς περιπατῇ, καὶ βλέπωσι τὴν ἀσχημοσύ-
naked he may walk, and they may see the shame
νην αὐτοῦ.) 16 Καὶ συνήγαγεν αὐτοὺς εἰς τὸν
of him.) And he gathered together them into the

τοποῦν τοῦ καλουμένου Ἑβραϊστὶ Ἀρμαγεδόν.
place that being called in Hebrew Armagedon.

17 Καὶ ὁ ἑβδόμος ἐξεχέε τὴν φιάλην αὐτοῦ
And the seventh poured out the bowl of himself
ἐπὶ τὸν αέρα· καὶ ἐξηλθε φωνὴ μεγάλη ἀπο
on the air; and came forth a voice great from
τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπο τοῦ θρόνου, λεγού-
the temple of the heaven, from the throne, say-
σα· Γέγονε. 18 Καὶ ἐγενοντο ἀστραπαὶ καὶ
ing, It has been done. And were lightnings and

ῥαναὶ καὶ βρονταὶ, καὶ σεισμός * [ἐγενέτο]
voices and thunders, and an earthquake [was]

μέγας, οἷος οὐκ ἐγενέτο ἀφ' οὗ οἱ ἄνθρωποι
great, such not was from of which the men

ἐγενοντο ἐπὶ τῆς γῆς, τῆλικούτος δεισμός
were on the earth, so great an earthquake

οὕτω μέγας. 19 Καὶ ἐγενέτο ἡ πόλις ἡ μεγάλη
so great. And was the city the great

εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἐπεσον·
into three parts, and the cities of the nations fell;

καὶ Βαβυλὼν ἡ μεγάλη ἐμνησθῆ ἐνώπιον τοῦ
and Babylon the great was remembered before the

θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ
God, to give to her the cup of the wine of the

θυμοῦ τῆς ὀργῆς αὐτοῦ· 20 καὶ πᾶσα νῆσος ἐφύ-
wrath of the anger of himself; and every island and

γε, καὶ ὄρη οὐχ εὑρέθησαν· 21 καὶ χαλαζα
away, and mountains not were found; and hail

μεγάλη ὡς ταλαντία καταβαίνει ἐκ τοῦ οὐρα-
great as if weighing a talent comes down out of the heaven

νοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν
on the men; and blasphemed

οἱ ἄνθρωποι τὸν θεόν ἐκ τῆς πληγῆς τῆς
the men the God on account of the plague of the

χαλαζῆς, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς
hail, because great is the plague of her

σφοδρά.
exceedingly.

(them together for : the WAR of that GREAT DAY of the OMNIPOTENT GOD.

15 (Behold! I am coming as a Thief; blessed is HE who WATCHES and keeps his GARMENTS; so that he may not walk naked, and they should see his SHAME.)

16 And he gathered them together into THAT PLACE which is CALLED in Hebrew * Armagedon.

17 And the SEVENTH poured out his BOWL on the AIR; and there came forth a loud Voice from the TEMPLE of HEAVEN, from the THRONE, saying, "It is done."

18 And there were Lightnings, and Voices, and Thunders; and there was a great Earthquake; such as was not since a Man was on the EARTH, such an Earthquake,—so great.

19 And the GREAT CITY became Three Parts, and the CITIES of the NATIONS fell down; and Babylon the GREAT was remembered before God; to have given her the CUP of the WINE of the INDIGNATION of his WRATH.

20 And Every Island fled, and no Mountains were found.

21 And a great Hail, as if weighing a talent, comes down from HEAVEN on MEN; and MEN blasphemed GOD on account of the PLAGUE of the HAIL, Because the PLAGUE of it is exceedingly great.

* VATICAN MANUSCRIPT, No. 1160.—10. Magedon (s.)

+ 17. loud, omitted by s. 17. of HEAVEN, omitted by s.

omitted by s. 18. a Man, (a.)

14. Rev. xiv. 14; xiv. 19; x. 8. 15. Matt. xiv. 43; 1 Thess. v. 2; 2 Pet. iii. 10.

15. Rev. xiv. 14; xiv. 19; x. 8. 16. Rev. xiv. 19.

14. Rev. xiv. 14; xiv. 19; x. 8. 17. Rev. xiv. 14.

14. Rev. xiv. 14; xiv. 19; x. 8. 18. Rev. xiv. 14.

14. Rev. xiv. 14; xiv. 19; x. 8. 19. Rev. xiv. 14.

14. Rev. xiv. 14; xiv. 19; x. 8. 20. Rev. xiv. 14.

18. was—omit.

18. And Thunders,

17. Rev. xiv. 14.

17. Rev. xiv. 14.

17. Rev. xiv. 14.

17. Rev. xiv. 14.

17. Rev. xiv. 14.

17. Rev. xiv. 14.

17. Rev. xiv. 14.

ΚΕΦ. ιζ': 17.

CHAPTER XVII.

¹ Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτα ἀγγέλων τῶν
And came one of the seven messengers of those
ἐχόντων τὰς ἑπτα φιάλας, καὶ ἐλάλησε μετ'
having the seven bowls, and spoke with
ἐμοῦ, λέγων· Δεῦρο, δείξω σοὶ τὸ κρίμα τῆς
me, saying: Come hither, I will show to thee the judgment of the
πορνῆς τῆς μεγάλης, τῆς καθήμενης ἐπὶ τῶν
harlot the great, of that sitting on the
ὕδατων τῶν πολλῶν· ² μετ' ἧς ἐπορνέυσαν
waters the many; with whom committed fornication
οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοί-
the kings of the earth, and were made drunk those inhabit-
κούντες τὴν γῆν * [ἐκ τοῦ οἴνου τῆς πορνείας
ing the earth [with the wine of the fornication
αὐτῆς.] ³ Καὶ ἀπῆνεγκε με εἰς ἔρημον ἐν
of her.] And he carried away me into a desert in
πνεύματι· καὶ εἶδον γυναῖκα καθήμενην ἐπὶ
spirit; and I saw a woman sitting on
ὄθριον κοκκινόν, γεμὸν ὀνομάτων βλασφημίας,
a wild-beast scarlet, being full of names of blasphemy,
ἐχόν κεφαλὰς ἑπτα καὶ κέρατα δέκα. ⁴ Καὶ ἦ
having heads seven and horns ten. And the
γυνὴ ἦν περιβεβλημένη πορφύρου καὶ κοκκι-
woman was having been clothed purple and scarlet,
νον, καὶ κεχρυσωμένη χρυσοῦ καὶ λίθου τιμίου
and having been gilded with gold and a stone precious
καὶ μαργαριταῖς, ἐχούσα χρυσοῦν ποτήριον ἐν
and pearls, having golden a cup in
τῇ χειρὶ αὐτῆς γεμὸν βδελυγμάτων, καὶ τὰ
the hand of herself being full of abominations, and the
ἀκαθάρτα τῆς πορνείας αὐτῆς, ⁵ καὶ ἐπὶ τῇ
uncleanness of the fornication of herself, and on the
μετώπῳ αὐτῆς ὄνομα γεγραμμένον· Μυστήριον·
forehead of herself a name having been written; Mystery:
Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πόρνων καὶ
Babylon the great, the mother of the harlots and
τῶν βδελυγμάτων τῆς γῆς. ⁶ Καὶ εἶδον τὴν
of the abominations of the earth. And I saw the
γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων,
woman drunken with the blood of the holy ones,
καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. Καὶ
and with the blood of the witnesses of Jesus. And
ἐθαύμασα, ἰδὼν αὐτὴν θαῦμα μέγα.
I wondered, having seen her a wonder great.
⁷ Καὶ εἶπε μοι ὁ ἀγγέλος· Διὰ τί ἐθαύμασας;
And said to me the messenger; Why didst thou wonder?
ἐγὼ σοὶ ἐρῶ τὸ μυστήριον τῆς γυναίκος, καὶ
I to thee will tell the secret of the woman, and
τοῦ θηρίου τοῦ βασταζόντος αὐτὴν, τοῦ ἐχον-
of the wild-beast of that bearing her, of that having
τας τὰς ἑπτα κεφαλὰς καὶ τὰ δέκα κέρατα.
the seven heads and the ten horns.

¹ And :one of those
SEVEN Angels having the
SEVEN Bowls came and
spoke with me, saying,
"Come; I will show thee
the JUDGMENT of :THAT
GREAT HARLOT, :who
sits on :Many Waters;

² :I with whom the
KINGS of the EARTH com-
mitted fornication, and
:the INHABITANTS of the
EARTH were made drunk
with the WINE of her FOR-
NICATION."

³ And he conducted me,
in Spirit, :into a Desert;
and I saw a Woman sit-
ting :on a *scarlet Beast,
full of :Blasphemous
Names, having seven
Heads and ten Horns.

⁴ And the WOMAN :was
clothed in Purple and
Scarlet, :and adorned with
Gold and precious Stone
and Pearls, :having in
her HAND a golden Cup,
:full of Abominations, and
the IMPURITIES of *her
FORNICATION;

⁵ and on her FOREHEAD
a Name written, :—"Mys-
tery, Babylon the GREAT,
:the MOTHER of the HAR-
LOTS and of the ABOMI-
NATIONS of the EARTH."

⁶ And I saw :the WO-
MAN drunk :with the
BLOOD of the SAINTS, and
with the BLOOD of :the
WITNESSES of Jesus; and
having seen her, I won-
dered with great Wonder.

⁷ And the ANGEL said
to me, "Why didst thou
wonder? I will tell thee
the SECRET of the WOMAN,
and of THAT BEAST BEAR-
ING her,—THAT HAVING
the SEVEN Heads and the
TEN Horns.

* VATICAN MANUSCRIPT, No. 1100.—2. with the WINE of her FORNICATION—omit. 3. SCARLET. 4. the FORNICATION of the EARTH (B.)

† 1. many Waters, (A);

‡ 1. Rev. xxi. 9.

§ 1. Rev. xvi. 10; xviii. 1*, 17, 19.

|| 1. Nahum iii. 4; Rev.

xix. 2.

¶ 1. Jer. li. 13; ver. 15.

‡ 2. Rev. xviii. 3.

§ 2. Jer. li. 7; Rev.

xiv. 8; xviii. 3.

|| 3. Rev. xii. 6, 14.

‡ 3. Rev. xii. 3.

§ 3. Rev. xli. 1.

¶ 4. Rev. xviii. 12, 16.

|| 4. Dan. xi. 38.

‡ 4. Jer. li. 7; Rev. xviii. 6.

§ 4.

|| Rev. xiv. 6.

¶ 5. 2 Thesa. ii. 7.

‡ 5. Rev. xviii. 9; xix. 2.

§ 5. Rev. xviii.

36.

|| 6. Rev. xlii. 15; xvi. 6.

‡ 6. Rev. vi. 9, 10; xii. 11.

⁸ Το θηριον δ ειδες, ην, και ουκ εστι, και
The wild-beast which thou sawest, was, and not is, and
μελλει αναβαινειν εκ της αβυσσου, και εις απο-
is about to come up out of the abyss, and into des-
λειαν υπαγειν· και θαυμασονται οι κατοικουντες
truction to go; and will wonder those dwelling
επι της γης, αν ου γεγραπται τα ονοματα επι
on the earth, of whom not has been written the names on
το βιβλιον της ζωης απο καταβολης κοσμου,
the scroll of the life from a creating down of a world,
βλεποντων το θηριον οτι ην, και ουκ εστι,
beholding the wild-beast because he was, and not is,
και παρισται. ⁹ Ωδε δ νους δ εχων σοφιαμ.
and will be present. Here the mind the one having wisdom.

Αι επτα κεφαλαι, επτα ορη εισιν, οπου η γυνη
The seven heads, seven mountains are, where the woman
καθηται εκ' αυτων. ¹⁰ Και βασιλεις επτα
sits on them. And kings seven
εισιν· οι πεντε εκεσαν, ο εις εστιν, ο αλλος
are, the five fell, the one is, the other
ουπω ηλθε, και οταν ελθη, ολιγον αυτον δει
not yet is come, and when he may have come, a little him it behoves
μειναι. ¹¹ Και το θηριον, ο ην, και ουκ εστι,
to remain. And the wild-beast, which was, and not is,

και αυτος ογδοος εστι, και εκ των επτα εστι,
even he eighth is, and out of the seven is,
και εις απωλειαν υπαγει. ¹² Και τα δεκα κερα-
and into destruction goes. And the ten horns

τα α ειδες, δεκα βασιλεις εισιν, οιτινες
which thou sawest, ten kings are, who
βασιλειαν ουπω ελαβον, αλλ' εξουσιαν ως βασι-
a kingdom not yet received, but authority as kings
λεις μιαν ωραν λαμβανουσι μετα του θηριου.
one hour they receive with the wild-beast.

¹³ Ουτοι μιαν εχουσι γνωμην, και την δυναμιν
These one have purpose, and the power
και την εξουσιαν εαυτων τω θηριω διδοσιν.
and the authority of themselves to the wild-beast they give.

¹⁴ Ουτοι μετα του αρνιου πολεμησουσι· και το
These with the lamb will make war; and the
αρνιον νικησει αυτους, οτι κυριος κυριων εστι
lamb will overcome them, because a Lord of lords he is
και βασιλευς βασιλεων· και οι μετ' αυτον,
and a King of kings; and those with him,
κλητοι και εκλεκτοι και πιστοι. ¹⁵ Και λεγει
called ones and chosen ones and faithful ones. And he says
μοι· Τα υδατα α ειδες, ου η πορνη καθη-
to me; The waters which thou sawest, where the harlot sits,
ται, λαοι και οχλοι εισι, και εθνη και γλωσσαι.
peoples and crowds are, and nations and tongues.

⁸ The BEAST which thou sawest, was, and is not, and is about to ascend out of the ABYSS, and to go into Destruction; and THOSE who DWELL ON the EARTH (of whom *the NAME has not been written on the SCROLL of the LIFE from the Foundation of the World,) will wonder, seeing the BEAST, Because he was, and is not, and shall be present.

⁹ Here is THAT MIND which HAS Wisdom. The SEVEN Heads are seven Mountains, on which the WOMAN SITS.

¹⁰ And the Kings are seven; the FIVE are fallen, the ONE is, the other is not yet come; and when he may have come, he must remain a little while.

¹¹ And the BEAST, which was, and is not, is both an Eighth and is of the SEVEN; and goes into Destruction.

¹² And the TEN Horns which thou sawest are TEN Kings, who have not [yet] received a Kingdom; but they receive Authority, as Kings, One Hour with the BEAST.

¹³ These have One Purpose, and they give their power and Authority to the BEAST.

¹⁴ These will make war with the LAMB, and the LAMB will conquer them, (Because he is Lord of Lords, and King of Kings.) and THOSE who are with him are CALLED, and chosen, and faithful.

¹⁵ And he says to me, "The WATERS which thou sawest, where the HARLOT SITS, are PEOPLES, and Crowds, and Nations, and Languages."

* VATICAN MANUSCRIPT, No. 1100.—8. the NAME, (A. B.)

† 12. yet, omitted by A.

13. Authority, (A. B.)

‡ 8. Rev. xli. 7; xlii. 1.

§ 8. Rev. xlii. 10; ver. 11.

¶ 6. Rev. xlii. 8.

|| 8.

Rev. xlii. 3.

|| 0. Rev. xlii. 18.

|| 0. Rev. xlii. 1.

|| 11. verse 8.

|| 12

Dan. xli. 20; Zech. i. 18—21; Rev. xlii. 1.

|| 14. Rev. xli. 14; xli. 12.

|| 14. Deut.

x. 17; 1 Tim. vi. 13; Rev. xli. 10.

|| 14. Jer. i. 64, 65; Rev. xli. 4.

|| 15. Isa. viii.

7; verse 1.

¹⁶ Καὶ τὰ δέκα κέρατα ἃ εἶδες, καὶ τὸ θη-
 And the ten horns which thou sawest, and the wild-
 βιον, οὗτοι μισήσουσι τὴν πόρνην, καὶ πρηνω-
 beast, these will hate the harlot, and having made
 μένην ποιήσουσιν αὐτὴν * [καὶ γυμνήν,] καὶ
 desolate will make her [even naked,] and
 τὰς σάρκας αὐτῆς φαγονταί, καὶ αὐτὴν κατα-
 the flesh of her will eat, and her will
 καυσουσιν ἐν πυρὶ. ¹⁷ Ὁ γὰρ θεὸς ἔδωκεν εἰς
 burn with fire. The for God gave into
 τὰς καρδίας αὐτῶν, ποιῆσαι * [τὴν] γνῶμην
 the hearts of them, to have done [the] purpose
 αὐτοῦ, καὶ ποιῆσαι γνῶμην μίαν, καὶ δυνάμει τὴν
 of him, and to have done purpose one, and to give the
 βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθῆσον-
 kingdom of themselves to the wild-beast, till shall be finished
 ται οἱ λόγοι τοῦ θεοῦ. ¹⁸ Καὶ ἡ γυνὴ ἣν εἶ-
 the words of the God. And the woman which thou
 δες, ἐστὶν ἡ πόλις ἡ μεγάλη ἡ ἐχούσα βασι-
 sawest, is the city the great that having king-
 λειαν ἐπὶ τῶν βασιλείων τῆς γῆς.
 ship over the kings of the earth.

ΚΕΦ. ιη'. 18.

¹ * [Καὶ] μετὰ ταῦτα εἶδον ἄλλον ἀγγέλον
 [And] after these things I saw another messenger
 καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἐχόντα ἐξουσίαν
 coming down from the heaven, having authority
 μεγάλην· καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης
 great; and the earth was illuminated with the glory
 αὐτοῦ. ² Καὶ ἐκραῖεν ἐν ἰσχυρῇ φωνῇ, λέγοντες,
 of him. And he cried out with a strong voice, saying,
 Ἐπεσον, * [ἐπεσε,] Βαβυλὼν ἡ μεγάλη, καὶ
 It is fallen, [is fallen,] Babylon the great, and
 ἐγενέτο κατοικητήριον δαιμονῶν, καὶ φυλακὴ
 is become a habitation of demons, and a haunt
 παντός πνεύματος ἀκαθάρτου, καὶ φυλακὴ παν-
 of every spirit impure, and a haunt of
 τος ὀρνέου ἀκαθάρτου καὶ μεμισσημένου· ³ ὅτι
 every bird unclean and having been hated, because
 ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς
 by the wine of the wrath of the fornication of her
 πεπώκε πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς
 has been drunken all the nations, and the kings of the
 γῆς μετ' αὐτῆς ἐπορνεύσαν, καὶ οἱ ἐμποροὶ τῆς
 earth with her fornicated, and the merchants of the
 γῆς ἐκ τῆς δυνάμεως τοῦ στέρνου αὐτῆς ἐπ-
 earth by the power of the luxuries of her were
 λούθησαν.
 enriched.

⁴ Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ,
 And I heard another voice from the heaven,

¹⁶ And the TEN Horns which thou sawest, and the BEAST, these will hate the HARLOT, and will make her desolate; and naked, and will eat her FLESH, and will burn her with Fire.

¹⁷ For GOD inclined their HEARTS to do his PURPOSE, even to execute one Purpose, and to give their KINGDOM to the BEAST, till the WORDS of GOD shall be completed.

¹⁸ And the WOMAN, whom thou sawest, is that GREAT CITY, which holds SOVEREIGNTY over the KINGS of the EARTH."

CHAPTER XVIII.

¹ After these things I saw Another Angel coming down from HEAVEN, having great Authority; and the EARTH was illuminated with his GLORY.

² And he cried with a strong Voice, saying, "Fallen! fallen! is Babylon the GREAT! and it is become a Habitation of Demons, and a Haunt of Every impure Spirit, and a Haunt of Every unclean and hated Bird;

³ because [of the WINE] of the WRATH of her FORNICATION All the NATIONS have fallen, and the KINGS of the EARTH committed fornication with her, and the MERCHANTS of the EARTH were enriched by the POWER of her LUXURIES."

⁴ And I heard Another Voice from HEAVEN, say-

* VATICAN MANUSCRIPT, No. 1169.—16. and naked—omit. 17. the—omit. 1.
 And—omit (A. B.). 2. is fallen—omit (B.).

† 2. of the wine, omitted by A. C. 3. fallen, (A B C.)
 : Jer. l. 41, 42; Rev. xviii. 16. : 16. Ezek. xvi. 37—44; Rev. xviii. 16. : 16.
 : Jer. l. 4. : 17. 3 Thess. ii. 11. : 17. Rev. x. 7. : 18. Rev. xvi. 19.
 : Jer. li. 8; Rev. xiv. 8. : 1. Rev. xviii. 1. : 1. Ezek. xliii. 2. : 2. Isa. xlii. 19.
 : Jer. l. 23; xxxiv. 11; Mark v. 2, 3. : 2. Isa. xlii. 21; xli. 8; xxxiv. 14; Jer. l. 20; li. 37.
 : 3. verse 11, 16; Isa. xlviii. 15.

λεγουσαν· Εξέλθετε ἐξ αὐτῆς, ὁ λαὸς μου, ἵνα
saying; Come you out from her, the people of me, so that
μη συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ
not you may participate with the sins of her, and
ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λαβήτε· ὅτι
from the plagues of her so that not you may receive; because
ἐκολληθῆσαν αὐτῆς αἱ ἁμαρτίαι ἀπὸ τοῦ οὐρα-
adhered together of her the sins even to the heav-
νου, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα
and remembered the God the unjust acts
αὐτῆς. ὁ Αὐτοῦτε αὐτῇ, ὡς καὶ αὐτὴ ἀπέκωκε,
of her. Give you to her, as also she gave,
καὶ διπλώσατε ἡ [αὐτῇ] διπλά κατὰ τὰ
and double you [her] double according to the
ἐργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκράσε, κέρα-
works of her; in the cup which she mixed, drink
σατε αὐτῇ διπλουν· ὅσα ἐδόξαsen ἐαυτῇ
mix to her double; how much she glorified herself
καὶ ἐστρηνίασε, τοσούτου δοτε αὐτῇ βασανί-
and lived luxuriously, so much give you to her torment
μον καὶ πένθους. Ὅτι ἐν τῇ καρδίᾳ αὐτῆς
and mourning. Because in the heart of herself
λεγει· Καθῆμαι βασίλισσα, καὶ χήρα οὐκ εἰμι,
she says; I sit a queen, and a widow not I am,
καὶ πένθος οὐ μὴ ἴδω· ὁ δὲ διὰ τοῦτο ἐν μί-
and mourning not I may see; on account of this in one
ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος * [καὶ]
day will come the plagues of her, death [and]
πένθος καὶ λιμός· καὶ ἐν πυρὶ κατακαυθήσεται·
mourning and famine; and with fire will be burnt up;
ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ κρινὰς αὐτὴν·
because strong Lord the God the one having judged her.
Ἡ καὶ κλαυσονται καὶ κοῦνται ἐκ' αὐτῇ οἱ
And shall weep and shall wail over her the
βασίλεις τῆς γῆς, οἱ μετ' αὐτῆς πορνεύσαντες
kings of the earth, those with her having fornicated
καὶ στρηνιάσαντες, ὅταν βλέψωσι τὸν καπνὸν
and having lived luxuriously, when they may see the smoke
τῆς πυρώσεως αὐτῆς, ἀπὸ μακροθῶν ἐπτηκο-
of the burning of her, from at a distance having stood
τες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς,
on account of the fear of the torment of her,
λεγοντες· Οὐαί, * [οὐαί,] ἡ πόλις μεγάλη, Βα-
saying; Woe, [woe,] the city great, Ba-
βυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι μιᾷ ὥρᾳ ἦλθεν
Babylon the city the strong, because in one hour came
ἡ κρίσις σου. Ἡ καὶ οἱ ἐμπόροι τῆς γῆς κλαί-
the judgment of thee. And the merchants of the earth weep,
ουσι καὶ πένθουσιν ἐκ' αὐτῇ, ὅτι τὸν γομὸν
and mourn over her, because the cargo

ing. † "Come out from her, my people, so that you may have no fellowship with her sins, and that you receive not of her plagues."

5 † because her sins were builded together even to HEAVEN, and † GOD remembered * her UNRIGHTEOUS ACTS.

6 † Render to her as she also rendered, and repay double according to her works; † in the cup which she mixed, † mix to her double;

7 † as much as she glorified herself, and lived luxuriously, So much Torment and Mourning give to her. Because she says in her heart, 'I sit a Queen, and am not a Widow, and shall by no means see Mourning.'

8 Therefore in † One Day will her PLAGUES come—Death and Mourning and Famine; and she will be burnt up with fire; † Because * strong is THAT Lord who has JUDGED her.

9 And † THOSE KINGS of the earth, who with her committed fornication and lived luxuriously, † will mourn and lament over her, † when they see the smoke of her burning.

10 standing at a distance on account of the fear of her torment, saying, † 'Alas! alas the GREAT CITY BABYLON, the STRONG CITY! † For in One Hour came thy JUDGMENT.'

11 And † the MERCHANTS of the earth weep and mourn over her,

* VATICAN MANUSCRIPT, No. 1160.—S. her for her UNRIGHTEOUS ACTS. S. and—omit. 8. strong is THAT Lord. 10. Woe—omit.

† 6. to her, omitted by a b c.

† 4 Isa. xlviii. 20; III. 11; Jer. l. 8; II. 6, 45; † 3 Cor. vi. 17. † 5. Gen. xlviii. 20, 21; Jer. li. 9. Jonah i. 2. † 5. Lev. xvi. 10. † 6. Gen. cxi. xlviii. 8; Jer. li. 15, 21, 22. † 6. 2 Tim. iv. 14; Rev. xiii. 10. † 6. Rev. xiv. 10. † 6. Rev. xiv. 10. † 7. Ezek. xlviii. 2. † 7. Isa. xlviii. 7, 8; Zeph. ii. 15. † 8. Rev. xiv. 9; verse 10. † 8. Rev. xvii. 16. † 8. Jer. l. 34; Rev. xi. 17. † 9. Ezek. xlviii. 10, 17; Rev. xvi. 2; verse 8. † 9. Jer. l. 40. † 9. verse 18; Rev. xix. 5. † 10. Isa. xlviii. 11. Rev. xiv. 8. † 10. Rev. xvii. 10. † 11. Ezek. xxvii. 27—30; verse 2.

αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι· ¹² γομον χρυσοῦ
of them none buys any more; cargo of gold
καὶ ἀργυροῦ, καὶ λίθου τιμίου καὶ μαργαριτοῦ,
and of silver, and of stone of value and of pearl,
καὶ βύσσινου καὶ πορφύρας, καὶ σπρικού καὶ
and of fine cotton and of purple, and of silk and
κοκκίνου· καὶ παν ξύλου θυνίου, καὶ παν σκευος
of scarlet; and all wood aromatic, and every vessel
ελεφαντίνου, καὶ παν σκευος ἐκ ξύλου τιμίου·
ivory, and every vessel of wood most
τάτου καὶ χαλκού καὶ σιδήρου καὶ μαρμαροῦ·
precious and of copper and of iron and of marble;
¹³ καὶ κιννάμωμον, καὶ ἀμύμον, καὶ θυμιαμάτα,
and cinnamon, and amomum, and odors,
καὶ μυρόν, καὶ λίβανον, * [καὶ οἶνον,] καὶ ἐλαίον,
and ointment, and frankincense, [and wine,] and oil,
ὄν, καὶ σμιδαλιν, καὶ σίτον, καὶ κτήνη, καὶ
and sweet flour, and wheat, and cattle, and
πρῶβατα· καὶ ἵππων, καὶ ῥεδῶν, καὶ σωματῶν·
sheep; and of horses, and of chariots, and of bodies;
καὶ ψυχὰς ἀνθρώπων. ¹⁴ Καὶ ἡ ὥρα τῆς ἐπι-
and lives of men. And the fruit season of the ear-
νομίας τῆς ψυχῆς σου ἀπῆλθεν ἀπο σου, καὶ
est desire of the soul of thee went away from thee, and
πάντα τὰ λιπαρά καὶ τὰ λαμπρά ἀπώλετο
all the dainty things and the splendid things perished
ἀπο σου, καὶ οὐκέτι οὐ μὴ εὕρησιν αὐτά.
from thee, and no longer not thou mayest find them.
¹⁵ Οἱ ἐμποροὶ τούτων οἱ πλουτήσαντες αὐτήν·
The merchants of these things those having been enriched from
αὐτῆς, ἀπο μακροῦθεν στήσονται, δια τοῦ
her, from at a distance shall stand, because of the
φοβόν του βασανισμοῦ αὐτῆς, κλαίοντες καὶ
fear of the torment of her, weeping and
πενθοντες, ¹⁶ * [καὶ] λεγοντες· Οὐαί, * [ουαί·]
mourning, [and] saying, Woe, [woe:]
ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον
the city the great, that having been clothed fine cotton
καὶ πορφύρου καὶ κοκκίνου, καὶ κεχρυσωμένη
and purple and scarlet, and being gilded
ἐν χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις· ὅτι
with gold and stone precious and pearls; because
μὴ ὥρα ἠρημώθη ὁ τοσούτος πλοῦτος. ¹⁷ Καὶ
in each hour is laid waste the so great wealth. And
πᾶς κυβερνήτης, καὶ πᾶς ὁ ἐπὶ τοπὸν πλεῶν,
every pilot, and every one who to a place sailing,
καὶ ναῦται, καὶ ὅσοι τὴν θαλάσσαν ἐργάζον-
and sailors, and as many as the sea work,
ται, ἀπο μακροῦθεν ἐστήσαν, ¹⁸ καὶ ἐκράζον βλε-
from at a distance stood, and cried out be-
ποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λε-
holding the smoke of the burning of her, say-
γοντες· * [Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; ¹⁹ καὶ
ing: [What like to the city to the great? and

Because no one buys their
MERCHANDISE any more;
12 † the Merchandise of
Gold, and of Silver, and of
precious Stone, and of
Pearl, and of Fine linen, and
of Purple, and of Silk, and
of Scarlet; and All aroma-
tic Wood, and All Furni-
ture of Ivory, and All Fur-
niture of most precious
Wood, and of Copper, and
of Iron, and of Marble;
13 and Cinnamon, and
† Amomum, and Incense,
and Ointment, and Frank-
incense, and Wine, and
Finest flour, and Wheat,
and * Cattle, and Sheep, and
of Horses, and of Chariots,
and of Bodies, and ‡ Lives
of Men.

14 And the FRUIT SEAS-
ON of thy SOUL'S ARDENT
DESIRE is gone away from
thee, and All the DAINITY
and SPLENDID THINGS
are lost to thee, and never
† shall they find them.

15 † THOSE MERCHANTS
of these things who were
enriched by her, will stand
at a distance, because of
the FEAR of her TORMENT,
* weeping and mourning,

16 saying, Alas! alas!
THAT GREAT CITY, ‡ which
was CLOTHED with Fine
linen, and Purple, and
Scarlet, and adorned with
Gold, and precious Stone,
and Pearls!

17 ‡ Because in One
Hour SUCH GREAT Wealth
is laid waste." And
† Every Pilot, and Every
Voyager, and Mariner, and
as many as work on the
SEA, stood at a distance,

18 ‡ and cried out, be-
holding the SMOKE of her
BURNING, saying, "What
city is like to the GREAT
CITY!"

* VATICAN MANUSCRIPT, No. 1100.—13. and Wine—omit (s.)
the, (s.) 15. both weep ng. 16. and—omit (A. n.)

14, 15, 22, 23. are omissions probably made through the carelessness of the transcriber. They
are found in A. n. c.

† 13. an odoriferous shrub.

14. shall they find, (A. c.)

‡ 12. Rev. xvii. 4. ‡ 13. Ezek. xxvii. 13. ‡ 15. verses 8, 11.
xvii. 4. ‡ 17. verse 10. ‡ 17. Isa. xxiii. 14; Ezek. xxvii. 20. ‡ 18. Rev.
xxvii. 20, 21; verse 9. ‡ 19. Rev. xiii. 4.

εβαλον χουν επι τας κεφαλαις αυτων, και εκρα-
they cast dust on the heads of themselves, and cried
[ον κλαιοντες και πενθουντες, λεγοντες·] Ουαι,
out weeping and mourning, saying.] Woe,

*[ουαι·] ἡ πολις ἡ μεγάλη, ἐν ᾗ ἐπλουτησαν
[woe,] the city the great, by which were enriched
παντες οἱ ἐχοντες πλοια ἐν τῇ θαλάσῃ ἐκ τῆς
all those having ships on the sea by the
τιμιότητος αὐτῆς, ὅτι μιὰ ὥρα ἡρημώθη.
preciousness of her, because in one hour she was made desolate.

20 Εὐφραίνου ἐπ' αὐτῇ, οὐρανε, καὶ οἱ ἅγιοι καὶ
Rejoice thou over her, O heaven, and the holy ones and
οἱ ἀποστολοὶ καὶ οἱ προφῆται, ὅτι ἐκρίνεν
the apostles and the prophets, because judged
ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς. 21 Καὶ πρὲν εἰς
the God the judgment of you on her.

21 Καὶ πρὲν εἰς
And took up one
ἀγγέλους ἰσχυροὺς λίθον ὡς μύλον μέγαν, καὶ
messengers strong a stone as a millstone great, and
εβαλεν εἰς τὴν θαλάσσαν, λεγὼν· Οὕτως ὀρμη-
cast into the sea, saying: Thus with
ματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ
violence shall be cast down Babylon the great city, and

οὐ μὴ εὑρεθῇ ἐτι. 22 Καὶ φωνὴ κithαρῶδων
not not may be found any more. And a voice of harpers

καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ
and of musicians and of flute-players and of trumpeters not
ἀκουσθῇ ἐν σοὶ ἐτι, καὶ πᾶς τεχνίτης πάσης
may be heard in thee longer, and every artisan of every

τεχνῆς οὐ μὴ εὑρεθῇ ἐν σοὶ ἐτι, * [καὶ φωνὴ
art not not may be found in thee longer, [and a sound
μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἐτι,] καὶ φῶς
of a millstone not not may be heard in thee longer,] and a light

λυχτροῦ οὐ μὴ φανῇ ἐν σοὶ ἐτι, 23 * [καὶ φωνὴ
of lamp not not may shine in thee longer, [and a voice
νυμφίου καὶ νυμφῆς οὐ μὴ ἀκουσθῇ ἐν σοὶ ἐτι·
of bridegroom and of bride not not may be heard in thee longer;

ὅτι] οἱ ἐμποροὶ σου ἦσαν οἱ μέγιστοι τῆς
because] the merchants of thee were the great ones of the
γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν
earth, because by the magical arts of thee were deceived

παντὰ τὰ ἔθνη. 24 Καὶ ἐν αὐτῇ αἵματα προφη-
all the nations. And in thee bloods of proph-
τῶν καὶ ἁγίων εὑρέθη, καὶ πάντων τῶν ἐσφαγ-
ets and of holy ones were found, even of all of those having been
μένων ἐπὶ τῆς γῆς.
killed on the earth.

ΚΕΦ. ιθ'. 19.

1 Μετὰ ταῦτα ἤκουσα ὡς φωνὴν * [μεγάλην]
After these things I heard as a voice [great]

19 And † they cast Dust
on their HEADS, and cried,
† weeping and mourning,
saying, "Alas! alas!
THAT GREAT CITY, by
which were enriched out
of her WEALTH ALL those
HAVING † the SHIPS on
the SEA! Because in One
Hour she was desolated."

20 † Exult over her, O
Heaven! and you SAINTS,
and you APOSTLES, and
you PROPHETS; Because
† GOD judged your JUDG-
MENT on her.

21 And one strong An-
gel took up a Stone like a
great Millstone, and threw
it into the SEA, saying,
† "Thus with Violence
shall Babylon, the GREAT
City, be thrown down, and
† shall by no means be
found any more.

22 † And Voice of Harp-
ers, and of Musicians, and
of Flute-players, and of
Trumpeters, shall be heard
in thee no longer; and no
Artisan † of any Art shall
be found in thee any
more; and Sound of Milli-
stone shall be heard in
thee no longer;

23 and † Light of Lamp
shall shine no more in
thee; and † Voice of Bride-
groom and of Bride shall
be heard no more in thee;
† Because thy MERCHANTS
were the GREAT ONES of
the EARTH—; † Because by
thy SORCERIES All the NA-
TIONS were deceived."

24 And † in her the
† Blood of Prophets and of
Saints was found, even of
ALL those † having been
KILLED on the EARTH.

CHAPTER XIX.

1 After these things † I
heard a loud Voice as of a

* VATICAN MANUSCRIPT, No. 1160.—12. woe—omit. 1. great—omit. 22, 23—om.
† 19. Weeping and Mourning, omitted by A. 19. the SHIPS, (A B C.) 22. of
any Art, omitted by A. 24. Blood, (A C.) bloods, (B.)
‡ 19. Josh. vii. 6; 1 Sam. iv. 12; Job ii. 12; Ezek. xxvii. 20. ‡ 19. verse 8. ‡ 20.
Isa. xlv. 23, xlix. 15; Jer. li. 48. ‡ 20. Luke xi. 47, 50; xix. 2. ‡ 21. Jer. li. 64.
‡ 21. Rev. xii. 8, xvi. 30. ‡ 22. Isa. xxiv. 8; Jer. vii. 34; xvi. 9, xxv. 10; Ezek. xxvi. 12.
‡ 23. Jer. xxv. 10. ‡ 23. Jer. vii. 34; xvi. 9; xxxiii. 11. ‡ 23. Isa. xlviii. 8.
‡ 24. 2 Kings ii. 22; Nah. iii. 4; Rev. xvii. 2, 5. ‡ 24. Rev. xvii. 6. ‡ 24. Jer.
li. 49. ‡ 1. Rev. xi. 15.

οχλου πολλου εν τῷ οτρανω, λεγοντων· Αλλη-
of a crowd large in the heaven, saying; Praise
λουια· ἡ σωτηρια και ἡ δοξα και ἡ δυναμις του
the Lord, the salvation and the glory and the power of the
θεου ἡμων· ² ὅτι αληθιναι και δικαιαι αἱ κρι-
God of us, because true and righteous the judg-
σεις αυτου· ὅτι εκρινε την πορνην την μεγα-
ments of him, because he judged the harlot the great,
λην, ἣτις εσθειρε την γην εν τη πορνείᾳ αὐτης,
which corrupted the earth with the fornication of herself;
και εξεδίκησε το αίμα των δουλων αὐτου εκ
and avenged the blood of the bond-servants of himself from
χειρὸς αὐτης. ³ Και δευτερον ειρηκαν· Αλλη-
hand of her. And a second time they have said; Praise
λουια· και ὁ καπνος αὐτης αναβαινει εις τους
the Lord, and the smoke of her rises up for the
αιωνας των αιωνων. ⁴ Και επεσον οἱ πρεσβυτε-
ages of the ages. And fell down the
ροι οἱ εικοσιτεσσαρες, και τα τεσσαρα ζῶα,
those twenty-four, and the four living ones,
και προσεκυνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ
and did homage to the God to the one sitting on
του θρόνου, λεγοντες· Ἀμην· αλληλουια.
the throne, saying; So be it; praise the Lord.
⁵ Και φωνη εκ του θρόνου εξηλθε, λεγουσα·
And a voice from the throne came forth, saying;
Αἰσιτε τον θεον ἡμων παντες οἱ δουλοι αυτου,
Praise you the God of us all the bond-servants of him,
και οἱ φοβουμενοι αυτον οἱ μικροι και οἱ
and those fearing him the little ones and the
μεγαλοι.
great ones.

⁶ Και ηκουσα ὡς φωνην οχλου πολλου, και
And I heard as a voice of crowd great, and
ὡς φωνην ὑδατων πολλων, και ὡς φωνην βρον-
as a sound of waters many, and as a noise of thun-
των ισχυρων, λεγοντες· Αλληλουια· ὅτι ἐβα-
ders strong, saying; Praise the Lord; because reign-
σιλευσε κυριος ὁ θεος ἡμων, ὁ παντοκρατωρ.
ed Lord the God of us, the almighty.

⁷ Χαίρωμεν και αγαλλιωμεθα, και δωμεν την
We should rejoice and we should exult, and we should give the
δοξαν αὐτῷ· ὅτι ηλθεν ὁ γαμος του αρνιου, και
glory to him, because came the marriage of the lamb, and
ἡ γυνη αὐτου ἡτοιμασεν εαυτην· ⁸ και εδοθη
the wife of him prepared herself, and it was given
αὐτῇ, ἵνα περιβαληται βυσσινον λαμπρον
her, so that she might be clothed with fine cotton bright
και καθαρον. (Το γαρ βυσσινον, τα δικαιω-
and clean. (The for fine cotton, the righteous-
ματα εστι των ἁγιων.) ⁹ Και λεγει μοι-
ands to of the holy ones.) And he says to me;

great Crowd in HEAVEN, saying, "Hallelujah! the SALVATION and the GLORY and the POWER of our God;

³ Because true and righteous are his JUDGMENTS; Because he judged the GREAT HARLOT, who corrupted the EARTH with her FORNICATION, and he avenged the BLOOD of his SERVANTS [shed] by her Hands."

⁵ And a Second time they said, "Hallelujah!" And her SMOKE rises up for the AGES OF THE AGES.

⁴ And the TWENTY-FOUR ELDERS and the four Living ones fell down and worshipped THAT GOD who sits on the THRONE, saying, "Amen! Hallelujah!"

⁵ And a Voice came forth from the THRONE, saying, "Praise our GOD, all his SERVANTS and those who FEAR him, [the LITTLE and the GREAT]"

⁶ And I heard as it were a Voice of a great Crowd, and as a Sound of many Waters, and as a Noise of mighty Thunders, saying, "Hallelujah; Because our Lord GOD, the OMNIPOTENT, reigneth!"

⁷ We may rejoice and exult and give the GLORY to him; Because the MARRIAGE of the LAMB came, and his WIFE prepared herself."

⁸ And it was given her that she should be clothed with fine linen, bright and pure; for the FINE LINEN represents the RIGHTEOUS ACTS of the SAINTS.

⁹ And he says to me,

* VULGATE MANUSCRIPT, No. 1100.—G. Lord—omit.

† 6 our, omitted by A. 8. and, omitted by A.

† 1 Rev. iv. 11; vii. 12; xii. 10. † 2 Rev. xv. 3; xvi. 7. † 3 Deut. xxii. 4; Rev. i. 10; xviii. 20. † 3. Isa. xxiv. 10, Rev. xiv. 11; xviii. 9, 13. † 4 Rev. ix. 4; v. 14. † 4 1 Chron. xvi. 30; Neh. v. 13; viii. 6; Rev. v. 14. † 5 Psa. cxxxv. 1 &c. † 5. Rev. xi. 18; xx. 12. † 6 Ezek. i. 24; xlii. 2; Rev. xiv. 2. † 7 Matt. xxii. 3; xxv. 10; 2 Cor. xi. 2; Eph. v. 21; Rev. xxi. 2 &c. † 8 1'sa. xlv. 13, 14; Ezek. xvi. 10; Rev. iii. 18. † 9 Psa. cxxxii. 9

Γραφον· Μακαριοι οἱ εἰς τὸ δεῖπνον τοῦ γαμοῦ
Write thou; Blessed ones those into the supper of the marriage
τοῦ αρνίου κεκλημενοι. Καὶ λέγει μοι· Οὗτοι
of the lamb having been called. And he says to me; These
οἱ λόγοι ἀληθινοὶ εἰσὶ τοῦ θεοῦ. ¹⁰ Καὶ ἐπεὶ
the words true are of the God. And I fell
ἐμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ·
before the feet of him to worship him;
καὶ λέγει μοι· Ὁρα μὴ συνδoulos σου
and he says to me; See not; a fellow-servant of thee
εἰμι, καὶ τῶν ἀδελφῶν σου τῶν ἔχοντων τὴν
I am, and of the brethren of thee of those having the
μαρτυρίαν τοῦ Ἰησοῦ· τῷ θεῷ προσκυνῆσον.
testimony of the Jesus; to the God do thou give worship.
(Ἢ γὰρ μαρτυρία τ[οῦ] Ἰησοῦ, ἐστὶ τὸ πνεῦμα
(The for testimony [of the] Jesus, is the spirit
τῆς προφητείας.)
of the prophecy.)

¹¹ Καὶ εἶδον τὸν οὐρανὸν ἀνεφγμενον, καὶ
And I saw the heaven having been opened, and
ἵδον ἵπκον λευκὸν, καὶ ὁ καθήμενος ἐπ' αὐτόν,
to a horse white, and the one sitting on him,
καλούμενος πιστός καὶ ἀληθινός, καὶ ἐν δικαιο-
being called faithful and true, and in righteous-
συῇ κρίνει καὶ πολεμεῖ· ¹² οἱ δὲ ὀφθαλμοὶ
ness he judges and makes war; the but eyes
αὐτοῦ * [ὡς] φλογὸς πυρός, καὶ ἐπὶ τὴν κεφαλὴν
of him [as] a flame of fire, and on the head
αὐτοῦ διαδημάτα πολλὰ· ἔχων ὄνομα γεγραμ-
of him, diadems many; having a name having been
μενον· ὁ οὐδεὶς οἶδεν, εἰ μὴ αὐτός· ¹³ καὶ περι-
written which no one knows, if not himself; and having
βεβλημένος ἱμάτιον βεβαμμένον αἵματι· καὶ
been clothed with a mantle having been dipped in blood; and
καλεῖται τὸ ὄνομα αὐτοῦ· Ὁ λόγος τοῦ θεοῦ.
is called the name of him; The word of the God.

¹⁴ Καὶ τὰ στρατεύματα τα ἐν τῷ οὐρανῷ ἠκο-
And the armies those in the heaven fol-
λουσιν αὐτῷ ἐφ' ἵπκοις λευκοῖς, ἐνδεδυμένοι
lowed him on horses white, having been clothed with
βυσσινον λευκὸν καθάρων. ¹⁵ Καὶ ἐκ τοῦ στο-
fine cotton white clean. And out of the mouth
ματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεία, ἵνα ἐν
of him go forth a broadsword sharp, so that with
αὐτῇ παταξῇ τὰ ἔθνη, καὶ αὐτὸς ποιμαίνει
her he may smite the nations, and he shall tend
αὐτοὺς ἐν ῥαβδῷ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν
them with a rod iron; and he treads the
ληρὸν τοῦ οἶνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ
wine-press of the wine of the wrath of the anger of the God
τοῦ παντοκράτορος. ¹⁶ Καὶ ἔχει ἐπὶ τὸ ἱμάτιον
of the almighty one. And he has on the mantle

"Write;—; Blessed are
THOSE who have been INV-
ITED to the MARRIAGE-
SUPPER of the LAMB. He
also said to me, "These
are the true words of
GOD."

¹⁰ And I fell before
his FEET to worship him.
And he says to me, "See;
not I am a Fellow-ser-
vant with thee, and of
THOSE BRETHREN with
thee; who HAVE the TES-
TIMONY of JESUS; wor-
ship GOD." (For the
TESTIMONY of JESUS is the
SPIRIT of this PROPHECY.)

¹¹ And I saw HEAVEN
opened, and beheld, I a
white Horse; and HE who
SAT on him was [called]
Faithful and True, and
in Righteousness he
judges and makes war.

¹² And his EYES were
as a Flame of fire, and
on his HEAD were many
Diadems; having a
Name written which no
one knows except himself.

¹³ And he was in-
vested with a Mantle
dipped in Blood; and his
NAME is called, The
WORD of GOD.

¹⁴ And THOSE AR-
MIES in HEAVEN followed
him on white Horses,
clothed in white pure
fine linen.

¹⁵ And out of his
MOUTH proceeds a sharp
two-edged broadsword,
so that with it he may
smite the NATIONS; and
he shall rule them with
an Iron Sceptre; and he
treads the WINEPRESS of
the WINE of the INDIGNA-
TION of the WRATH of
GOD, the OMNIPOTENT.

¹⁶ And he has on his

* VATICAN MANUSCRIPT, No. 1100.—12. as—omit (A.)
Narno written (A.) 13. two-edged (A.)

† 10. of the, omitted by A. 11. called, omitted by A.

† 9. Matt. xxii. 2, 8; Luke xiv. 15, 16. † 9. Rev. xxi. 5; xii. 6. † 10. Rev. xii. 7.
† 10. Acts x. 23; xiv. 14, 15; Rev. xxii. 0. † 10. 1 John v. 10; Rev. xii. 17.
† 11. Rev. xv. 5. † 11. Rev. vi. 2. † 11. Rev. iii. 14. † 11. Isa. xl. 4.
† 12. Rev. i. 14; ii. 18. † 12. Rev. vi. 2. † 12. Rev. ii. 17. † 12. Isa. xlii.
† 13. John i. 1; 1 John v. 7. † 14. Rev. iv. 4; vii. 9. † 15. Isa. li. 9; Rev. ii. 27; xii. 5.
† 15. Thess. ii. 8; Rev. i. 10; verso 21. † 15. Isa. li. 9; Rev. ii. 27; xii. 5. † 15.

και επι του μηρου αυτου ονομα γεγραμμενον
and on the thigh of himself a name having been written;
Βασιλευς βασιλεων και κυριος κυριων.
King of kings and Lord of lords.

17 Και ειδον ενα αγγελον εστωτα εν τω ηλιω·
And I saw one messenger standing in the sun;
και εκραζε φωνη μεγαλη, λεγων πασι τοις
and he cried with a voice great, saying to all to the
ορνειοις τοις πετομενοις εν μεσουρανηματι·
birds to those flying in mid-heaven;

Δευτε, συναχθητε εις το δειπνον το μεγα του
Come ye, ye, ye assembled for the supper the great of the
Θεου, 13 ινα φαγητε σαρκας βασιλεων και σαρ-
God, so that ye may eat flesh of kings and flesh

κας χιλιαρχων και σαρκας ισχυρων, και σαρκας
of commanders and flesh of strong ones, and flesh

ιππων και των καθημενων επ' αυτων, και
of horses and of those sitting on them, and

σαρκας παντων ελευθερων τε και δουλων, και
flesh of all freemen both and bondmen, and

μικρων και μεγαλων. 19 Και ειδον το θηριον
little ones and great ones. And I saw the wild-beast

και τους βασιλεις της γης και τα στρατευματα
and the kings of the earth and the armies

αυτων συνηγμενα, ποιησαι πολεμον μετα του
of them having been assembled, to make war with the

καθημενου επι του ιππου και μετα του στρατευ-
one sitting on the horse and with the army

ματος αυτου. 20 Και επιασθη το θηριον, και ο
of him. And was caught the wild-beast, and the

μετ' αυτου ψευδις ροφητης ο ποιησας τα
with him false-prophet the one having done the

σημεια ενωπιον αυτου, εν οις εκλανεσε τους
signs in presence of him, by which he deceived those

λιβντας το χαραγμα του θηριου, και τους
having received the mark of the wild-beast, and those

προσκυνουντας τη εικονι αυτου· ζυντες εβλη-
doing homage to the image of him; living were

θησαν οι δυο εις την λιμνην του πυρος την
cast the two into the lake of the fire that

καιομενην εν θεια. 21 Και οι λοιποι απεκταν-
burning with brimstone. And the remaining ones were

θησαν εν τη βρομφαια του καθημενου επι του
killed with the broadsword of the one sitting on the

ιππου, τη εξελθουσα εκ του στοματος αυτου·
horse, with the one going forth out of the mouth of him;

και παντα τα ορνεα εχορτασθησαν εκ των
and all the birds were killed with the

σαρκων αυτων.
flesh of them.

ΚΕΦ. κ'. 20.

1 Και ειδον αγγελον καταβαινοντα εκ του
And I saw an messenger coming down out of the

MANTLE and on his THIGH
a Name written, † King of
Kings, and Lord of Lords.

17 And I saw an Angel
standing in the sun; and
he cried with a loud Voice,
saying † to All THOSE
BIRDS which FLY in Mid-
heaven, † "Come, assem-
ble yourselves to the
GREAT SUPPER of God;

18 † that you may eat
Flesh of Kings, and Flesh
of Commanders, and Flesh
of Powerful men, and Flesh
of Horses, and Flesh
of THOSE who sit on
them, and Flesh of All,
both Freemen and Bond-
men, both Little and
Great."

19 † And I saw the
BEAST, and the KINGS of
the EARTH, and † their
ARMIES, assembled to-
gether to make War with
HIM who sits on the
HORSE, and with his
ARMY.

20 † And the BEAST
was captured, and HE who
was with him,—THAT
FALSE-PROPHET who PER-
FORMED the SIGNS in his
presence, with which he
deceived THOSE who re-
ceived the MARK of the
BEAST, and † THOSE who
WORSHIP his IMAGE;
† these TWO were cast
live into THAT LAKE of
FIRE † which BURNS with
Sulphur.

21 And the REST † were
killed with THAT BROAD-
SWORD of HIM who sits
on the HORSE, which
WENT FORTH out of his
MOUTH; † and All the
BIRDS † were satiated with
their FLESH.

CHAPTER XX.

1 And I saw an Angel
coming down from HEA-

* VATICAN MANUSCRIPT, No. 1100.—one—omit (n.)

† 19. his armies, (a.)

† 16. Dan ii. 47; 1 Tim. vi. 15; Rev. xvii. 14. † 17. verse 21. † 17. Ezek. xxxix. 17.
† 18. Ezek. xxxix. 18, 20. † 19. Rev. xvi. 10; xvii. 13, 14. † 20. Rev. xvi. 13, 14.
† 20. Rev. xviii. 12, 15. † 20. Rev. xx. 10. See Dan. vii. 11. † 20. Rev. xiv. 10; xxi. 8.
† 21. verse 15. † 21. verses 17, 18. † 21. Rev. xvii. 16.

ουρανου, εχοντα την κλειν της αβυσσου, και
 heaven, having the key of the deep, and
 αλυσιν μεγαλην επι την χειρα αυτου. ² Και
 a chain great on the hand of himself. And
 εκρατησε τον δρακοντα, τον οφιν τον αρχαιον,
 he seized the dragon, the serpent the old,
 ος εστι διαβολος και σατανας, και εδησεν αυτον
 who is an accuser and an adversary, and he bound him
 χιλια ετη, ³ και εβαλεν αυτον εις την αβυσ-
 a thousand years, and he cast him into the deep,
 σον, και εκλεισε και εσφραγισεν επανω αυτου,
 and shut up and sealed over him,
 ινα μη πλανη ετι τα εθνη, αχρι τελεσθη
 so that not he might deceive longer the nations, till might be ended
 τα χιλια ετη. * [και] μετα ταυτα δει αυτον
 the thousand years; [and] after these it behoves him
 λυθηναι μικρον χρονον.
 to be loosed a little time.

⁴ Και ειδον θronous· και εκαθισαν επ' αυτους,
 And I saw thrones; and they sat on them,
 και κριμα εδοθη αυτοις· και τας ψυχας των
 and judgment was given to them; and the souls of those
 πεπελεκισμενων δια την μαρτυριαν Ιησου
 having been cut with an axe because of the testimony of Jesus
 * [και] δια τον λογον του θεου, και οιτινες
 [and] because of the word of the God, and who
 ου προσεκυνησαν το θηριον ουτε τη εικονι
 not worshipped the wild-beast nor the image
 αυτου, και ουκ ελαβον το χαραγμα επι το
 of him, and not received the mark on the
 μετωπον και επι την χειρα αυτων· και εζη-
 forehead and on the hand of themselves; and they
 σαν, και εβασιλευσαν μετα του Χριστου τα
 lived, and they reigned with the Anointed one the
 χιλια ετη. ⁵ * [οι δε λοιποι των νεκρων ουκ
 [the but remaining ones of the dead ones not
 εζησαν αχρι τελεσθη τα χιλια ετη.] Αυτη
 lived till should be ended the thousand years.] This
 η αναστασις η πρωτη. ⁶ Μακαριος και αγιος
 the resurrection the first. Blessed and holy
 ο εχων μερος εν τη αναστασει τη πρωτη· επι
 the one having a portion in the resurrection the first; over
 τούτων δ δευτερος θανατος ουκ εχει εξουσιαν,
 such ones the second death not has authority,
 αλλ' εσονται ιερεις του θεου και του Χριστου,
 but they shall be priests of the God and of the Anointed one,
 και βασιλευσουσι μετ' αυτου χιλια ετη. ⁷ Και
 and they shall reign with him a thousand years. And

VEN, ¹ having the KEY of the ABYSS, and a great Chain on his HAND.

² And he seized ¹ the DRAGON,—the OLD SERPENT, who is an ENEMY * and ¹ the ADVERSARY, and bound him a THOU- sand Years,

³ And cast him into the ABYSS, and shut up and ¹ sealed over him, ¹ so that he might deceive the NATIONS no more, till the THOUSAND Years should be ended; after these he must be loosed a Short Time.

⁴ And I saw ¹ Thrones, (and they sat on them, and ¹ Judgment was given them,) and ¹ the PERSONS of THOSE who had been BENEADED because of the TESTIMONY of Jesus, and because of the WORD of GOD,—even those ¹ who did not worship the BEAST, ¹ nor his IMAGE, and did not receive the MARK on their FOREHEAD, and on their HAND; and they lived and ¹ reigned with the ANOINTED one ¹ the THOUSAND Years.

⁵ ¹ But the REST of the DEAD did not live till the THOUSAND Years were ended. This is the ¹ FIRST RESURRECTION.

⁶ * Blessed and holy is HE who HAS a PORTION in the FIRST RESURREC- TION; over these ¹ the SECOND Death has no Au- thority, but they shall be ¹ Priests of GOD and of the ANOINTED, ¹ and shall reign * with him a THOU- sand Years.

⁷ And * when the

* VATICAN MANUSCRIPT, No. 1160.—3. even that Adversary who deceives the whole
 HABITABLE, and bound him. (B) 3. and—omit (A. B.) 4. and—omit. 5. But
 the REST of the DEAD did not live till the THOUSAND Years were ended—omit. These words
 were probably omitted by oversight in Vat. MS., as they are found in a M.C.—though not in the
 Syriac. 6. Both blessed and holy. 6. after these things a Thousand Years.
 7. after.

† 2. the ADVERSARY. (A B) 4. a Thousand Years, (A.) 5. And, (A.) but omit-
 ted by A. 6. And the REST of the DEAD lived not (A.) 5. First—probably in dignity
 or importance.

2. 1. Rev. i. 18, 19. 1. 2. Rev. xiv. 9. 3. Dan. vi. 17. 3. Rev. xvi. 16, 16: verse 8.
 4. Dan. vii. 9, 22, 27; Matt. xxi. 23; Luke xxi. 20. 4. 1 Cor. vi. 2. 4. Rev. vi. 9.
 4. Rev. xii. 12. 4. Rev. xii. 15, 16. 4. Rom. vii. 17; 2 Tim. ii. 12; Rev. v. 14.
 4. Rev. iii. 11; xxi. 8. 4. Isa. i. 15; 1 Pet. ii. 9; Rev. i. 6; v. 10. 4. verse 6.

ὅταν τελεσθῇ τα χίλια ἐτη, λυθησεται ὁ
when may be ended the thousand years, shall be loosed the
σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ·⁸ καὶ ἐξελευ-
adversary out of the prison of himself, and he shall
σεται πλανῆσαι τα ἐθνη τα ἐν ταῖς τεσσαρσιν
go forth to deceive the nations those in the four
γωνίαις τῆς γῆς, τον Γωγ καὶ τον Μαγωγ,
corners of the earth, the Gog and the Magog,
συναγαγεῖν αὐτοὺς εἰς πόλεμον, ὧν ὁ ἀριθμὸς
to assemble them for war, of whom the number
αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης.⁹ Καὶ ἀνε-
of them as the sand of the sea. And they
βησαν ἐπὶ το πλάτος τῆς γῆς, καὶ ἐκυκλώσαν
went up on the breadth of the earth, and encircled
την παρεμβολὴν τῶν ἁγίων, καὶ τὴν πόλιν τὴν
the camp of the holy ones, and the city the
πρᾶπτημενῃ· καὶ κατέβη πυρ ἐκ τοῦ οὐρανοῦ
belored; and came down fire out of the heaven
ἀπο τοῦ θεοῦ, καὶ κατέφαγεν αὐτοὺς·¹⁰ καὶ ὁ
from the God, and ate up them; and the
διαβολὸς ὁ πλανῶν αὐτοὺς, ἐβλήθη εἰς τὴν
accuser the one deceiving them, was cast into the
λίμνην τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θη-
lake of the fire and of brimstone, where both the wild-
ριον καὶ ὁ ψευδοπροφήτης· καὶ βασανισθούσιν
beast and the false-prophet; and they will be tormented
ταὶ ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν
day and night for the ages of the
αἰῶνας.

THOUSAND Years may be completed, †the ADVERSARY will be loosed out of his PRISON,

8 and will go forth †to deceive THOSE NATIONS which are in the FOUR Corners of the EARTH, †Gog and MAGOG, †to assemble them together for War; whose NUMBER is as the SAND of the SEA.

9 †And they went up on the BREADTH of the EARTH, and encircled the CAMP of the SAINTS, and the BELOVED CITY; and Fire came down out of HEAVEN †from God, and consumed them.

10 †And THAT ENEMY who deceived them was cast into the LAKE of FIRE and Sulphur, †where both the BEAST and FALSE-PROPHET [were cast.] and †they will be tormented Day and Night for the AGES of the AGES.

11 And I saw a great white Throne, and one SITTING on it, from Whose Face †the EARTH and the HEAVEN fled away, †and no Place was found for them.

12 And I saw the DEAD, †the †GREAT and the LITTLE, standing before the THRONE; †and Books were opened; and Another †Book was opened, which is the book of the LIFE; and the DEAD were judged from the THINGS which had been WRITTEN in the BOOKS, †according to their WORKS.

13 And the SEA gave up THOSE DEAD which were in it; and DEATH and HADES gave up the DEAD which were in them; and

11 Καὶ εἶδον ὄροναν μεγάλην λευκὴν, καὶ τον
And I saw a throne great white, and the
καθήμενον ἐκ' αὐτοῦ, οὗ ἀπο προσώπου ἐφυ-
one sitting on him, of whom from face fled
γεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὑρέθη
the earth and the heaven, and a place not was found
αὐτοῖς.¹² Καὶ εἶδον τοὺς νεκρούς, μικροὺς καὶ
for them. And I saw the dead ones, little ones and
μεγάλους, ἑστῶτας ἐνώπιον τοῦ θρόνου, καὶ
great ones, having stood in presence of the throne, and
βιβλία ἠνοίχθησαν· καὶ ἄλλο βιβλίον ἠνεφύχθη,
books were opened; and another book was opened,
ὃ ἐστὶ τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ
which is of the life, and were judged the dead ones out of
τῶν γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ
the things having been written in the books, according to
τα ἔργα αὐτῶν.¹³ Καὶ ἔδωκεν ἡ θαλάσσα τοὺς
the works of them. And gave up the sea the
νεκροὺς τοὺς ἐν αὐτῇ, * [καὶ ὁ θάνατος καὶ ὁ
dead ones those in her, [and the death and the
Ἕβης ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς· καὶ
inhabitable gave up the dead ones those in them; and

* VATICAN MANUSCRIPT, No. 1160.—13. and DEATH and HADES gave up the DEAD which were in them; and they were judged each one according to their WORKS—omit. It is thought these words were omitted by the copyist, as they are found in A B C.

† 9. from God, omitted by A.

13. the GREAT and the LITTLE, (A.)

† 7. verse 3. † 8. verses 3, 10. † 8. Ezek. xxxviii. 2; xxxix. 1. † 8. Rev. xvi. 14.
† 9. 1 Tim. viii. 8; Ezek. xxxviii. 0, 10. † 10. verse 8. † 10. Rev. xix. 20.
† 10. Rev. xiv. 10, 11. † 11. 2 Pet. iii. 7, 10; xxi. 1. † 11. Dan. ii. 25.
† 12. Rev. xix. 5. † 13. Dan. vii. 10. † 12. Ps. lxi. 23; Dan. xii. 1; Phil. iv. 3.
Rev. iii. 8; xiii. 8; xxi. 27. † 12. Jer. xvii. 10; xxxiii. 19; Matt. xvi. 27; Rom. ii. 0.
Rev. ii. 23; xiii. 12; verse 13.

ἐκριθῆσαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.]
 were judged each one according to the works of themselves.)
 14 Καὶ ὁ θάνατος καὶ ὁ ἄβυσσος ἐβλήθησαν εἰς
 And the death and the invisible were cast into
 τὴν λίμνην τοῦ πυρός· οὗτος ὁ θάνατος ὁ δευτε-
 the lake of the fire; this the death the second
 ρος ἐστὶ. 15 Καὶ εἰ τις οὐχ εὑρέθῃ ἐν τῇ βιβ-
 is. And if any one not was found in the book
 λῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν
 of the life having been written, was cast into the
 λίμνην τοῦ πυρός.
 lake of the fire.

ΚΕΦ. κα'. 21.

1 Καὶ εἶδον οὐρανὸν καίον καὶ γῆν καίον· ὁ
 And I saw a heaven new and earth new; the
 γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθον,
 for first heaven and the first earth were gone,
 καὶ ἡ θάλασσα οὐκ ἐστὶν ἐτι. 2 Καὶ τὴν πόλιν
 and the sea not is longer. And the city
 τὴν ἁγίαν, Ἱερουσαλὴμ καίον· εἶδον καταβαί-
 the holy, Jerusalem new I saw coming
 νουσαν ἐκ τοῦ οὐρανοῦ, ἀπὸ τοῦ θεοῦ ἡτοιμασ-
 down out of the heaven, from the God having been
 μένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ
 prepared as a bride having been adorned for the husband
 αὐτῆς. 3 Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ
 of herself. And I heard a voice great out of the
 οὐρανοῦ, λεγούσης· Ἰδοὺ, ἡ σκηνὴ τοῦ θεοῦ
 heaven, saying; Lo, the tabernacle of the God
 μετὰ τῶν ἀνθρώπων, καὶ σκηνώσκει μετ' αὐτῶν,
 with the men, and he will tabernacle with them,
 καὶ αὐτοὶ λαὸς αὐτοῦ ἐσονται, καὶ αὐτὸς ὁ θεὸς
 and they a people of him shall be, and himself the God
 μετ' αὐτῶν ἐστί, * [ὁ θεὸς αὐτῶν.] 4 καὶ ἔξα-
 with them * will be, [a God of them,] and he will
 λείψει πᾶν δακρυὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν,
 wipe away every tear from the eyes of them,
 καὶ ὁ θάνατος οὐκ ἐστὶ ἐτι, οὔτε πένθος οὔτε
 and the death not shall be longer, neither mourning nor
 κλαυθρὸς οὔτε πόνος οὐκ ἐστὶ ἐτι· ὅτι τὰ πρῶ-
 crying nor pain not shall be longer, because the first
 τα ἀπῆλθον. 5 * [Καὶ] εἶπεν ὁ καθημέρος ἐπὶ
 things passed away. [And] said the one sitting on
 τῇ θρόνῳ· Ἰδοὺ, καίνα πάντα ποιῶ. Καὶ λέγει,
 the throne; Lo, new all things I make. And he says,
 * [μοι.] Γράψον· ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ
 [to me,] Write thou; because these the words faithful ones and
 ἀληθινοὶ εἰσι. 6 Καὶ εἶπε μοι· Γέγονε. Ἐγὼ
 true ones are. And he said to me; It has been done. I

they were judged each one according to their works.

14 And † DEATH and PADES were cast into the LAKE OF FIRE. † THIS is the SECOND DEATH—* the LAKE OF FIRE.

15 And if any one was not found written in the BOOK OF THE LIFE, † he was cast into the LAKE OF FIRE.

CHAPTER XXI.

1 And † I saw a new Heaven and a new Earth; † for the FORMER Heaven and the FORMER Earth were gone, and the SEA is no more.

2 And the HOLY CITY, a new Jerusalem, I saw coming down out of HEAVEN, from God, prepared † as a Bride adorned for her HUSBAND.

3 And I heard a loud Voice out of the † THRONE, saying, "Behold! † the TABERNACLE of God is with MEN, and he will tabernacle with them, and they shall be his † People, and God himself will be with them—their God."

4 † And † he will wipe away every Tear from their EYES; † and DEATH will be no more, † nor Mourning, nor Crying; neither will there be any more Pain; † Because the FORMER things passed away."

5 And † HE who sits on the THRONE said, "Behold! I make All things new." And he says, "Write; Because † These words are faithful and true."

6 And he said to me, "† They have been done."

* VATICAN MANUSCRIPT, No. 1160.—14. the LAKE OF FIRE, (A. B.)
 —omit (A. B.) 5. And—omit. 6. to me—omit (A. B.)
 PHA and OMKOA, both the beginning, (B.)

† 3. THRONE, (A.) 3. Peoples, (A.) 4. God, (A.) 4. Because, omitted by A. 6. They have been done, (A.)

† 14. 1 Cor. xv. 26, 24, 25.

† 1. Isa. lxxv. 17; lxxvi. 22; † 2 Pet. iii. 13.

† 10. 26; Heb. xi. 10; xii. 22; xiii. 13; Rev. iii. 12; verse 10.

† 3 Cor. xi. 2. † 3. Lev. xxvi. 11, 12; Ezek. xlvi. 7; 3 Cor. vi. 16; Rev. vii. 12.

† 4. Isa. xxv. 8; Rev. vii. 17. † 4. 1 Cor. xv. 26, 24; Rev. xx. 14.

† 10; 1xi. 3; lxxv. 10. † 5. Rev. iv. 7, 9; v. 1; xx. 11.

† 5 Rev. xix. 6.

† 14. verse 6; Rev. xxi. 8.

† 1. Rev. xx. 11.

† 2. Isa. lxxv. 1; Gal.

† 2. Isa. lxxv. 1; Gal.

† 4. Isa. xlii.

† 5. Rev. xxi. 10; 3 Cor. v. 17.

† 6. Rev. xxi. 10; 3 Cor. v. 17.

† 15. Rev. xix. 20.

† 2. Isa. lxxv. 1; Gal.

† 2. Isa. lxxv. 1; Gal.

† 4. Isa. xlii.

† 5. Rev. xxi. 10; 3 Cor. v. 17.

† 6. Rev. xxi. 10; 3 Cor. v. 17.

† 7. Rev. xxi. 10; 3 Cor. v. 17.

εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος.
am the Alpha and the Omega, the beginning and the end.

Ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ
I to the one thirsting will give from of the fountain of the
ὕδατος τῆς ζωῆς δωρεάν. ὁ νικῶν κληρο-
water of the life gratis; the one overcoming shall in-
νομῇται ταῦτα, καὶ ἐσθμαὶ αὐτῷ θεός, καὶ
herit these things, and I will be to him a God, and
αὐτός ἐσται μοι ὁ υἱός. *Τοῖς δὲ δειλοῖς καὶ
he shall be to me the son. To the but cowards and
ἀπιστοῖς, καὶ ἐβδελυγμένοις, καὶ φονεῦσι καὶ
fathless ones, and abominable ones, and murderers and
πορνοῖς, καὶ φαρμακοῖς καὶ εἰδωλολάτραις, καὶ
fornicators, and sorcerers and idolaters, and
πασὶ τοῖς ψευδεῖσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ
all the liars, the portion of them in the lake
τῇ καίομενῃ πυρὶ καὶ θείῳ, ὁ ἐστὶν ὁ θάνατος
in that burning with fire and brimstone, which is the death
ὁ δευτέρος.
the second.

9 Καὶ ἦλθε εἰς τῶν ἑπτα ἀγγέλων τῶν ἔχον-
And came one of the seven messengers of those having
τῶν τὰς ἑπτα φιάλας τὰς γεμούσας τῶν ἑπτα
the seven bowls those being full of the seven
πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησε μετ' ἐμοῦ,
plagues the . last ones, and talked with me,
λέγων· Δεῦρο, δεῖξαι σοὶ τὴν νύμφην τοῦ
saying· Come thou, I will show to thee the bride of the
ἀρνίου τὴν γυναῖκα. 10 Καὶ ἀπῆνεγκε με ἐν
lamb the wife. And he bore away me in
πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ
spirit to a mountain great and high, and
ἐδείξε μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ,
showed me the city the holy Jerusalem,
καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπο τοῦ θεοῦ,
coming down out of the heaven from the God,
11 ἔχουσαν τὴν δόξαν τοῦ θεοῦ· ὁ φῶστηρ
having the glory of the God; the luminary
αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἱασπιδι-
of her like to a stone most precious, as to a stone Jasper
κρυσταλλίζοντι· 12 ἔχουσα τεῖχος μέγα καὶ
being crystalline; having a wall great and
ὑψηλόν, ἔχουσα πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς
high, having gates twelve, and at the
πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπι-
gates messengers twelve, and names having
γεγραμμένα, ἃ ἐπὶ τῶν δώδεκα φυλῶν * [τῶν]
been written, which is the twelve tribes [of the]
υἱῶν Ἰσραὴλ. 13 Ἀπο ἀνατολῶν, πυλῶνες τρεῖς·
sons of Israel. From east, gates three;
ἀπο βορρᾶ, πυλῶνες τρεῖς· ἀπο νότου, πυλῶνες
from North, gates three; from South, gates

; I am the ALPHA and the OMEGA, the BEGINNING and the END. To the THIRSTY one; I will freely give WATER from the FOUNTAIN of LIFE.

7 The CONQUEROR * shall inherit these things; and I will be to him a God, and he shall be to Me a SON.

8 I But as for the COWARDS, and UNBELIEVERS, and the * ABOMINABLE, and MURDERERS, and FORNICATORS, and SORCERERS, and IDOLATERS, and ALL LIARS, —their PORTION [will be] in THAT LAKE which BURNS with FIRE and SULPHUR which is the SECOND DEATH."

9 And one of THESE SEVEN ANGELS, who HAD THOSE SEVEN BOWLS FULL of THOSE SEVEN LAST PLAGUES, came and talked with me, saying, "Come, I will show thee THE * BRIDE, the WIFE of the LAMB."

10 And he bore me away IN Spirit to a great and high MOUNTAIN, and showed me THE HOLY CITY, JERUSALEM, coming down out of HEAVEN from GOD,

11 I† having the GLORY of GOD; ITS LUMINARY WAS like a most precious STONE, as a crys-talline Jasper.

12 It had a Wall great and high; it had TWELVE Gates, and at the GATES twelve ANGELS, and NAMES inscribed, which are * the NAMES of the TWELVE TRIBES of the SONS of ISRAEL.

13 on the East three Gates; * and on the North three Gates; and on the

* VATICAN MANUSCRIPT, No. 1160.—7. I will give to him, (a.)

Abominable, (a.) 9. WOMAN, the BRIDE of the LAMB, (b.) 12. Sinners, and

11. of the—omit (a. a.) 13. and on the West three Gates, and on the North three

Gates, and on the South three Gates.

† 11. having the glory of GOD, omitted by A.

† 6. Rev. i. 8; xii. 13. † 8. Isa. xli. 8; lv. 1; John iv. 10, 14; vii. 37; Rev. xxii. 12.

† 7. Zech. viii. 8; Heb. viii. 10. † 8. 1 Cor. v. 10; Gal. v. 10—21; Eph. v. 6; 1 Tim.

† 9. Heb. xii. 14; Rev. xii. 18. † 8. Rev. xx. 14, 15. † 9. Rev. xv. 1, 6, 8.

† 9. Rev. xii. 7; verse 9. † 10. Rev. i. 10; xii. 13. † 10. Ezek. xlviii; verse 9.

† 11. Rev. xii. 8; verse 22. † 12. Ezek. xlviii. 31—34.

τρεις· απο δυσμων, πυλωνες τρεις. ¹⁴ Και το
three; from west, gates three. And the
τειχος της πολεως εχον θεμελιους δωδεκα, και
wall of the city had foundations twelve, and
επ' αυτων δωδεκα ονοματα των δωδεκα αποστο-
on them twelve names of the twelve apos-
λων του αρνιου. ¹⁵ Και ο λαλων μετ' εμου,
ties of the lamb. And the one talking with me,
ειχε μετρον καλαμον χρυσου, ινα μετρησῃ
had a measure a reed golden, so that he might measure
την πολιν, και τους πυλωνας αυτης, * [και το
the city, and the gates of her, (and the
τειχος αυτης.] ¹⁶ Και ἡ πολις τετραγωνος
wall other.) And the city four-angled
κειται, και το μηκος αυτης ὅσον και το πλτος.
is placed, and the length of her as much as even the breadth.
Και μετρησε την πολιν τῷ καλαμῳ ἐπὶ στα-
And he measured the city with the reed to fur-
διους δωδεκα χιλιαδων· το μηκος και το πλτος
longs twelve thousands; the length and the breadth
και το ὕψος αυτης ἰσα ἐστι. ¹⁷ * [Και μετρη-
and the height of her equal is. (And he measured)
σε] το τειχος αυτης ἑκατον τεσσαρακοντατεσ-
the wall other one hundred forty-four
σαρων πηχων, μετρον ανθρωπου, ὃ ἐστιν ἀγγε-
cubits, a measure of a man, which is of a mea-
λου. ¹⁸ Και ἡν ἡ ἐνδομησις του τειχους
enger. And was the building of the wall
* [αυτης, ἱασπις· και ἡ πολις χρυσιον καθαρον
[of her, jasper; and the city gold pure
ὁμοια ὕαλφ καθαρῷ. ¹⁹ Και οἱ θεμελιοι του
like to glass pure. And the foundations of the
τειχους] της πολεως παντι λιθῷ τιμῇ κεκοσ-
wall] of the city with every stone precious having been
μημενοι· ὁ θεμελιος ὁ πρῶτος, ἱασπις· ὁ δευ-
adorned; the foundation the first, jasper; the sec-
τερος, σαφειρος· ὁ τριτος, χαλκηδων· ὁ
ond, sapphire; the third, chalcedony; the
τεταρτος, σμαραγδος· ²⁰ ὁ πεμπτος, σαρδονυξ·
fourth, emerald; the fifth, sardonyx;
ὁ ἕκτος, σαρδιος· ὁ ἑβδόμος, χρυσολιθος· ὁ
the sixth, sardius; the seventh, chrysolite; the
ογδοος, βηρυλλος· ὁ ἐννατος, τοπαζιον· ὁ
eighth, beryl; the ninth, topaz; the
δεκατος, χρυσοπρασος· ὁ ἑνδεκατος, ὑακινθος·
tenth, chrysoprasus; the eleventh, hyacinth;
ὁ δωδεκατος, ἀμειθυτος. ²¹ Και οἱ δωδεκα
the twelfth, amethyst. And the twelve
πυλωνες, δωδεκα μαργαριται· ἀνα εἰς ἕκαστος
gates, twelve pearls; in one of each
των πυλωνων ἦν ἐξ ἑνος μαργαριτου. Και ἡ
of the gates was of one pearl. And the
πλατεια της πολεως, χρυσιον καθαρον ὡς ὕαλφ
broad place of the city, gold pure as glass

South three Gates; and on the West three Gates.

14 And the WALL of the CITY had twelve Foundations, and (on them) Twelve Names of the TWELVE Apostles of the LAMB.

15 And He who SPOKE with me, (had) a Measure, a golden Reed, that he might measure the CITY, and its GATES and its WALLS.

16 And the CITY lies quadrangular, and its LENGTH is as much even as its BREADTH. And he measured the CITY with the REED to twelve * thousand Furlongs; the LENGTH and the BREADTH and the HEIGHT of it are equal.

17 And he measured its WALL, a Hundred and Forty-four Cubits.—the Man's Measure, that is, the Angel's.

18 And the BUILDING of its WALL was JASPER; and the CITY was pure Gold, like pure Glass.

19 (And the FOUNDATIONS of the CITY WALL were decorated with Every precious stone. The FIRST FOUNDATION, Jasper; the SECOND, Sapphire; the THIRD, Chalcedony; the FOURTH, Emerald;

20 THE FIFTH, Sardonyx; the SIXTH, Sardius; the SEVENTH, Chrysolite; the EIGHTH, Beryl; the NINTH, Topaz; the TENTH, Chrysoprasus; the ELEVENTH, Hyacinth; the TWELFTH, Amethyst.

21 And the TWELVE Gates were Twelve Pearls; Each one of the GATES severally was of One Pearl. (And the BROAD PLACE of the CITY was Gold, pure as transparent Glass.

* VATICAN MANUSCRIPT, No. 1100.—15. and its WALL—omit (n.) 16. times twelve Thousand.

17. and he measured—omit (n.) 18. it was Jasper, and the CITY was pure Gold, like pure Glass. And the FOUNDATIONS of the WALL—omit. These words were probably omitted by the copyist, as they are found in A B C.

† 14. Matt. xvi. 18; Gal. ii. 9; Eph. ii. 20.
‡ 15. Isa. liv. 11.

‡ 21. Rev. xxii. 2.

‡ 15. Ezek. xl. 3; Zech. ii. 1; Rev. xi. 1.

διζυγῆς. ²³ Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ
 ὁ ναὸς ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστὶ,
 Lord ὁ God the almighty a temple of her is,
 καὶ τὸ ἀρνίον. ²⁴ Καὶ ἡ πόλις οὐ χρεῖαν ἔχει
 and the lamb. And the city not need has
 τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν
 of the sun nor of the moon, so that they may shine
 αὐτῇ· ἡ γὰρ δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν,
 in her; the for glory of the God enlightened her,
 καὶ ὁ λυχνος αὐτῆς τὸ ἀρνίον. ²⁵ Καὶ περικα-
 and the lamp of her the lamb. And shall
 τήσουσι τὰ ἔθνη διὰ τοῦ φωτός αὐτῆς.
 walk the nations by means of the light of her.
 Καὶ οἱ βασιλεῖς τῆς γῆς φερούσι τὴν δόξαν καὶ
 And the kings of the earth bring the glory and
 τὴν τιμὴν αὐτῶν εἰς αὐτήν· ²⁶ καὶ οἱ πύλῳνες
 the honor of themselves into her; and the gates
 αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· (νύξ γὰρ οὐκ
 of her not not may be shut day; (night for not
 ἐστὶ ἐκεῖ·) ²⁷ καὶ οἰκοῦσι τὴν δόξαν καὶ τὴν
 will be there;) and they shall bring the glory and the
 τιμὴν τῶν ἔθνων εἰς αὐτήν. ²⁸ Καὶ οὐ μὴ
 honor of the nations into her. And not not
 εἰσελθῇ εἰς αὐτὴν παν κοινὸν, καὶ ποιοῦν βδε-
 may enter into her every thing common, and doing as a
 λυγμὰ καὶ ψεῦδος· εἰ μὴ οἱ γεγραμμένοι ἐν τῇ
 domination and a falsehood; if not those having been written in the
 βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου.
 scroll of the life of the lamb.

ΚΕΦ. κβ'. 22.

¹ Καὶ εἰδείξε μοι ποταμὸν ὕδατος ζωῆς * [λαμ-
 And he showed to me a river of water of life [bright]
 πρὸς] ὡς κρυσταλλόν, ἐκπορευόμενον ἐκ τοῦ
 as a crystal, proceeding out of the
 θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου. ² Ἐν μεσῷ τῆς
 throne of the God and of the lamb. In midst of the
 πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντευθεν καὶ
 broad place of her and of the river on this side and
 ἐντευθεν ξύλον ζωῆς, ποιοῦν καρπούς δωδεκά,
 on that side a wood of life, bearing fruits twelve,
 κατὰ μῆνα ἕκαστον ἀποδίδουν τὸν καρπὸν
 according to month each one yielding the fruit
 αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν
 of itself, and the leaves of the wood for healing
 τῶν ἔθνων. ³ Καὶ παν κατάθεμα οὐκ ἐστὶ ἐπὶ
 of the nations. And every curse not shall belong;
 καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ
 and the throne of the God and of the lamb in her
 ἐστὶ, καὶ οἱ δούλοι αὐτοῦ λατρεύσουσιν αὐτῷ·
 shall be, and the bond-servants of him shall publicly serve him;

²³ And I saw no Temple in it; for the LORD God, the OMNIPOTENT, is the TEMPLE of it, and the LAMB.

²⁴ And the CITY has no Need of the SUN, nor of the MOON, that they might give light to it; for the GLORY of GOD enlightened it, and its LAMP is the LAMB.

²⁵ And the NATIONS will walk by means of its LIGHT, and the KINGS of the EARTH bring their GLORY into it;

²⁶ and its GATES shall not be shut by Day; for there will be no Night there;

²⁷ and they shall bring the GLORY and the HONOR of the NATIONS into it.

²⁸ And nothing common, and that practises Abomination and Falsehood may by any means enter it; but THOSE ENROLLED in the BOOK of LIFE of the LAMB.

CHAPTER XXII.

¹ And he showed me a River of Water of Life, bright as Crystal, proceeding from the THRONE of GOD and the LAMB.

² In the Midst of its BROAD PLACE, and of the RIVER, on this side and on that, was a Wood of Life, bearing twelve Fruits, yielding for each Month its own FRUIT; and the LEAVES of the WOOD were for the HEALING of the NATIONS.

³ And there will be no more any Accursed thing; and the THRONE of GOD and of the LAMB will be in it, and his SERVANTS will serve him;

* VATICAN MANUSCRIPT, No. 1100.—²³ give light; for the glory itself of God, (s.) ²⁴ bring for him the glory and Honor of the nations into it, (s.) ²⁵ to enter into it, (s.) 1. bright—omit.

† 2. See Note on Rev. 11. 7.

† 23. John iv. 23. † 24. Isa. xlv. 23; Is. 10, 20; Rev. xlii. 5; verse 11. † 24. Isa. lx. 8, 11; Is. xl. 12. † 25. Isa. lx. 11. † 26. Isa. lx. 20; Zech. xiv. 7; Rev. xlii. 8. † 27. Isa. xxv. 8; Is. i. 1; Is. 21; Rev. xlii. 14, 15. † 27. Phil. iv. 8; Rev. iii. 8; xlii. 8; 2. Ezek. xlvii. 1; Zech. xiv. 8. † 28. Ezek. xlvii. 13; Rev. xli. 21. † 2. Gen. ii. 9; Rev. ii. 7. † 2. Rev. xli. 34. † 3. Zech. xiv. 11. † 3. Ezek. xlviii. 35.

⁴ και οψονται το προσωπον αυτου, και το ονομα αυτου επι των μετωπων αυτων. ⁵ Και νυξ ουκ εσται επι· και ου χρεια λυχνου και φωτος ε[ηλιου,] οτι κυριος θεος φωτει* [επ'] αυτους· και βασιλευσουσιν εις τους αιωνας των αιωνων.

⁶ Και ειπε μοι· Ουτοι οι λογοι πιστοι και αληθινοι· και κυριος ο θεος των πνευματων των προφητων απεστειλε τον αγγελον αυτου δειξαι τοις δουλαις αυτου, α δει γενεσθαι εν ταχει. ⁷ Και ιδου, ερχομαι ταχυ· μακαριοι οι τηρων τους λογους της προφητειας του βιβλιου τουτου.

⁸ Και εγω Ιωαννης ο ακουων και βλεπων ταυτα· και οτε ηκουσα και εβλεψα, επεσον προσκυνησαι εμπροσθεν των ποδων του αγγελου του δεικνυντος μοι ταυτα. ⁹ Και λεγει μοι· 'Ορα μη συνδουλος σου ειμι, και των αδελφων σου των προφητων, και των τηρουντων τους λογους του βιβλιου τουτου· τω θεω προσκυνησον.

¹⁰ Και λεγει μοι· Μη σφραγισης τους λογους του προφητειας του βιβλιου τουτου· ο καιρος εγγυς εστιν. ¹¹ Ο αδικων αδικηστω επι, και ο ρυπαρος ρυπαρευθητω επι· και ο δικαιος δικαιοσυνην ποιηστω επι, και ο αγιος αγιασθητω επι.

¹² Ιδου, ερχομαι ταχυ, και ο μισθος μου μετ' εμου, αποδουναι εκαστη ως το εργον αυτου.

¹³ Ιδου, ερχομαι ταχυ, και ο μισθος μου μετ' εμου, αποδουναι εκαστη ως το εργον αυτου.

4 and I will see his face; and his name will be on their foreheads.

5 And Night will be no more; and no need of Lamp and Sun-Light; Because the Lord God will shine on them; and they will reign for the AGES of the AGES.

6 And he said to me, These words are faithful and true; and the Lord God of the SPIRITS of the PROPHETS sent his ANGEL to show to his SERVANTS what it is necessary to have done speedily.

7 And behold I am coming speedily; blessed is he who keeps the WORDS of the PROPHECY of this BOOK.

8 And I John am he who HEARD and SAW these things. And when I heard and saw, I fell down to worship before the FEET of THAT ANGEL WHO SHOWED me these things.

9 And he says to me, See, no; I am a fellow-servant with thee, and with thy BRETHREN the PROPHETS, and with THOSE who keep the WORDS of this BOOK; worship GOD.

10 And he says to me, Seal not the WORDS of the PROPHECY of this BOOK; for the TIME is near.

11 Let the UNJUST one, act unjustly still; and let the FILTHY, be filthy still; and let the RIGHTEOUS, work righteousness still; and let the HOLY, be holy still.

12 Behold I am coming speedily; and my REWARD is with me, to give to each one as his WORK is.

* VATICAN MANUSCRIPT, No. 1193.—5, of sun—omit (B.) Says to me, (B.) 8, when I saw, (A.)

5, on—omit (A.) 6.

† 4. Matt. v. 8. 14. Rev. xiv. 17; xiv. 1. 15. Dan. vii. 27; Rom. v. 17; 2 Tim. iii. 12; Rev. xiv. 21. 16. Rev. xix. 0; xxi. 5. 17. Rev. xiv. 11; verses 10, 12, 20. 17. Rev. i. 3. 18. Rev. i. 0, 10. 19. Rev. xix. 10. 20. Dan. vii. 26; xli. 4, 9; 21. Rev. x. 4. 22. Rev. i. 8. 23. Rev. xx. 12. 24. Rev. xxi. 20; Dan. xii. 10; 2 Tim. iii. 13.

εσται. ¹³ Εγώ το Α και το Ω, ὁ πρῶτος και shall be. I the Alpha and the Omega, the first and ὁ εσχάτος, ἡ ἀρχὴ και το τέλος. ¹⁴ Μακα- the last, the beginning and the end. Blessed

ριοι οἱ ποιοῦντες τὰς ἐντολάς αὐτοῦ, ἵνα those doing the commandments of him, so that εσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, shall be the authority of them over the wood of the life, και τοῖς πυλῶσιν εἰσελθῶσιν εἰς τὴν πόλιν. and by the gates they may enter into the city.

¹⁵ Ἐξω οἱ κύνες και οἱ φαρμακοὶ και οἱ πόρνοι Outside the dogs and the sorcerers and the fornicators, και οἱ φονεῖς και οἱ εἰδωλολάτραι, και πᾶς ὁ and the murderers and the idolaters, and every one the φίλων και ποιών ψεῦδος. ¹⁶ Εγώ Ἰησοῦς ἐπέμ- enclosing and doing falsehood. Jesus sent

ψα τὸν ἀγγέλου μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ the messenger of me to testify to you these things to ταῖς ἐκκλησίαις· ἐγώ εἰμι ἡ ῥίζα και το γένος the congregations; I am the root and the offspring Δαυὶδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρῶτος. ¹⁷ Καὶ of David, the star the bright the morning. And

τὸ πνεῦμα και ἡ νύμφη λεγουσίν· Ἐρχοῦ· και ὁ the spirit and the bride say; Come thou; and the ακοῶν εἰπάτω· Ἐρχοῦ· και ὁ διψῶν ἐρχεσ- one hearing let him say; Come thou; and the one thirsting let him θῶ, ὁ θέλων λαβεῖτω ὕδωρ ζωῆς δωρεάν. come, the one willing let him take water of life gratis.

¹⁸ Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς Testify I to all to the one hearing the λογούς της προφητείας τοῦ βιβλίου τούτου· words of the prophecy of the scroll this;

Ἐὰν τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ὁ θεὸς ἐπ' If any one may add to them, will add the God to αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ him the plagues those having been written in the βιβλίῳ τούτῳ· ¹⁹ καὶ εἰ τις ἀφελῇ ἀπὸ τῶν scroll this; and if any one may take away from the

λογῶν τοῦ βιβλίου της προφητείας ταυτῆς, words of the scroll of the prophecy this, ἀφείλει ὁ θεὸς τὸ μέρος αὐτοῦ ἀπο τοῦ ξύλου της will take the God the portion of him from the wood of the

ζωῆς, και ἐκ της πόλεως της ἁγίας, τῶν γεγ- life, and out of the city the holy, of those having

ραμμένων ἐν τῷ βιβλίῳ τούτῳ. ²⁰ Λέγει ὁ written in the scroll this. He says the μαρτυρῶν ταῦτα· Ναι ἐρχεμαι ταχὺ. Ἀμην, one testifying these things, Yes I come speedily. So be it,

ἐρχοῦ, κυριε Ἰησοῦ. come thou, O Lord Jesus.

²¹ Ἡ χάρις τοῦ κυρίου Ἰησοῦ †[Χριστοῦ] The favor of the Lord Jesus [Anointed]

μετὰ πάντων †[τῶν ἁγίων.] with all [of the holy ones.]

¹³ † I am the ALPHA and the OMEGA, the FIRST and the LAST, the BEGINNING and the END.

¹⁴ Blessed are those who † WASH their robes, so that their RIGHT may be † to the WOOD of the LIFE, and they may enter by the GATES into the CITY.

¹⁵ † Without are the DOGS, and the SORCERERS, and the FORNICATORS, and the MURDERERS, and the IDOLATERS, and EVERY ONE who LOVES and practises Falsehood.

¹⁶ † I Jesus sent my AN- GEL to testify to you these things in the CONGREGA- TIONS. † I am the ROOT and the OFFSPRING of DAVID, the BRIGHT MORNING STAR.

¹⁷ And the SPIRIT and the BRIDE say, 'Come!' and let HIM who HEARS say, 'Come!' And let HIM who is THIRSTY come,—let him who WISHES take freely of the Water of Life."

¹⁸ † Testify to EVERY one who HEARS the WORDS of the PROPHECY of this book, † If any one add to them, God will add to him THOSE PLAGUES WRITTEN in this book;

¹⁹ And if any one take away from the WORDS of the BOOK of this PROPHECY, GOD will take away his PART from † the WOOD of the LIFE, † and out of the HOLY CITY,—which have been WRITTEN of in this book.

²⁰ HE who TESTIFIES these things says, "Yes, † I am coming speedily." Amen! Come! Lord Jesus.

²¹ THE FAVOR of the LORD Jesus be with ALL. †

† 14. WASH their ROBES, (A. D.)
BATA, omitted by A.

21. Anointed omitted by A.
Subscription—APOCALYPSE OF JOHN, (A.)

21. of the

† 13. Rev. i. 8, 11.

† 14. Rev. ii. 7.

† 15. Gal. v. 19—21.

† 16. Rev. v. 3.

† 18. Deut. iv. 2; xii. 32; Prov. xii. 6.

† 19. verses 2, 14.

† 20. Rev. xii. 2.

† 20. verse 12.

ALPHABETICAL APPENDIX

OF THE

GEOGRAPHICAL AND PROPER NAMES, WEIGHTS, MEASURES, COINS,
PRECIOUS STONES, APOSTOLIC WORDS AND PHRASES, &c.,

CONTAINED IN THE

BOOKS OF THE NEW TESTAMENT.

AARON, [*a teacher, lofty*,] the first high priest of the Jews; the son of Amram, of the tribe of Levi, and brother of Moses and Miriam; appointed by God, Heb. v. 4; vii. 11.

AARON'S ROD that blossomed, Heb. ix. 4. See the account, Num. xvii.

AHADDON, [*the Destroyer*,] king of the locusts, and angel of the abyss, Rev. ix. 11.

ABEL, [*vanity*,] the second son of Adam and Eve. His history, Gen. iv. 9-11; his faith, Heb. xi. 4; his blood, Luke xi. 51; Heb. x. 1. 24; called "righteous" by Jesus, Matt. xxiii. 35.

ABILENE, [*the father of mourning*,] a Province of Co.-o-Syria, between Libanus and Anti-Libanus.

ADOMINATION OF DESOLATION, (Matt. xxiv. 15; Dan. ix. 27; xii. 11,) probably refers to the ensigns or banners of the Roman army, with the idolatrous, and, therefore, abominable images on them.

ABRAHAM, [*father of a multitude*,] was the son of Terah, Gen. xi. 27; the tenth from Shem, in the line of Heber, and born at Ur, a city of Chaldaea, A. M. 2008. His history occupies a large portion of the book of Genesis, and is intimately connected with both the Jewish and Christian institutions. Called "the friend of God," James ii. 23; and "heir of the world," Rom. iv. 13; and because he believed God, and received the promises, he has been constituted a father to all believers, whether Jew or Gentile. See Rom. iv. 11-18.

ABRAHAM'S BOSOM.—An allusion to the posture in which the Jews and other eastern nations placed themselves at table. John reclined on the bosom of Jesus at supper; hence *Abraham's bosom* denotes both honor and felicity, Luke x. 1. 22.

ABYSS, a very deep pit, referring often to that vast body of water which in Jewish opinion was laid up in some cavernous receptacle within the earth. It refers sometimes to the dark sepulchres of the east, which, hewn out in the rock, and descending far beneath the surface, formed a kind of under-world, Rom. x. 7. Also an Apocalyptic symbol of the abode and doom of those powers which are hostile to Christ and his church.

ACELDAMA, [*the field of blood*,] a piece of ground south of Jerusalem, on the other side of the brook Siloam; also called the Potter's field, Matt. xxvii. 3; Acts i. 18, 19.

ACHAIA, [*grief, trouble*,] a Province of Peloponnesus; also, a Province including all the south part of Greece.

ACHAICUS, a native of Achaea, 1 Cor. xvi. 17.

ACTS OF APOSTLES—written by Luke as a continuation of his history of the life, etc., of Jesus; and relates chiefly the actions and sufferings of Peter, John, Paul and Barnabas, in connection with the history of the Church for about 30 years, or to about A. D. 66. The chief design of the writer ap-

pears to have been to give an account of the introduction of Christianity to the Gentiles; hence we find the calling of the Gentiles, the conversion of Saul, and his labors as the apostle of the Gentiles, more minutely related than anything else. This book may be considered as a connecting link between the previous histories and the apostolic letters, and a key necessary for the right understanding of them. In this book we read how the Church was first formed and set in order, and find the true model, after which every congregation ought to be constructed.

ADAM, [*earthly*,] the first man, and father of the human race, Gen. i. 26. The name is sometimes given to man in general.

— **SECOND**—Christ so called, 1 Cor. xv. 2, 45-47.

ADOPTION, or *Sanctification*, from *adolescentia*, occurs only in Rom. viii. 15, 23; ix. 4; Gal. iv. 5; Eph. i. 5.

ADRAMYTTUM, [*the court of death*,] now *Kardemist*, a seaport of Asia Minor, in Mysia, 70 miles north of Smyrna, Acts xxvii. 2.

ADRIA, a name of the Adriatic sea, or Gulf of Venice. See Acts xxvii. 27.

ADVERSARY, (see *Satan*,) one of the emphatical and distinguishing names of Satan; and so applied to his agents.

ADVOCATE, one that pleads the cause of another. It is one of the official titles of Jesus Christ, the Righteous one, (1 John ii. 1,) and its import may be learned from John xvii; Rom. viii. 34; Heb. vii. 25.

AGABUS, [*a locust, a feast of a father*,] a prophet who foretold a famine which came to pass in the fourth year of Claudius Cesar, A. D. 43; Acts xi. 28; and who met Paul at Caesarea, and warned him of what he would have to suffer, if he went to Jerusalem, Acts xxi. 10.

AGE, *aion*, an indefinite period of time, past, present or future. This is the proper translation of *aion*, which in the common version is often improperly rendered *world*, *always*, and *forever*. The word occurs about 100 times, in its singular and plural forms. The adjective form of the same word, *aionios*, is found about 75 times, and is applied to *cos*, *life*, 45 times; to *joy*, 3 times; to *glory*, 3 times, &c. *Eternal* or *everlasting*, as generally understood, is an improper translation of *aionios*; in fact, we have no proper equivalent in the English language. Being an adjective and derived from the noun, *aion*, age, it cannot properly go beyond its meaning.

AGRIPPA, (*causing pain at his birth*,) King; and Tetrarch under Claudius Cesar, Acts xv. 13-27; xxvi.

AIR, or *Αἰὼς*, frequently a symbol of government. See Eph. ii. 2; Rev. ix. 3; xvi. 17.

ALABASTER-BOX, made of Alabaster, a bright white fossil, resembling marble, in

employs as his special agent; to the agents of every creature. The Testament authors speak of angels, congregations, angels of little children, the angel of Peter, and an angel of Satan. In all versions the word *engels* is occasionally rendered by the term *messenger*, and frequently by the word *angel*, which is, indeed, now naturalized and adopted into our language.

ANNA, [*gracious*,] a prophetess and widow, of the tribe of Asher. Luke ii. 26-38.

ANNAS, [*one who answers*,] an high priest of the Jews, Luke iii. 2; John xviii. 15, 24; Acts iv. 6.

ANointed, The—the English translation of the Greek term, *ho Christos*, and is given to Jesus, God's Son, on account of his being anointed with the Holy Spirit, to the sacred offices of Prophet, Priest, and King. See Ps. ii. 6; xlv. 7; lxxxix. 10; cx. 4; Isaiah i. 1; Luke iii. 22; iv. 18; Acts i. 28.

ANointing, a Jewish ceremony, by which persons and things under the law, were consecrated, or set apart for the service of God, anointing them with oil or ointment of a peculiar composition, prescribed in Exod. xxx. 23-33, the common use of which was expressly forbidden. Priests and kings were anointed with it, probably typical of the anointing of Messiah and his associates with the Holy Spirit. Samuel anointed Saul, (1 Sam. x. 1,) and David, (1 Sam. xvi. 13,) and on this account they were called the Lord's anointed ones; 1 Sam. xxi. 6, 10; 2 Sam. xlii. 1. The reception of the Holy Spirit by believers is called an anointing. 1 Cor. i. 21; 1 John ii. 27.

ANtichrist, a word only found in John's epistles. It occurs five times, 1 John ii. 18, 22; iv. 3; 2 John 7. It signifies, *against Christ*, and is defined by John to be any one who denies the Father and the Son, or that Jesus Christ has not come in the flesh.

ANTIOCH, [*speedy as a chariot*,] Two cities of this name are mentioned in Scripture; 1. The capital of Syria, on the river Orontes, 18 miles from its mouth. It was built by Seleucus Nicanor, about 300 years B. C., and named after his father Antiochus. It is now called *Antakia*. Here the disciples of Christ were first styled Christians, Acts xi. 20. 2. *Antioch* now *Atakch*, a town of Asia Minor, in Pisidia, 180 miles W. by N. of Tarsus.

ANTIPAS, [*against all*,] Antipas Herod, the son of Herod the Great, who beheaded John the Immerser, Matt. xiv. 3, 4; Mark vi. 17, 18; Luke xli. 19, 20, and who ridiculed Jesus, by enrobing him in mock royal robes. Luke xxiii. 11.—Also, the faithful martyr mentioned Rev. ii. 13.

ANTIPATRIA, [*against the father*,] a town of Palestine, 25 miles W. S. W. of Samaria, named in honor of *Antipater*, the father of Herod.

APOLLONIA, [*destruction*,] a town of Macedonia, 20 miles E. by S. of Thessalonica. Acts xvii. 1.

APOLLOS, [*one who destroys*,] a Jew of Alexandria, described as an eloquent man, and mighty in the Scriptures, Acts xviii. 24.

APOLLYON, [*a destroyer*,] answering to the Hebrew name *Abaddon*. Rev. ix. 11.

APostle, *apostolos*, one sent by another. The word is found over 80 times in the New Testament. It is applied to Jesus, as God's Apostle, John xvii. 15; Heb. iii. 1; to the Twelve, the intimate companions of Jesus as his Apostles; and to those persons sent out by congregations, such as, Barnabas,

This word, both in the Greek and languages, signifies a messenger. It is applied to the nature of the word occurs 183 times in the Testament, and is applied to celestial men, good and bad; to the pestilence, and every creature

Timothy, &c., as Apostles of

[*that produces*.] Philemon 2.

PIPERNO, a town of Italy, near the town of Pinerolo, on the road to Rome, about 40 miles S. E. of Rome. Acts vi. 15.

PIA, (*an eagle*.) a tent-maker, mentioned Acts xviii. 23, with whom Paul wrought and lodged.

RAHIA, (*evening, wild, and desert*.) a country in Asia, lying east of the Red Sea, and south of Palestine and Syria, extending 1500 miles from north to south, and 1200 from east to west. It was divided into 1. Arabia *Petræa*, or the *Happy*, in the south, which is very fertile; 2. Arabia *Petræa*, or the *Rocky*, in the north-west, including Idumea; and 3. Arabia *Deserta*, or the *Desert*, in the north and north-east. The Israelites chiefly peopled this region. Mentioned *historically*. 1 Kings x. 1-5; 2 Chron. ix. 1-14; Gal. i. 17; *prophetically*, Isa. xli. 11; Jer. xxx. 24.

ARABIAN, mentioned Acts ii. 11.

ARCHANGEL, or the CHIEF ANGEL, alluded to 1 Thess. iv. 16; Jude 9.

ARCHELAUS, (*the prince of the people*.) a king under Cæsar, and son of Herod the Great. Matt. ii. 22.

ARCHIPPUS, (*governor of horses*.) a minister or servant of the Lord, and mentioned Col. iv. 17; Philemon 2.

AREOPAGITE, a title of the Judges of the supreme tribunal of Athens, (Acts xvii. 34.) and derived from

AREOPAGUS, (*the hill of Mars*.) which signifies either the court of Athens itself, or the hill on which it was held. Acts xvii. 19.

ARHETAS, (*one that pleases*.) a king of Arabia, Acts ix. 23; 2 Cor. xi. 32, 33.

ARIMATHEA, (*alias, dead to the Lord*.) or RAMA, a town of Judea, supposed to be the modern Ramla, a town about 30 miles N. W. of Jerusalem, on the road to Joppa.

ARISTARCHUS, (*a good prince*.) Paul's companion and fellow-prisoner, Acts xix. 20; xx. 4; xxvi. 2; Col. iv. 10; Philemon 24.

ARK, (*Noah's*.) described, Gen. vi. 14-16; and alluded to, 1 Pet. iii. 21.

ARK OF THE COVENANT, for the preservation of the tables of the law, &c., its *history*. Exod. xxv. 10-21; xxxvii. 1-9; Josh. iii. 15-17; 1 Sam. iv. 11; v. 6; vii. 1, 2; 2 Sam. vi. 4; xv. 24-29; 2 Chron. v. 2, 13, 14; Heb. ix. 4. The Ark and its contents were lost by the Babylonish captivity.

ARMAGEDDON, (*mountain of destruction*.) a place in Samaria, east of Cesarea; a city at the mountain of *Megiddon*, or *Megiddo*, a city at the foot of Mount Carmel, and noted for scenes of carnage. The Canaanites and Philistines, Jews and Egyptians, Chaldeans and Persians, Greeks and Romans, Moslems and Christians, of almost every age and nation, have encamped around Megiddo, because of its commanding position, its abundant supply of water and rich pastures. In the Apocalypse this place is referred to, probably as a symbolical name for great slaughter, Rev. xvi. 16.

ARMOR, weapons or instruments of defence. The Christian's armor described, Eph. vi. 13, &c.

ATHEMAS, (*a hale, sound*.) a disciple sent by Paul into Crete, instead of Titus, Titus iii. 13.

ASCENSION OF CHRIST, account of, Mark xvi. 19; Luke xxi. 26, 27; Acts i. 1-12. INTO HEAVEN, a symbol of the promotion of political dignity, Rev. xi. 12.

ASIA, (*muddy, boggy*.) in the New Testament, sometimes means Asia Minor, which includes the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycania, Phrygia, Mysia, Troas, Lydia, Lycaia, and Caria; and sometimes only a district in the western portion of it, of which Ephesus was the chief city. Asia was not known to the ancients as one of the four grand divisions of the globe.

ASSOS, (*approaching*.) a seaport of Asia Minor, in Mysia, 87 miles W. of Adramyttium, now called *Beirota*, Acts xxi. 13, 14.

ASYNCRITES, (*incomparable*.) a disciple at Rome, Rom. xvi. 14.

ATHENS, (*without increase, of Minerva*.) the principal city of ancient Greece, situated on the Saronic Gulf, 46 miles E. of Corinth, and 800 S. W. of Constantinople. It was for a long time the most celebrated school in the world for learning, arts, and sciences, Acts xvii. 15-17.

ATONEMENT, from *katallagee*, reconciliation, is found once thus rendered in the Common Version, Rom. v. 11, and evidently has the original and old English sense of *at-one-ment* attached to it. The means by which two enemies were reconciled or made at one, or their state of harmony, was an *at-one-ment*.

ATTALIA, (*that increases*.) a seaport of Asia Minor, in Pamphylia, on a Bay of the Mediterranean; now called *Satalia*.

AUGUSTUS, (*renewable*.) the nephew and successor of Julius Cæsar, and emperor of Rome at the time of our Saviour's birth. He appointed the enrolment, Luke ii. 1.

AZOR, (*a helper*.) the son of Elakim, Matt. i. 13.

AZOTUS, (*pillage*.) or Ashdod, new Ezdoud, a town of Palestine, in the country of the Philistines, 20 miles S. by W. of Joppa.

BABYLON, (*confusion*.) capital of Babylon, or Chaldaea, situated on the Euphrates. It was one of the most renowned cities on the globe. Its walls were 60 miles in circuit, and were reckoned one of the seven wonders of the world. The ruins of this city are now seen about 60 miles south of Bagdad.

BABYLON, (Mystical,) Rev. xiv. 8; xvi. 19; xviii. xviii.

BALAAAM, (*the old age, or ancient of the people*.) a prophet of the city of Bozra, on the Euphrates; his *history*, Num. xxi. xxi; xxii. 8; Josh. xiii. 22; his *sin* mentioned, Deut. xxiii. 4; Jude ii. 2; 2 Pet. ii. 15, Rev. ii. 14.

BAPTIZE, *bapto*, *baptizo*. *Bapto* occurs 3 times, Luke xvi. 24; John xlii. 26; Rev. xix. 13, and is always translated *dip* in the common version. *Baptizo* occurs 70 times; of these, 77 times it is not translated at all, but transferred; and twice, viz., Mark vii. 4; Luke xi. 38, it is translated *wash*, without regard to the manner in which it was done. All lexicographers translate it by the word *immerse*, *dip*, or *plunge* not one by *sprinkle* or *pour*. No translator has ever ventured to render these words by *sprinkle* or *pour* in any version. In the Septuagint version we have *pour*, *dip*, and *sprinkle*, occurring in Lev. xiv. 15, 16. "He shall *pour* the oil, he shall *dip* his finger in it, and he shall *sprinkle* the oil." Here we have *pour*, *pour*, *pour*, *sprinkle*, and *dip*, to *dip*, to *dip*, to *sprinkle*, and *bapto*, to *dip*. BAPTISM, *baptisma*, *baptisma*. These words are never translated *sprinkling* or *pouring* in any version. *Baptisma* occurs 22 times, and *baptisma* 4 times.

BAPTISM BY FIRE. To be "immersed in fire" is an emblem of destruction. Compare Mal. iv. with Matt. iii. 10-12.

— IN THE HOLY SPIRIT. Promised by Jesus, Acts i. 8; fulfilled on the day of Pentecost, Acts ii; also in the house of Cornelius, Acts x. 16, 17. These supernatural gifts, both external and internal, and possessed by the Apostles and the first-fruits of both Jews and Gentiles, were so overwhelming, as to be figuratively called an immersion in the Holy Spirit.

BARABBAS, [son of shame, confusion,] a noted criminal at Jerusalem. Matt. xxvii. 10-21; Mark xv. 6-11; Luke xliii. 18-25; John xviii. 40.

BARACHIAS, [who blesses God,] the father of Zachariah, mentioned Matt. xliii. 25.

BAR-JESUS, [son of Jesus,] in Arabic his name was Elymas. See Elymas.

BAR-JONAH, [the son of a dove, or of Jonah,] a Syrian designation of Peter. Matt. xvi. 17; John i. 42; xxi. 15-17. See Peter.

BARNABAS, [son of exhortation,] a disciple of Jesus, and Paul's companion in labors; mentioned Acts iv. 36, 37; xi. 22-30; xii. 25; travels with Paul, Acts xiii-xv. 25; separates from him, Acts xv. 36-39; his error alluded to, Gal. ii. 1-12.

BARISABAS, [son of rest,] Joseph Barsabas, surnamed Justus, one of the first disciples, Acts i. 23; xv. 22.

BARTHOLOMEW, [a son that suspends the waters,] one of the twelve apostles, probably the same as Nathaniel. Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13.

BARTIMEUS, [son of the honorable,] mentioned Matt. xi. 22-23; Mark x. 46-52.

BEDS. Mr. Hanway describes the beds of Persia as consisting "only of two cotton quilts, one of which is folded double and serves as a mattress, the other as a covering, with a large flat pillow for the head." Was not the bed of the paralytic of this description? Luke iv. 10; Mark ii. 4-11, "Arise, take up thy bed;" that is, thy mattress—the quilt spread under thee. Bed is a symbol of great tribulation and anguish. Rev. ii. 22.

BEELZEBUB, or BAAZEBUB, [god of the fly,] an idol of the Ekronites, 2 Kings i. 3. In the Greek New Testament it is spelled Beelzeboul, which means *dung-god*; the change of sound being perhaps introduced by the Jews for the purpose of throwing contempt on heathen divinities. The chief or prince of demons is called thus in Matt. xii. 24; Luke xi. 18.

BENJAMIN, [son of my right hand,] Jacob's youngest son. The tribe of Benjamin continued steady in its attachment to Judah when the ten tribes revolted, and formed part of the kingdom. Paul was of this tribe, Phil. iii. 5.

BEREA, [heavy, weighty,] a town of Macedonia now called Verre; Acts xvii. 10, 15.

BERNICE, [one that brings victory,] daughter of Agrippa, surnamed the Great, and sister to young Agrippa, king of the Jews. Acts xxi. 23.

BETH-see PATRONS STONES.

BETHAIANA, [house of passage,] a town on the east side of the Jordan, where it was supposed to be fordable. John i. 28.

BETHANY, [house of weeping, of affliction,] a village situated at the foot of Mount Olivet, 2 miles E. of Jerusalem, on the road to Jerusalem.

BETH-ESDA, [house of mercy,] a pool of water E. of Jerusalem, and N. of the temple, mentioned John v. 2-15.

BETHLEHEM, [house of bread,] a town of Judea, 6 miles S. of Jerusalem. The place is noted on account of its being the birth-place of David and Jesus. It was styled *Bethlehem of Judah*, or *Bethlehem Ephratah*, (Micah v. 2,) to distinguish it from another *Bethlehem* in Zebulun, near Nazareth, Josh. xix. 15.

BETHPAGE, [a place of signs,] a village on Mount Olivet, near Bethany, and nearly 3 miles E. of Jerusalem.

BETHSaida, [a house of fruits,] a town of Galilee, on the west coast of the lake of Tiberias, S. W. of Capernaum; the birthplace of Philip, and residence of Andrew and Peter, John i. 43; a woe was pronounced against it by Jesus, Matt. xi. 21, and it was one of the first places ravaged by the Romans.

BIRTHRIGHT, the particular privileges enjoyed in most countries by the first-born son. With the Hebrews he was peculiarly the Lord's, Exod. xxi. 39; had a double share of his father's inheritance, Deut. xxi. 17; had dominion over his brethren, Gen. xxvii. 29; and succeeded his father in the kingdom or high priesthood. Esau, sold his birthright to Jacob, Gen. xxv. 31; Heb. xii. 16, 17. Reuben forfeited his on account of his incest, Gen. xlix. 2, 3; so his tribe always remained in obscurity, while his younger brothers shared the privileges—Levi had the priesthood; Judah the royalty; and Joseph the double portion.

BISHOP, episcopus, Overseer; synonymous with Elder, and Shepherd. See Elder.

BETHYNNIA, [violent precipitation,] a country of Asia Minor, bounded on the north by the Euxine or Black Sea.

BLACK, or BLACKNESS, in prophecy is generally symbolical of affliction, disease, and distress. See Job xxx. 30; Jer. iv. 28; xvi. 21; xiv. 3; Lam. iv. 8; v. 10; Joel ii. 6; Nahum ii. 10.

BLASPHEMY, Blasphemy, speaking against, whether God or man be the object. The word occurs 19 times in the New Testament. Under the law blasphemy against God was punishable with death, Lev. xxiv. 15, 16, 23; and Jesus declares blasphemy against the Holy Spirit unpardonable, Matt. xii. 31; Mark iii. 29, 29; Luke xii. 10.

BLASTUM, [that kills and brings forth,] Chamberlain to Herod, Acts xii. 20.

BLEMISH, no animal having any was to be sacrificed, Lev. xxii. 10; Deut. xv. 21; xviii. 1; Mal. i. 8, 14. Christ without blemish, 1 Pet. i. 19; and Christians to be so, Eph. v. 27.

BLINDNESS, instances of, Gen. xxi. 31; Syrians, 2 Kings vi. 18; Paul, Acts ix. 8-15; Elymas, xlii. 11; blindness cured, Matt. ix. 27; xii. 22; xx. 30-34; Mark viii. 22; x. 46, 51; Luke iv. 18; vii. 21; John ix. 1. A symbol of ignorance.

BLOOD, not to be eaten, Gen. ix. 4; forbidden under the law, Lev. xli. 17; vii. 26; xvii. 10, 14; xix. 26; forbidden to Christians, Acts xv. 20. The blood is the life of the animal, and unwholesome for food; besides, the fat and blood were God's part of every sacrifice. Blood is frequently a symbol of war, carnage, and slaughter, Isa. xxxiv. 8; Ezek. xiv. 19; Rev. xiv. 20. To turn waters into blood is to embroil nations in war.

BLOOD OF CHRIST, redemption through it, Eph. i. 7; Col. i. 14; Rev. v. 9. *cleanse a man's soul through it, Heb. x. 29; *cleanses a man's soul,* 1 John i. 7; Rev. i. 5; *the wine of the Lord's Supper called his blood,* and the blood of the New Covenant, Matt. xxvi. 28.*

Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25; also called the blood of the everlasting covenant. Heb. xiii. 20.

BOANEIGIES, [sons of thunder,] a name given to James and John, Mark iii. 17.

BODY, either natural or spiritual, Man's body, in its present state, is called *natural*, in distinction from the *spiritual* body to be raised up at the resurrection. The term is used in Scripture to denote an *organized system* of any kind. We also read of the *body of sin*, which is to be put off when immersed into the death of Christ. This is to be remembered in order to understand much of the figurative language of Paul relative to Christian experience and sanctification. The Christian's body is to be kept *pure*, Rom. xii. 1; 1 Cor. vi. 13; 1 Thess. iv. 4; to be *changed* at the resurrection, 1 Cor. xv. 4-51; Phil. iii. 21; 1 John iii. 2. The Christian Church is called the *body of Christ*, Rom. xii. 4-5; 1 Cor. x. 17; xii. 12-27, &c. All Christians are members of this body; and to it belong all the Apostles, Prophets, Evangelists, Teachers, gifts, miracles, and honors bestowed by its head after his glorification. Jesus is the *head* of the body, and as the head is glorified, so will all the members be glorified with him. In the Lord's Supper, the *bread* is called the *body of Christ*, that is, the representation of his body, which is broken in remembrance of him.

BOOK, in Hebrew, *Sepher*, in Greek, *Biblos*. Various materials were formerly used in making books. Plates of lead and copper, the barks of trees, bricks, stone, and wood, were the first matters employed to engrave such things and monuments upon as men were willing to have transmitted to posterity. Hebraic works were written on lead; the Roman laws on brass; God's on stone; and Solomon's on planks of wood. When these were last used, they were generally covered with a thin coat of wax, for ease both in writing and in blotting out, which explains the expression of David when he prays that his sins may be blotted out as a cloud, that is, the record of them. Palm leaves, being more convenient as to bulk and portableness, were afterwards made into books, and are still so used in India. Then the thin inner bark of trees, especially the elm; hence the Latin word *liber* (the inner bark of a tree,) means also a book. Afterwards the *Papyrus*, or "paper reed," was used. Isa. xix. 7. Parchment was afterwards invented in Pergamum. Books of these two last substances were rolled on sticks like cloth, and hence the word *rotula*, from the Latin word, *rotula*, to roll. Books thus rolled might have several seals, so that a person might break one and read till he came to another; whereas, if one of our books had several seals, all would be broken if one was. See Rev. v.

"*Book of Life*,"—an allusion to the registers kept in ancient cities of all the names of regular citizens. Phil. iv. 3. Honorable persons, not citizens, were sometimes entered here, which was giving the freedom of the city. Vagabonds and disorderly persons had their names erased. Rev. xiii. 5. See Exod. xxxii. 32; Rev. xiii. 5; xxi. 27; xxi. 19.

BOOKS, mentioned, but now extant; of the wars of the Lord, Num. xxi. 14, of *Isaiah*, Josh. x. 13; of *Samuel*, 1 Sam. x. 18; of *Samuel concerning the kingdom*, 1 Sam. x. 25; of *Isaiah*, 1 Kings iv. 32, 33, of the *chronicles of David*, 1 Chron. xvi. 24; of the *acts of Solomon*,

1 Kings xi. 41; of *Nathan, Samuel, and Jed*, 1 Chron. xxi. 20; of *Ahijah the Shilonite*, 2 Chron. ix. 29; of the *visions of Iddo*, 2 Chron. ix. 29; of *Isaiah*, 2 Chron. xii. 15; of *Isaiah*, 2 Chron. xii. 21; of the *sayings of the Seers*, 2 Chron. xxxiii. 19; *Paul's epistle to the Laodiceans*, Col. iv. 16.

BOSOR, [taking away,] the father of Balsam, 2 Pet. ii. 15; also called *Ileor*, Num. xxi. 5.

BOTTLES were anciently made of leather. The skin of a goat, pulled off whole, and the places where the legs were, being tied up, formed a convenient bottle. As these grew tender by using new wine, which had not done fermenting, could not be safely put in them. Matt. ix. 17. See Josh. ix. 4.

BOWELS, a word used formerly, as we now use the word *heart*; that is to represent pity, compassion, &c. The Hebrews understood the viscera were the seat of the intellect and of the tenderest passions.

BREAD is a word used in Scripture for food in general. As bread was usually made by the Jews in thin cakes, it was not cut but broken, which gave rise to the phrase,—

BREAKING OF BREAD, which sometimes means the partaking of a meal, as in Luke xxiv. 35; Acts ii. 42; xi. 11; xviii. 25. Also, to what is emphatically styled, "the breaking of the loaf," in the Lord's Supper, as mentioned in Acts ii. 42. See also Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; Acts x. 6; 1 Cor. x. 16; xi. 23.

BREASTPLATE. A part of the Christian armor. See Eph. vi. 14; 1 Thess. v. 8. Also, a part of the high-priest's holy apparel, consisting of a piece of golden embroidery, about ten inches square, which on special occasions he wore on his breast. It was set with twelve precious stones, each bearing the name of one of the tribes of Israel. See Exod. xii. 4; xxviii. 15-30; xxxix. 6-11.

BRETHREN (in Christ,) to forgive each other, Matt. v. 18, 23, 24; xviii. 21, 22; Gal. vi. 1; 2 Thess. iii. 15-16; to confess their faults, and pray for each other, James v. 16; to love each other, Rom. xii. 10; 1 Thess. iv. 9, 10; Heb. xiii. 1.

BRIDE, a newly married woman. The congregation of Christ is espoused to him now, and will become his bride in the future age, sharing his nature, royal dignity, and dominion. Psa. xlv. 10-15; 2 Cor. xi. 2; Rev. xix. 7-9. The heavenly Jerusalem so called, Rev. xxi. 9.

BRIDEGROOM, a newly married man. Christ so called, Matt. ix. 15; Luke v. 34. See also Matt. xxv. 1-13.

BRIMSTONE and *fire*, employed to execute God's wrath, Gen. xix. 24; Luke xvii. 29; Psa. i. 6; Ezek. xxxiii. 22. A symbol of destruction, Deut. xix. 23; Job xviii. 15; Rev. xix. 20, &c.

CATAPHAS, [a searcher,] a high priest of the Jews, and son-in-law to Annas; mentioned John xi. 50, 51; xviii. 15, 16.

CAIN, [possession,] the first-born son of Adam; his *history*, Gen. iv. alluded to, 1 John iii. 12; Jude 11.

CALL, to invite, from *calleo*, to call, which occurs about 150 times, and *procalleo*, to call to one, about 30 times.

CALLED, *electos*, derived from the above; occurs 11 times, and is applied to all who professedly obey Christ, but not to the chosen. "Many are called, but few chosen."

CALLING, *aletheo*, profession, occurs 11 times, and is used once to designate a common trade, 1 Cor. vii. 24, and in all the rest the Christian's calling,

CALVARY, or **GOLGOTHA**, [*the place of a skull*], a little hill north-west of Jerusalem, on the north side of Mount Zion, so called probably from some imagined resemblance to the form of a man's head, or, as some think, because it was a place for the execution of criminals. It is memorable as the place of our Lord's crucifixion. Luke xiii. 31.

CAMEL, [*carrier*], a beast of burden very common in the East, where it is called "the land-ship," and "the carrier of the desert." It was to the Hebrews an unclean animal. See Lev. xi. 4. *Camels' Hair* is woven into cloth; the coarse part into coarse cloth, such as John the Immerser wore. (See Matt. iii. 4; Matt. xi. 8; or sackcloth. (Rev. vi. 12.) and the finest parts into beautiful shawls, &c. The proverb alluded to in Matt. xxiii. 24, illustrating the hypocrisy of the Pharisees, by the custom of passing wine through a strainer, should be read as follows: "You blind guides! which strain out a gnat, and swallow a camel." The expression, "It is easier for a camel to go through the eye of a needle," etc., Matt. xix. 24, is also found in the Koran; and a similar one in the Talmud, respecting an elephant's going through a needle's eye. This may be a proverb to describe an impossibility; or it may be an allusion to the difficult task of a camel passing through a door not over three feet high, on its knees. This feat camels are sometimes taught to accomplish, but it was considered a great difficulty.

CANA, [*real possession*], a town in Galilee, about sixteen miles N. W. of Tiberias, and six N. E. of Nazareth. The birth-place of Nathaniel, and now called *Kana-el-Jelil*. Dr. Clarke observed among the ruins large stone vessels, capable of holding many gallons, similar to those mentioned in the narrative of the marriage, at which Jesus performed his first miracle. John ii. 1-11.

CANAAN, [*merchant, trader*], the Scripture name of what is now called Palestine, or the Holy Land. Its name is derived from Canaan, the son of Ham, and grandson of Noah, whose posterity settled here, and remained for about seven hundred years. Becoming enormously corrupt, they were devoted to destruction, and their land given to Israel. Its conquest is recorded in the book of Joshua, &c. after which it was called "the land of Israel." Its boundaries as generally laid down, are Lebanon on the north, Arabia on the east, Idumea on the south, and the Mediterranean on the west. Under David and Solomon, its extent was greatly increased, by the conquest of Ammon, Moab, Edom, &c. 1 Kings iv. 21-24. It was a most beautiful and fertile country, and the Jews multiplied in it to an astonishing degree. The Jordan runs southward through it, and forms the lakes of Merom and Tiberias, and finally empties itself into the Lake Asphaltites. This country was included in the promise made to Abraham and his seed, the Christ, Gen. xii. 7, xiii. 14-17; xv. 18-21; xvii. 8; Gal. iii. 16-18, its boundaries described, Exod. xxi. 31; Num. xxiv. 1-12; Josh. i. 2, 4; conquered by Joshua, Josh. xi. 16; divided by lot, Josh. xiv. 1, &c.; its borders not conquered, Josh. xiii. 1; the reason given, Judges ii. 3. Known by various names. *Canaan*, Gen. x. 15-20; xi. 31. *Land of Shinar*, 11-b. xi. 9; *Land of the Hebrews*, Gen. x. 15; *Land of Israel*, 11-c.

quently; *Land of Judah*, after the revolt of the ten tribes; *Holy Land*, Zech. ii. 12; and *Palestine*, Exod. xv. 14.

CANDACE, [*who possesses conviction*], the name of an Ethiopian queen, Acts viii. 27.

CANDLESTICK, or **LAMPSTAND**, made of pure gold, stood in the tabernacle on the left hand of one entering the Holy Place. It was constructed to afford seven lights, to which allusion is made in Rev. i. 12, 13, 21.

CAPERNAUM, [*the field of repentance, city of comfort*], a city on the sea of Galilee, 60 miles north of Jerusalem, and celebrated in the Gospels as the place where Jesus principally resided during the time of his ministry, and did many of his miracles. See Matt. iv. 12-15; ix. 1; xi. 20-24; xvii. 23; Mark i. 31-35; ii. 1; John vi. 17, 50.

CAPPADOCIA, [*a sphere*], a large province in the interior of Asia Minor, on the Pontus, separated from Phrygia by the river Halys; mentioned Acts ii. 9; 1 Pet. i. 1.

CASTOR and **POLLUX**, twin sons of Jupiter, and guardians of seamen, according to heathen mythology; used as a figure-head on an Egyptian ship. Acts xviii. 11.

CAPTIVITY. God often punished the vices and infidelity of his people by the different captivities into which they were permitted to fall. The *Assyrian* captivity, mentioned, 2 Kings xviii. 9-13; the *Babylonian*, Jer. xxv. 12; and the *Roman* captivity prophesied of by Jesus, Luke xxi. 24. Christ is said to have "led captivity captive," (Eph. iv. 4) or a multitude of captives. The allusion is to public triumphs, when captives were led in chains behind the cars of victors; even kings and great men who had captivated others; a custom not only of the Romans but eastern nations in the remotest times. The phrase imports a conquest over enemies.

CEDRON, or **KIDRON**, a small brook, rising near Jerusalem, passing through the valley of Jehoshaphat, and flowing into the Dead Sea. It is a rapid torrent after rains, but dry or nearly so, in the midst of summer. 1 Sam. xv. 23; Jer. xxxi. 40; John xviii. 1.

CENCHREA, a port of Corinth, now called Kikriea, whence Paul sailed for Ephesus, Acts xviii. 18. It was a place of some commercial note, and the seat of an early church. Rom. xvi. 1.

CENTURION, a Roman commander of a hundred soldiers, Matt. viii. 5-13; xviii. 54; Luke vii. 2-10; xxiii. 47; Acts x. 27, 40.

CEPHAS, [*a rock, or stone*], a Syriac name given by Jesus to Simon. John i. 42; rendered by the Greeks, *Petros*, and by the Latins, *Petrus*. See *Peter*.

CESAR, [*one cut out*], a title given to all the Roman emperors till the destruction of that empire. The emperors alluded to by this title in the New Testament, are *Augustus*, Luke ii. 1; *Tiberius*, Luke iii. 1; xi. 22; *Claudius*, Acts xi. 58; and *Nero*, Acts xv. 8; Phil. iv. 22. Caligula, who succeeded Tiberius, is not mentioned.

CESAREA, often called *Cesarea of Palestine*, situated on the coast of the Mediterranean sea, between Joppa and Tyre, built by Herod the Great, and dedicated to Augustus Caesar. It was the seat of the Roman governors of Palestine. Cornelius resided here, Acts x. 21. 1-8; also Philip the Evangelist, Acts viii. 40; xxi. 8; and here Paul made one of his noblest defences, Acts xx. -xxvii. 1.

CESAREA PHILIPPI, a town three or four miles east of Dan, near the eastern source

of the Jordan; anciently called Paneas, now Banias. It was enlarged and embellished by Philip the Tetrarch; and called Cesarea in honor of Tiberias Cesar; and the name of Philippi was added to distinguish it from Cesarea on the Mediterranean. Mentioned Acts xvi. 13; Mark viii. 27.

CHALCOPHONY. See PANCIOUS STONES.

CHARGE of Jesus to the apostles, Matt. x. 1. 2; to the seventy, Luke x. 1-12; to Peter, John xxi. 15-19; to the apostles before his ascension, Matt. xxviii. 18-20; Mark xvi. 15-16; of Paul to the elders of Ephesus, Acts xi. 17-32.

Charges with them, Acts xxi. 24. It was meritorious among the Jews to contribute to the expenses of sacrifices and offerings, which those who had taken the vow of Naziritism were to offer when the time of the vow was to be accomplished; whoever paid a part of those expenses were reputed to partake in the merits of him who fulfilled the vow.

CHARRAN, or HARRAN, now Heren, a town of Mesopotamia, 70 miles from the Euphrates, 100 miles E. N. E. of Antioch. Acts vii. 4.

CHASTITY, recommended, Col. iii. 5; 1 Thess. iv. 3; 1 Tim. v. 2; Titus ii. 6; an example of it in Joseph, Gen. xxxix. 7; in Job, xxxi. 1-11.

CHERUBIM, plural *Cherubim*, first mentioned Gen. iii. 24; thought by some to be an order of celestial beings, but never clearly and certainly applied to angelic nature. They were probably symbolical representations of the redeemed, and often referred to in the Old Testament, and in the book of Revelation. The cherubim are represented as living creatures, Ezek. i. 1; x. Rev. iv. 7; or as images wrought in tapestry, gold, or wood, Exod. xxvii. 25; xxviii. 7; Ezek. xli. 25; as having a plurality of faces, Exod. xxv. 20; Ezek. x. 14; xli. 18; and wings, 1 Kings vi. 27; Ezek. i. 6; Rev. iv. 8. A cherub presents the highest earthly forms and powers of creation in harmonious and perfect union, being a winged figure, like a man in form, full of eyes, and with a four-fold head—of a man, a lion, an ox, and an eagle. The cherubs placed in the holy of holies, overshadowed the mercy-seat, and were made of the same mass of pure beaten gold, Exod. xxv. 19; Solomon's cherubs described, 2 Kings vi. 23-30; viii. 6. It is probable that the *seraphim* of Isaiah, (chap. vi.) the cherubim of Ezekiel, (chap. i.) and the *living creatures* of John, (Rev. iv.) are identical, only differing in name. It is thought by some that the Egyptian sphinxes and the winged bulls lately discovered by Layard at Ninevah, were imitations of the Hebrew cherubs.

CHIEF CAPTAIN of the Band; an officer at the head of a detachment of soldiers belonging to the Roman legion, which was lodged in the adjacent castle, and stationed on feast days near the temple to prevent disorder. The Roman garrison was stationed in the castle of Antonia.

CHILDREN, to be instructed, Gen. xviii. 10; Deut. iv. 9; vi. 6; xi. 18; Psa. lxxviii. 5; Eph. vi. 4; *their duty*, to parents, Lev. xix. 3; Prov. i. 8; vi. 20; xiii. 1; xv. 5; xiii. 22; Eph. vi. 1; Col. iii. 20; example of Jesus, Luke ii. 51; to honor and maintain their parents, Exod. xx. 12; Deut. v. 16; Eph. vi. 2, 3; smiting of parents punishable with death, Exod. xxi. 15; Lev. x. 9; Deut. xxi. 18. Jesus calls his disciples children, John xiii. 23; Christians called so by the apostles, Gal. iv. 19; 1 John ii. 1.

CHILDREN "of the bridechamber." A select number of guests, who were the constant attendants on the bridegroom during the marriage feast. Matt. ix. 15.

"of the promise," the seed of Abraham according to the faith, on whom the promised blessings would be bestowed, Rom. ix. 8; Gal. iv. 28.

"of the prophets,"—their disciples, pupils, followers, Acts iii. 25.

"of the resurrection," Luke xx. 28. A term equivalent to "the raised up."

CHINEROTH, Lake of, the same as Genesareth,—which see.

CHIOS, [*open or opening*,] an island of the Aegean sea, over against Smyrna, now called Scio. Acts xx. 15.

CHLOE, [*green herb*,] a Corinthian convert, mentioned 1 Cor. i. 11.

CHORAZIN, [*the secret*,] a town of Galilee, at the north end of the Lake of Tiberias, a little to the east of Capernaum; one of the principal scenes of Christ's ministry. Matt. x. 21; Luke x. 13.

CHOSEN, *eklekto*, elect, chosen. This word is found 78 times. It is translated in the common version, *elect*, 16 times, and *chosen*, 7 times. The passage, "For many are called, but few chosen," Matt. xx. 16, probably alludes to the choice of Roman soldiers, from the citizens of Rome. All were liable to serve, but some only were selected.

CHRIST. (See *Anointed*.) A Greek word answering to the Hebrew word, Messiah, and signifying the anointed or consecrated one, the Messiah—three terms of similar import. John i. 41. The name *Christ* is an official title, and is not a mere appellation, to distinguish our Lord from other persons named Jesus. The force of many passages of Scripture is greatly weakened by overlooking this. In the apostolical epistles, however, *CHRIST* is sometimes used as a proper name instead of *JESUS*.

Christi, Palae, our Savior predicted that many false Messiahs would come, Matt. xxiv. 24, and his word has been abundantly fulfilled. One named Corbala lived in the second century, and had many followers, and occasioned the death of more than half a million of Jews. Others have continued to appear, even down to modern times.

CHRISTIAN, *Christianos*, is found only 3 times in the New Testament—Acts xi. 26; xvi. 23; 1 Pet. iv. 16, and was a name given at Antioch to those who believed Jesus to be the Messiah.

CHRYSOLITE. See PANCIOUS STONES.

CHRYSOPEASUS. "

CURCHIL. See CONGREGATION.

CILICIA, [*which rolls or overturns*,] a country in the south of Asia Minor, at the east of the Mediterranean Sea: its capital was Tarsus. Acts xxi. 30.

CIRCUMCISION, a *cutting around*, because in this rite the foreskin was cut away. This rite was given to Abraham as a sign of that covenant which God had entered into with him, that out of his loins should proceed the Messiah. To be spiritually circumcised, or to be the spiritual seed of Abraham, is to have the thing signified by that ceremony, and to perform all those duties which circumcision was designed to enforce,—namely, to believe in the Messiah, to put off the old man, and to serve him as new creatures, which is signified by our acceptance of the ordinances of the gospel, and submission to them. Phil. iii. 3.

CITY, *Babylon*, the Great City, Rev. xxi. 2;

- xiv. 8; xvi. 19; xvii. 15; xviii. 10, 16, 18, 21; Jerusalem, the Great City, Rev. xxi. 10; the Holy City, Rev. xxi. 2; xxi. 19. A city is the symbol of a corporate body, under one and the same police.
- CLAUDA**, [*a lamentable voice*], a small island near the S. W. shore of Crete, approached by Paul in his voyage to Jerusalem, Acts xviii. 16. It is now called Gozae, and is occupied by about thirty families.
- CLAUDIA**, [*lame*], a Christian woman, probably a convert of Paul, 2 Tim. iv. 21.
- CLAUDIUS**. See **CRASSUS**.
- LYSIAS**, the Roman tribune, mentioned Acts xxi. 33; xxii. 24; xxiii. 26.
- CLEAN** and **UNCLEAN**, terms used in a ceremonial sense; applied to certain animals, and to men in certain cases, by the law of Moses, Lev. xi. 1; Num. xix. Deut. xiv. A distinction between clean and unclean animals existed before the deluge, Gen. vii. 2. The Mosaic law was not merely arbitrary, but grounded on reasons connected with animal sacrifices, with health, with the separation of the Jews from other nations, and their practise of moral purity, Lev. xi. 43-45; xx. 25-26; Deut. xiv. 2, 3, 21. The ritual law was still observed in the time of Christ, but under the Gospel is annulled.
- CLEMENT**, [*mild, gold, merciful*], mentioned Phil. iv. 3.
- CLEOPAS**, [*the whole glory*], the husband of Mary, John xix. 25, called also *Alphaeus*,—which see. The one mentioned in Luke xiv. 18, was probably a different person.
- CLOUD**, an emblem of prosperity and glory. To ride on clouds, is to rule and conquer. When no storm accompanies, or no attribute is attached to it, a cloud is the emblem of majesty and glory. By Daniel it is said, "One like the son of man came with the clouds of heaven;" to which our Lord adds, as explanatory of the symbol, "with power and great glory." Matt. xxiv. 30. Clouds are symbolical of armies and multitude, probably by their grand and majestic movements. They betokened the presence of Jehovah, as on mount Sinai, Exod. xix. 9; in the temple, 1 Kings viii. 10; in the cloudy pillar, and on the mount of transfiguration. They are found in many representations of the majesty of God, Isa. xlviii. 11, 12; xlviii. 2; and of Christ, Rev. xiv. 14-16.
- "of witnesses," Heb. xii. 1; alludes to the spectators in the Olympic games, and transferred by a strong figure to patriarchs, prophets, worthies, God, and angels, the spectators of the Christian race.
- CLOVEN TONGUES**, Acts ii. 3. An emblem of the various languages in which the apostles were to preach the gospel. They were like flames of fire parted, and these parted flames looked like tongues; so a flame of fire is, with the Jews, called a tongue of fire.
- CNICUS**, [*dedicated to Venus*], a city and promontory of Asia Minor, Acts xviii. 7.
- COAL**, usually in Scripture, charcoal, or the embers of fire. From recent disclosures, it is probable that mineral coal was used anciently in Syria. It is now procured in Lebanon, and a mine is worked at Cornale, eight miles from Beirut.
- COAT**. The Jews wore two principal garments; the interior is called the coat, or tunic, Matt. v. 40. It was made of linen, and encircled the whole body, extending down to the knees. It reached up to the neck, with long or short sleeves. Over this was worn the mantle or cloak. The coat
- was sometimes woven like a stocking into its proper shape and size without any seam. Exod. xxiix. 7; John xix. 13. Such coats are still worn by Arabs, and are considered of great value.
- COCK-CROWING**. In Matt. xxvi. 34, our Lord is represented as saying, that "before the cock crow," Peter should deny him thrice; so Luke xiii. 34; John xii. 28. But according to Mark xiv. 30, he says, "before the cock crow twice, thou shalt deny me thrice." These passages may be reconciled by observing that ancient Greek and Latin authors mention two cock-crowings, one of which was soon after midnight, the other about three o'clock in the morning; and this latter, being most noticed by men as the signal of their approaching labors, was called by way of eminence, "the cock-crowing," and to this alone, Matthew, giving the general sense of our Savior's warning to Peter refers; but Mark more accurately recording his very words, mentions the two cock-crowings.
- COHORT**, a company of soldiers which guarded a Roman governor or magistrate, when he went into any province.
- COLLECTION** for poor believers, Acts xxi. 29; Rom. xv. 26-28; 1 Cor. xvi. 1; 2 Cor. viii. 1-4; ix. 1.
- COLCÆSE**, [*punishment, correction*], a city of Phrygia, situated on a hill near the junction of the Lycus with the Meander, and not far from the cities Hierapolis and Laodicea, Col. ii. 1; iv. 13, 15. With these cities it was destroyed by an earthquake in the tenth year of Nero, about A. D. 62, while Paul was yet living. It was soon rebuilt. It is now called Colona.
- COLOSSIANS**, Epistle to, written by Paul, from Rome, A. D. 62, during his imprisonment in that city, to the congregation at Colosse. This congregation was probably gathered by this apostle, as well as the one in Laodicea, though some ascribe it to Epaphras. See Acts xvi. 6; xviii. 23. Some think this epistle was written at the same time, and sent by the same bearer, as the one to the Ephesians. It is certainly devoted to the development of the same grand secret,—viz., the call of the Gentiles to a participation in the hope of the glad tidings, and to guard the Colossians, whether Jews or Greeks, against Judaizing and philosophizing teachers. Whoever would understand this epistle and that to the Ephesians, must read them together.
- COLT**, "*the foal of an ass*." The direction given by Jesus to two of his disciples in Matt. xxi. 2, 3, to bring him the colt they would find tied in the village, that he might ride thereon into Jerusalem, according to the prophecy evidently implies a previous understanding or acquaintance with the owners of him; for he adds, "if any one ask why you loose him, you shall answer, Because the Master needs him," Luke xix. 31. Accordingly, "as they were loosing the colt, the owners said to them, Why loose you the colt? They answered, The Master needs him," (ver. 33, 34,) "and they," (the owners,) "let them go," Mark xi. 6.
- COMFORTER**, *parakletos*, advocate, monitor, helper, comforter. The original word only occurs five times, John xiv. 16, 26; xv. 26; xvi. 7. 1 John ii. 1. Comforter is the most remote meaning of the word, and does not adequately describe the office of the Paraclete; it was to help and direct as well as to console.
- COMMON**, profane, ceremonially unclean.

The Greek term *koinos*, properly signifies *what belongs to all*, but the Hellenists applied it to what was profane, i. e. *not holy*, and therefore of common or promiscuous use, Mark vii. 2, 6; Acts x. 14, 15; Rom. xiv. 11.

COMMON, "had all things common, Acts ii. 44. A community of goods was practised at all the Jewish feasts at Jerusalem, and no man's house was his own. So when the Spirit was poured out, on account of the detention at Jerusalem, there was a kind of community for the time being, that none might suffer from want; but the subsequent contributions of the saints show that there was not an equality of property, Acts xi. 29; 1 Cor. xvi. 1.

CONCISION, (*cutting*.) a term of reproach, applied to certain Judaizing teachers at Philippi, as mere cutters of the flesh; in contrast with the true circumcision, those who were created anew in Christ Jesus unto righteousness and true holiness, Phil. iii. 2.

CONGREGATION, *ekklesia*, occurs 114 times, and is derived from *ekkaloun*, I call out. It is an assembly of the called. The whole community of professing Christians make the one body or congregation of the Lord; and those meeting in one place constitute the Christian congregation in that place.

CONSCIENCE, occurs in the common version 30 times, and once in the plural form, 1 Cor. v. 11, for which we have in the original, *syndesmos*, compounded of *syn*, together, and *eidco*, to see or know,—in Latin *conscientia*: whence comes conscience, the power of judging ourselves, and the relations in which we stand to our Creator and to our fellow-creatures. The conscience is said to be *weak* when knowledge is limited, *pure* when free from accusation, and *evil* when polluted with guilt. We have a *good* conscience mentioned, 1 Tim. i. 5; 1 Pet. iii. 21; *pure*, 1 Tim. iii. 9; *clear or void of offence*, Acts xiv. 16; *weak*, 1 Cor. viii. 7; *deaf*, Titus i. 15; Heb. x. 22; *seared*, 1 Tim. iv. 2.

CONTENTMENT recommended, Prov. xx. 8, 9; Heb. xiii. 5; 1 Tim. vi. 6; instances of, Gen. xxviii. 9; 2 Sam. xix. 35—37; 2 Kings. iv. 13; Phil. iv. 11.

CONVERSATION, edifying, recommended, Matt. xii. 35; xii. 14—22; Col. iii. 10; iv. 6; 1 Thess. iv. 18; v. 11; vain and sinful to be avoided, Matt. xii. 26; Eph. iv. 29; v. 3—7; Col. iii. 8, 9; 2 Pet. ii. 7, 8.

COOS, a small island in the Mediterranean, near the south-west point of Asia Minor. Acts xxi. 1. *Hippocrates*, the famous physician, and *Appellus*, the eminent painter, were natives of this island. It is now called Stanchio.

COPPER, a metal, known and wrought before the flood, Gen. iv. 22. Where the word *brass* occurs in the common version, it should be rendered *copper*.

CORBAN, a sacred gift, Matt. xv. 5; xxiii. 18. The Pharisees taught that a man might escape all obligations to support his indigent parents, by saying of his property, "Be it corban." In this case, if he did not give his property at that time to the temple he was bound to do so at his death, though his parents should thus be left destitute. Thus did they "make void the law" of honoring their father and their mother, "through their traditions." Mark vii. 11—13.

CORINTH, (*which is called, beauty*.) a celebrated city of Greece, in the north part of

the Peloponnesus, on the isthmus of Corinth; 45 miles W. N. W. of Athens. It was celebrated for wealth, commerce, arts, and magnificence. Paul preached here for two years, Acts xviii. 1.

CORINTHIANS. The two epistles under this name were written by Paul to the Christians at Corinth, where he had preached with great success. Acts xviii. The first epistle written from Ephesus was in reply to intelligence received from Corinth, through the family of Chloe, 1 Cor. i. 11, and by a letter from the congregation, asking advice, vii. 1. His chief design appears to have been to support his own authority, dignity, and reputation; to vindicate himself from the calumnies of the factious; and to diminish the credit and influence of their aspiring leaders, by exhibiting their errors. He reproves the congregation for certain immoralities found amongst them, but which were chargeable to their factious leaders. He then treats successively of lawsuits amongst Christians; on single and married life; on eating meats offered to idols; on his call, mission, right, and authority as an apostle, &c.; and meets several errors and sins prevalent in the congregation by timely instructions as to disputes among brethren, decorum in public assemblies, the Lord's Supper, spiritual gifts, the resurrection of believers; gives directions for collections for the poor saints in Jerusalem, and closes with friendly exhortations and salutations.

Paul, having tested his power in Corinth by the first letter, and hearing of its success from Titus, he takes courage, writes a second letter, speaks more boldly of himself, and deals more severely and sharply with his opponents. In this he aims at the extermination of the faction which he had attacked and weakened in his first letter. He makes good all his claims to the respect, veneration, and submission of the Corinthians; strips his antagonists of every pretext; and by the most pathetic recital of his own history, and exhortations to unity and peace, closes his communications to this large and eminent congregation.

CORNELIUS, [*of a horn*.] a pious Roman centurion, stationed at Cesarea in Palestine, to whom Peter was sent from Joppa, a distance of 35 miles, to tell him "words whereby he might be saved," and on whom and his friends, the miraculous gifts of the Spirit were poured out, to the astonishment of Peter and his companions, Acts x. Cornelius, though a Gentile, was probably a proselyte to the Jewish religion at the time of Peter's vision.

CORNELI-STONE, a massive stone, usually distinct from the foundation, Jer. li. 38; and so placed at the corner of the building as to bind together the two walls meeting upon it. Such a stone is found at Bealbek, twenty-eight feet long, six and a half feet wide, and four feet thick.

COUNCIL, a tribunal frequently mentioned in the New Testament. The *Great Council* so called, did not consist of the 72 elders who were originally appointed to assist Moses in the civil administration of the government, but was instituted in the time of the Maccabees. It consisted of chief priests, elders, (who were, perhaps, the heads of the tribes or families,) and scribes, amounting in the whole to 72 persons, and is called by Jewish writers, the *Sanhedrim*.

- This council possessed extensive authority, taking cognizance not only of religious matters, but of appeals from inferior courts of justice, and of the general affairs of the kingdom. After Judea became a Roman province, the council was deprived of the power of inflicting capital punishments, for which reason they delivered our Savior to Pilate, demanding his death.
- COVENANT**, *diatheke*, institution, arrangement, constitution, covenant, occurs in the New Testament 33 times. God's promise to Noah is called a covenant, Gen. ix. 9-17. God's covenant with Abraham, xvii. 2-9. The Sinaitic law was another covenant, Deut. iv. 13. The new and better covenant, mentioned Heb. viii. 6, 8, 10.
- COVETOUSNESS**, an eager, unreasonable desire of gain; a longing after the goods of another. It is called *idolatry*, Col. iii. 5. Forbidden, Exod. xx. 17; Deut. v. 21; Rom. vii. 7. xiii. 9; *covetous*, Prov. xxii. 7; Luke xii. 15; Heb. xiii. 5; threatenings against it, Isa. lviii. 17; Jer. vi. 12. 13; Micah ii. 1, 2; Hab. ii. 9, 11; Rom. i. 18, 20; 1 Cor. vi. 10; Eph. v. 5; Col. iii. 5; 1 Tim. vi. 9, 10.
- CRESCENS**, [*growing, increasing*], a person mentioned 2 Tim. iv. 10.
- CRETANS**, inhabitants of Crete, Titus i. 12.
- CRETE**, [*Ashy*], an island at the mouth of the *Ægean* sea, between Rhodes and Peloponnesus. Acts xviii. 7. It is now called *Candia*.
- CRISPUS**, [*curled*], the chief of the Jewish synagogue at Corinth, who was converted to Christianity by Paul, Acts xviii. 6; and baptized by him, 1 Cor. i. 14.
- CROSS**, a kind of gibbet made of pieces of wood placed transversely, whether crossing at right angles, one at the top of the other, T, or below the top, †, or diagonally, X, on which criminals were executed. To be crucified was deemed the strongest mark of infamy, and was inflicted on the vilest slave, and the most atrocious transgressors. Deut. xxi. 23; Gal. iii. 13. It is used metonymically for the doctrines of the gospel, Gal. ii. 20; vi. 14. Trouble for the sake of religion, Mark viii. 34; Matt. xvi. 24.
- CROWN**, a head ornament, worn in the East as a mark of dignity and honor. Those used in the games were made of parsley, pine, flowers, &c. 2 Tim. iv. 7, 8. Those for kings, of gold, adorned with gems. 2 Chron. xxi. 11; 2 Sam. i. 10; xii. 20. Metaphorically, that is called a *crown* which gives glory or dignity. Thus Jehovah is said to be a crown of glory to Judah, Isa. lxi. 5. Christ is said to have a "crown of gold," and "many crowns," Rev. xii. 12, meaning his future ineffable grandeur and sovereignty. Crown of *life*, a triumphant immortality, James i. 12; Rev. ii. 10; iii. 11; of righteousness, 2 Tim. iv. 8; of glory, 1 Pet. v. 4, also incorruptible, 1 Cor. ix. 25.
- CRUCIFY**, to put to death by the cross. Figuratively, it means to subdue our evil propensities.
- CRUCIFIXION**, HOUR OF.—Mark xv. 25, states it to be the third, and John xix. 14, the sixth hour. This apparent contradiction is supposed to have arisen from confounding the letter gamma with the letter sigma, which were used as numerals in ancient MSS. Therefore it ought to be the fourth hour which answers to our nine o'clock in the morning. Acts ii. 15. Of this opinion are Griesbach, Semler, Rosenmüller, Doddridge, Whitby, Bengel, Erasmus, &c. Another method of solving the difficulty, and probably the best one, is, that John
- writing in Asia, adopted the Roman method of reckoning time, which was the same as ours.
- CRYSTAL**, a hard, transparent, and colorless fossil, of a regularly angular form. The word translated *crystal* in Ezek. i. 22, is rendered *fiat* in Gen. xxi. 40; Job xxi. 10, and Jer. xxv. 50; and *ice* in Job vi. 16, xix. 24, and Psa. cxlvii. 17. The word primarily denotes ice, and is given to this substance from its resemblance to it. The firmament above the cherubim, the sea of glass, the river of life, and the light of the new Jerusalem, are compared to crystal, for their purity, clearness and splendor. Ezek. i. 22; Rev. iv. 6; xlii. 1.
- CUBIT**, a measure used among the ancients, about 18 inches long. A cubit was originally the distance from the elbow to the extremity of the middle finger, which is the fourth part of a well-proportioned man's stature. The sacred cubit was nearly 22 inches.
- CUMMIN**, a plant of an oily and spicy quality, somewhat resembling fennel, Isa. xxviii. 25; Matt. xiii. 23.
- CUP**. This word is taken in Scripture both in a proper and in a figurative sense. In its proper sense, See Gen. x. 13; xli. 2; 1 Kings vii. 23. In a figurative sense, as an emblem of prosperity, See Psa. xl. 6; xvi. 5; xliii. 5; and of Divine judgments and man's misery, Isa. li. 17, 22; Psa. lxxv. 8; Rev. xiv. 8, 10, &c. "Cup of blessing," 1 Cor. x. 16; "Cup of salvation," Psa. cxvi. 13; a "cup of cold water,"—a valuable gift in a hot climate, where water is scarce. Matt. x. 42; Mark ix. 41.
- CURSE**, after the fall, Gen. iii. 14-19; of Cain, iv. 11; subjoined to the law, Deut. xxvii. 15-26; of the Israelites, if disobedient, Lev. xxvi. 14-39; Deut. xxviii. 15, &c.; remarkable instances of cursing, Gen. ix. 25; 2 Kings ii. 23; Psa. cix. 6, &c.; Jer. xvii. 18; forbidden under the gospel dispensation, Matt. v. 44; Rom. xii. 14; James iii. 10. Learned commentators aver that wherever the Hebrew word so translated occurs in connection with the name of God it should be rendered *blow*. It is actually often so rendered in our Bible, as Gen. xxxiii. 11; Judges i. 15; 1 Sam. xxv. 27; 2 Kings v. 13.
- CYPRIUS**, [*fair, fair-skinned*], a large and populous island in the Mediterranean, situated between Cilicia and Syria, and so called from the Cypress trees with which it abounded. Barnabas and Mnason were natives of it, Acts iv. 36; xxi. 10; the gospel preached there, Acts xi. 19; visited by Paul and Barnabas, A. D. 44. Acts xiii. 4-13. See also Acts xv. 39; xvii. 4.
- CYRENE**, [*a well, coldness*], a city of Lybia in Africa, west of Egypt. Matt. xxvii. 32; Acts ii. 1; xi. 10.
- CYRENIUS**, [*one who governs*], a governor of Syria. Luke ii. 2.
- DALMANUTHA**, [*bucket, branch*], a town of Palestine, on the S. E. part of the lake of Tiberias, near Magdala. Mark viii. 10.
- DALMATIA**, [*derelict lamp*], the southern part of Illyricum, on the gulf of Venice. 2 Tim. iv. 10.
- DAMARIS**, [*little woman*], an Athenian lady, who was converted by Paul, Acts xvii. 34.
- DAMASCENES**, [*of Damascus*], 2 Cor. xi. 33.
- DAMASCUS**, [*similitude of burning*], the most ancient city on record, and long the capital of Syria: first mentioned in Gen.

xiv. 15; xv. 2: and now probably the oldest city on the globe. It is about 160 miles from Jerusalem, and contains at the present time some 80,000 inhabitants. A street is still found here called "Straight," running a mile or more into the city from the eastern gate. Acts ix. 11.

DANIEL, [*Judgment of God*] called Belteshazzar by the Chaldeans, a prophet descended from the royal family of David, who was carried captive to Babylon when very young, in the fourth year of Jehoiakim, king of Judah, B. C. 606. Daniel rose by his wisdom to eminence and honor, and served in the courts of Nebuchadnezzar, and Belshazzar, kings of Babylon, and afterwards under Darius the Mede, and Cyrus the Persian. His great eminence may be inferred from Ezek. xiv. 13, 14; xxviii. 2, 3, as well as from consulting his own narrative. The book which bears his name, distinctly foretells the time of Messiah's first advent; and under the emblem of a great image, and of four beasts, the successive rise and fall of the four great universal monarchies of Babylon, Persia, Greece, and Rome, after which, the kingdom of Messiah, like the stone from the mountain, shall fill the whole earth, and have no successor. The prophecies contained in the latter part of the book extend from the days of Daniel to the resurrection of the dead. Christ testifies to the genuineness and authenticity of the book. Matt. xxiv. 15; of which there is the strongest evidence, both internal and external.

DAKNESS, supernatural, Exod. x. 21—23; Luke xxiii. 44, 45. Also, a symbol of ignorance and of affliction.

DAVID, [*beloved*] king of Israel, prophet and psalmist. He was youngest son of Jesse, of the tribe of Judah, born in Bethlehem, B. C. 1053; and one of the most remarkable men in either sacred or secular history. His life is fully recorded in 1 Sam. xvi. to 1 Kings ii. The phrase, "a man after God's own heart," does not refer to either his private or personal moral conduct, but to his *public official acts*.

DAY. The sacred writers generally divide the day into twelve hours. The sixth hour always ends at noon throughout the year; and the twelfth hour is the last hour before sunset. But in summer, all the hours of the day were longer than in winter, while those of night were shorter. Day in prophetic style, "I have given you a day for a year," is the rule: one revolution of the earth on its axis for a revolution in its orbit. Day is also used for an appointed season, Isa. xxiv. 8; and for an enlightened state, 1 Thess. v. 5. "Last day," refers to the time of judgment; and "last days," to the time of Messiah's reign, Isa. ii. 2; Micah iv. 1.

DEACON, *diakonos*, minister, servant, occurs 31 times, and is applied to both males and females, whose business it was to serve the whole congregation in any capacity.

DEAD SEA, *SEA OF SODOM*, *SALT SEA*, OR *LAKE APHALTITE*, a salt lake in Palestine, 70 miles long, and 10 to 15 broad. It occupies the spot where the cities of Sodom and Gomorrah are supposed to have stood. The water is clear and limpid, but very salt and bitter, and of greater specific gravity than that of any other lake that is known.

DEAD PERSONS, insensible, and know not anything, Job iii. 13; xiv. 21; Psa. vi. 5; Lament. i. 10—11; Eccl. ix. 4; Eccl. ix. 5; Job vii. 12; xxxviii. 18; shall be raised,

Job xix. 26, 27; Psa. xlix. 50; John v. 28; Rev. xx. 12. Instances of the dead raised; by Elijah, 1 Kings xvii. 17—23; by Elisha, 2 Kings iv. 18—37; by his bones, xiii. 21; by Jesus, Matt. ix. 25; Mark v. 41, 42; Luke vii. 15; viii. 54, 55; John xi. 1—44; by Peter, Acts ix. 40, 41; by Paul, x. 10—12.

DEATH, how it came into the world, Gen. ii. 17; iii. 10; Rom. v. 12; vi. 23; 1 Cor. xv. 21. Natural death is a ceasing to be, or a destruction of animal life, and is certain, Job xiv; Psa. xlix. 6—20; lxxix. 45; Eccl. viii. 8; ix. 4; called a sleep to believers, John xi. 11—14; Acts vii. 60; xiii. 36; 1 Cor. xv. 18, 51; 1 Thess. iv. 13—16. Is expressive of alienation from God, and exposure to his wrath, John v. 24; Eph. ii. 1—5; Col. ii. 13; 1 John iii. 14; second death mentioned, Rev. ii. 11; xv. 6, 14; xxi. 8.

DEBTS to be faithfully paid, Psa. xxxvii. 21; Prov. xiii. 27, 28; to be avoided, Rom. Rom. xiii. 8; used figuratively for our sins, Matt. vi. 12; a parable on the subject, Matt. xviii. 21—23.

DECAPOLIS, [*ten cities*], a district of country comprising ten cities, lying chiefly to the east of the Jordan, and the lake of Tiberias.

DELUGE. See FLOOD.

DEMAS, [*popular*], a fellow-laborer with Paul at Thessalonica, who afterwards deserted him, Col. iv. 14; 2 Tim. iv. 10; Philem. 24.

DENA, [*belonging to coin*], a silver-smith of Ephesus, and an idolater for gain, Acts xix. 24. Also a disciple mentioned 3 John 12.

DEMON, from *daimon* and *daimonion*, defined by lexicons to be a heathen god, deity, tutelary genius, evil spirit. Plato derives the word from *dæmonion*, knowing; Eusebius, from *dæmonios*, to be terrified; and Proclus, from *daio*, to distribute. By ancient heathen writers, the word *demon*, by itself, occurs usually in a good sense. Philo affirms that Moses calls those angels whom the philosophers call *dæmons*, and they are only different names that imply one and the same substance. In later times the word was used in a bad sense. Josephus and the New Testament writers use it in this manner. Some suppose demons to be fallen angels, others the spirits of bad men; both theories, however, are without foundation. The possessions of the New Testament are always attributed to them; never to the *ho diabolos*. The word *demon* occurs about 60 times in the New Testament. Whatever may be the correct idea with regard to the demons, as Dr. George Campbell well observes: "They are exhibited as the causes of the most dire calamities to the unhappy persons whom they possess—dumbness, deafness, madness, palsy, epilepsy, and the like. The descriptive titles given them always denote some ill quality or other." And again, "When I find mention made of the number of demons in particular possessions, their actions so particularly distinguished from the actions of the man possessed, and the possessions held by the former in regard to the disposal of them after their expulsion; I account given how they were actually disposed of—when I find desires and passions ascribed particularly to them, and similitudes from the conduct which they usually observe, it is impossible for me to deny their existence."

DEMONIACS, demonized persons, or those who were supposed to have a demon or

- demons, occupying them, suspending the faculties of their minds, and governing the members of their bodies, so that what was said and done by them was ascribed to the indwelling demon.
- DENARIUS**, the principal silver coin of the Romans, and in value worth from 16 to 17 cents, according to the coinage. A denarius was the day-wages of a laborer in Palestine. Matt. xx. 2, 9.
- DERBE**, (*astug*), a small town of Lycaonia, in Asia Minor, to which Paul and Barnabas fled from Lystra, A. D. 41, Acts xiv. 19. It lay at the foot of the Taurus mountains on the north, 10 or 20 miles east of Lystra.
- DESERTS**, applied to hilly regions, &c., thinly inhabited, Luke i. 80, Matt. iii. 1; and the word so translated in our Bibles often means no more than the common uncultivated grounds in the neighborhood of towns on which the inhabitants grazed their domestic cattle.
- DEVIL**, from *diabolo*, occurs some 30 times, and means a slanderer, traducer, false accuser. Paul uses the word in the plural number three times—1 Tim. iii. 11; 2 Tim. ii. 26; Titus ii. 3—and applies it to both males and females.
- DIADEM**, a royal head dress, rather different from the crown, and worn by queens. A prince sometimes puts on several diadems. Ptolemy having conquered Syria, entered Antioch in triumph, with the diadems of Asia and Egypt on his head. John saw on Christ's head "many diadems," Rev. xii. 3; xiii. 1; xix. 12.
- DIAMOND**. See **PACIFICUS STONES**.
- DIANA**, or **ARTIMUS**, (*luminous, perfect*), a celebrated goddess of the Romans and Greeks, and one of their twelve superior deities. She was like the Syrian goddess Ashteroth, and appears to have been worshipped at Ephesus with impure rites and magical mysteries. Acts xix. 19. The temple of Diana was the pride and glory of Ephesus. It was 425 feet long, and 230 broad, and had 127 columns of white marble, each 60 feet high. It was 220 years in building and was one of the seven wonders of the world.
- DIDYMUS**, (*a twin*), the surname of Thomas. John xii. 2.
- DIONYSIUS**, (*divinely touched*), a member of the Arreopagus at Athens, and a convert of Paul. Acts xvii. 34, and burnt as a martyr, A. D. 93. Being at Heliopolis in Egypt, at the time of Christ's death, on observing the supernatural darkness he exclaimed, "Either the God of nature suffers, or sympathizes with one who suffers."
- DIOREPHES**, (*nourished of Jupiter*), mentioned 3 John 9.
- DIP**, to immerse. The people of the East eat with their fingers instead of knives and forks, and therefore dip their hand in the dish. For fluid substances they have spoons. John xii. 26.
- DISCIPLE**, a learner, or follower of another, John ix. 28. It signifies in the New Testament, a follower of Christ, &c., or a convert to his gospel. John xx. 18; Acts vi. 1.
- DISPENSATION**, *oikonomia*, economy, administration of affairs,—from *oikos*, a house, *nomos*, to administer—economy, the management of a family; hence arrangement, dispensation, or administration, a more general sense—occurs 19 times.
- DOG**. To call a person a dog in the East, is expressive of the highest contempt. The term was applied by the Jews to Gentiles. It was not proper to give the children's bread to dogs," Matt. xv. 26. The bad properties of dogs are: olfactory, larking, cruelty, biting, insatiable guttony, filthiness in lust, vomiting and returning to their vomit. Hence the name is given to caviling, unprincipled teachers, Phil. iii. 2; and to such as are excluded from the holy city, Rev. xxi. 15.
- DOOR**, the symbol of opportunity, way of access or introduction. John x. 7.
- DORCAS** in Greek the same as *Tabitha* in Syriac, that is, *gazelle*, the name of a pious and charitable woman at Joppa, whom Peter raised from the dead, Acts ix. 36—42.
- DRACHMA**, a silver coin common among the Greeks, which was also current among the Jews, in value about 16 cents, or 1d.
- DRAGON**, signifies either a large fish, as the whale, or a crocodile, or great serpent. In some places, it evidently means the deadly poisonous lizard called *Gekko* by the East Indians. By the Egyptians, Persians, and Indians the dragon is regarded as the established emblem of a monarch. Sometimes it is used for monarchical despotism in general. The Roman government, both in its pagan and pagan forms, as a persecuting power, is represented by this symbol.
- DRESS**, injunctions concerning it, Deut. xxii. 5; Isa. iii. 16, &c.; 1 Tim. ii. 9; 1 Pet. iii. 3.
- DRINK**, to swallow liquids. As the allotments of God's providence were often represented among the Jews by a cup, so to receive good or evil at the hand of God is represented by *drinking* its contents, John xviii. 11. To "eat the flesh and drink the blood of the son of man," is to imitate, that is, cordially to receive and obey his precepts, John vi. 53; to partake of bread and wine, the symbols of his body and blood, in the ordinance of his own appointment, Matt. xxvi. 26; to become one with him in principle, feeling, and action. As a cordial desire and love of divine truth is often represented as *thirsting*, so *drinking* is used to express the actual reception of the Gospel and its benefits. John iv. 14; vii. 37.
- DRUNKENNESS**, excludes from the kingdom of God, 1 Cor. vi. 10; Gal. v. 21; examples, Gen. ix. 21; xix. 33, 35; 1 Sam. 23, 36; 1 Kings xvi. 9; xx. 16.
- DRUSILLA**, (*watered by the dew*), the third daughter of Agrippa the Great. She first married Azizus, king of the Emesenes, but soon left him, to marry Claudius Felix. Acts xxiv. 24.
- DUST**. "To lick the dust," Psa. lxxii. 9, is expressive of profound submission; to throw "dust into the air," Acts xiii. 23, expresses contempt and malice, and is still an Arab practice; to "throw dust on the head" is a sign of grief and mourning, Rev. xviii. 19; and "to wipe off the dust" from one's feet was expressive of entire renunciation, Matt. x. 14; Acts xiii. 51.
- EARNEST**, *arrabon*, a pledge; a small part of the price of a thing, paid in hand, to confirm an agreement. The word is used three times in the New Testament, but always in a figurative sense. In 2 Cor. i. 22 it is applied to the gifts of the Spirit, which God bestowed on the apostles; and in 2 Cor. v. 5; Eph. i. 13, 14, to believers generally, on whom after baptism, the apostles had laid their hands; which were an earnest of far superior blessings in the age to come. Jerome has well said, "If the earnest was so great, how great must be the possession." **EARTH**. The original word in both Hebrew

and Greek is used to denote the earth as a whole, and a particular land. The expression "all the earth" is sometimes used symbolically for a portion of it. Sometimes used for the people who inhabit the world, etc. It is used also as the symbol of the great body of the people contrasted with the government; antichristian part of mankind, etc. There are in the political and in the moral world, as well as in the natural, heavens and earth, sun, moon, and stars, mountains, rivers, and seas.

EARTHQUAKE, in the time of Elijah, 1 Kings xix. 11; of Uzziah, Amos i. 1; Zech. xiv. 9; at the crucifixion of Jesus, Matt. xxvii. 64. The established symbol of the political and moral revolutions and convulsions of society. See Hag. ii. 6, 7; Heb. xii. 26; Rev. vi. 12.

EAST, towards the sun's rising. Arabia, Assyria, Chaldaea, Mesopotamia, Persia, and other countries, lay eastward of Canaan; and Balaam, Cyrus, and the Magi were said therefore, to have come out of the East. Num. xlii. 7; Isa. xli. 11; Matt. ii. 1, 2.

EAT. See **DRINK**. The Babylonians and Persians used to recline or lie down on table-beds while eating, and the Jews adopted his custom, Amos vi. 4-7; Eccl. i. 6; vil. 8; John xii. 3; xiii. 28.

EDIFICATION, a building up. Saints are edified when they grow in holy knowledge and practice. 1 Cor. vii. 1. Mutual edification to be consulted, Rom. xiv. 19; xv. 2; 1 Cor. xiv. 12-26; 1 Thess. v. 11; Heb. x. 24.

EGYPT, (*that binds or oppresses*), bounded by the Mediterranean Sea on the north; Abyssinia on the south; and on the east and west by mountains, running parallel with the Nile. Egypt is now the base of kingdoms, as declared in prophecy, Isa. xlix. 15, and has been successively tributary to Babylon, Persia, Greece, Rome, Saracens, Mamelukes, and Turks, during 3000 years. Symbolical now for wickedness, Rev. xi. 8.

ELDER, *presbyteros*, presbyter, whence the word presbytery. Anciently applied to those who presided over Israel, and applied by the Jews before the Christian era to a certain class of officers among them. Those of one synagogue were called the *presbyterion*, presbytery.

Presbyterion, occurs three times; in Luke xlii. 66, and Acts xlii. 8, it seems to apply to the Jewish Sanhedrim; and in 1 Tim. iv. 14 to the chief persons of a Christian congregation. The word is derived from

Presbyteros, an *Elder*, which occurs 67 times, and is applied to seniors, or persons advanced in years, ancients, ancestors, fathers; or as an appellation of dignity, to chief men, heads of families, or of congregations. Apostles were sometimes called Elders, in the sense of a senior, or old man. See John 2nd and 3rd epistles, and 1 Pet. v. 1. Still we have the phrase "apostles and elders" contradistinguished several times. See Acts xv. 2, 4, 23. *Elder*, as the name of an officer in the Christian congregation, is defined Acts xx. 17, 28; Titus i. 6, 7; 1 Pet. v. 1, 5; and is evidently synonymous with *bishop*, *shepherd*, *ruler*, &c., and the same duties of overseeing, ruling, teaching, &c., were attached to the office. See the qualifications of each, as given in 1 Tim. iii. 1-7; Titus i. 5-9.

ELECTION, *eklogē*, choice, chosen, approved, beloved; it occurs only 7 times. See **CROSS**.

ELIJAH, or **ELIAS**, [God is my Lord; a

prophet of Israel, a native of the town of Ilish, situated in the land of Gilead, beyond Jordan. See 1 Kings xvii-xix., xxi. 17-29; 2 Kings i. 11. 1-14; ix. 26; x. 10, 17; 2 Chron. xxi. 12-15; Luke iv. 25, 26; Rom. xi. 1-6; James v. 17, 18. Promised to be sent again to Israel, Mal. iv. 5; partially fulfilled in John the Baptist, who appeared in the spirit and power of Elijah, Luke i. 17; but was not actually that prophet, John i. 21-24.

ELISABETH, [*sath of God*], the wife of Zacharias, mother of John the Baptist, Luke i. 8.

ELISHA, [*salvation of God*], a prophet of Israel, son of Shaphat, Elisha's successor, 1 Kings xix. 16-21; 2 Kings ii. 8, 11-27; iv-ix; Luke iv. 27.

ELIUD, [*God is my praise*], Matt. i. 14.

ELMODAN, [*God of measure*], Luke xli. 37.

ELYMAS, [*a magician*], or Bar-Jesus, struck blind for opposing Paul, Acts xiii. 8, 11.

EMBALMING, an ancient art of preserving the body from decay. The Egyptians excelled in it, and the ancient Israelites imitated them. Mentioned Gen. i. 2, 3, 26; 2 Chron. xvi. 14; John xix. 39, 40.

EMERALD. See **PRECIOUS STONES**.

EMMAUS, [*people despaired*], a town of Judea, 7 miles north of Jerusalem, Luke xxiv. 13.

ENEAS, [*laudable*], Acts ix. 33.

ENEMIES, laws concerning their treatment, Exod. xxiii. 4; Prov. xxiv. 17; xxv. 21; Matt. v. 44; Luke vi. 27-36; Rom. xii. 14-21; examples, Job xxxi. 29-31; 1 Sam. xiv. 24; xvi. 1; Psa. xxxv. 4-15; Luke xxiii. 34; Acts vii. 60.

ENMITY, spoken of, Gen. iii. 15; Rom. viii. 7; James iv. 4.

ENOCH, [*dedicated, disciplined*], son of Jared, and father of Methuselah, who pleased God, and was translated, Gen. v. 18-4; Luke iii. 37; Heb. xi. 5; Jude 14, 15.

ENON, [*cloud, his fountain*], a place near Sam. west of the Jordan, where John baptized. John iii. 23.

ENVY condemned, Psa. xxxvii. 1; Prov. xiii. 31; Rom. xiii. 13; 1 Cor. xiii. 3; Gal. v. 21; James iii. 14; v. 9; 1 Pet. ii. 1.

EPAPHRAS, [*agreeable*], mentioned Col. i. 7; iv. 12.

EPAPHRODITUS, [*agreeable, handsome*], one sent by the Philippians with money to Paul when a prisoner at Rome. Phil. ii. 25; iv. 18.

EPENETUS, [*laudable*], Paul's disciple, whom he calls a first-fruit of Achaia, Rom. xvi. 5.

EPIHESIAN, Epistle to, written by Paul to the congregation at Ephesus, during his imprisonment at Rome, A. D. 61. The apostle shows that the calling of the Gentiles was according to God's purpose, and was the development of the secret which had been hid from ages and generations. This grand secret he had opened by the preaching of Christ to the Gentiles, "*the hope of glory*," and on account of which he had become "a prisoner of the Lord," and "an ambassador in a chain." He exhorts both Gentiles and Jews, in consequence of this wall of separation being broken down, to maintain unity and peace. In the fourth chapter he gives sundry reasons why they should preserve unity, for all—whether Jews or Greeks, Barbarians, Scythians, bondmen or freemen,—were but one body, animated by one spirit, cheered by one hope, governed by one Lord, while one faith was mutually entertained and confessed, one immersion initiated both into the Anointed,

and the one God was Father of all. Thus they were exhorted to keep the unity of the Spirit in the bond of peace.

EMESUS, a city of Asia Minor, situated on the river Cygus, 35 miles S. by E. of Smyrna, chiefly famed for a magnificent temple of Diana, accounted as one of the seven wonders of the world. It is said to have been 435 feet long, and 220 broad. Its roof was supported by 127 pillars, 70 feet high, 37 of which were curiously carved, and the rest polished. Here the apostle Paul planted Christianity, and labored for upwards of three years, and the apostle John is said to have spent most of his life, and closed it here.

EPHRAIM, [*fruitful*] a town of Palestine, in the country belonging to the tribe of Ephraim, 8 miles N. E. of Jerusalem. John x. 41.

EPICUREANS, [*who give assistance*], a sect of philosophers who adopted the doctrines of Epicurus, who flourished at Athens, B. C. 300. They maintained that the world was made by chance, that there is no providence, no resurrection, no immortality, and that pleasure is the chief good. Acts xviii. 18.

EPISTLE, or **LETTER**. Twenty-one of the books of the New Testament are *epistles*. Fourteen written by Paul, one by James, two by Peter, three by John, and one by Jude. The messages to the seven congregations, Rev. ii. and iii., are called epistles. For a proper understanding of the epistles it is necessary to consider the *time, occasion, design, and parties* addressed.

The arrangement of the epistles, as found in our Bible, is not the order of their date; but Lardner has given many reasons to prove that it is the *best* arrangement. The following order as to time is taken from "Horne's Introduction":

EPISTLES OF PAUL.		A. D.
1 Thess.	from Corinth,	52
2 Thess.	" "	53
Galatians,	" "	53
1 Corinthians,	" Ephesus,	57
Romans,	" Corinth,	57
2 Corinthians,	" Philipp.,	58
Philemons,	" Rome,	61
Colossians,	" "	62
Philemon,	" "	63
Hebrews,	" Italy,	63
1 Timothy,	" Macedonia,	64
Titus,	" "	64
2 Timothy,	" Rome,	65

The other epistles were written between the years 61 and 66; those of John being the latest. Critics and chronologists have not all agreed on these dates, and there is great difficulty in deciding as to some of them.

Epistles of "commendation" were much adopted in the primitive church; they were letters of introduction, and secured the warmest hospitality, 3 Cor. iii. 1.

EQUITY, the great or golden rule, Lev. xix. 16; Matt. vii. 12; xii. 20; Rom. xiii. 8; James ii. 8.

ERASTUS, [*loyally*] a Christian converted by Paul, and treasurer of the city of Corinth. Acts xix. 22; Rom. xvi. 23; 2 Tim. iv. 20.

ISAAC, [*formed, finished*, or according to name, covered with hair], eldest son of Isaac by Rebecca, Gen. xxi. 21—34; xxvi. 34, 35; xxviii. xlviii. 6—9, &c.; Heb. xii. 20; xii. 10, 12.

ISAI, [*near me*], son of Naggo, one of the ancestors of Jesus, Luke iii. 38.

ESPOUSALS, the act or ceremony of marriage, Jer. ii. 2; but sometimes means only betrothing, or making a matrimonial engagement. Matt. i. 19; Luke i. 37; 3 Cor. xi. 2.

ESRON, [*the dart of joy*], mentioned Matt. i. 3.

ETERNAL, *aionios*, rendered in the common version eternal, and everlasting, is the adjective form of the word *aion*, age, and must be related to its meaning. There is no equivalent word in English by which *aionios* can be exactly rendered. See AGES.

ETHIOPIA, (in Hebrew, *Cush, blackness*, in Greek, *æthi*), a very extensive country of Africa, comprehending Abyssinia, Nubia, &c., lying south of Egypt, above Syene, the modern Assuan, Ezek. xlix. 10; xli. 6; Acts viii. 27.

EUBULUS, [*prudent*], mentioned 2 Tim. iv. 21.

EUNICE, [*a good victory*], the mother of Timothy, and a Jewess by birth, but married to a Greek, Timothy's father, Acts xvi. 1; 2 Tim. i. 6.

EUODIAS, [*sweet earnest*], a female disciple at Philippi, Phil. iv. 2.

EUNUCH, the name given to such officers as served in the inner courts, and chambers of kings. See Isa. lvi. 3—6; Matt. xix. 11, 12; Acts viii. 27.

EUPHRATES, one of the largest and most celebrated rivers of Asia, on which account it is frequently styled "the river." It rises in the mountains of Armenia, and after pursuing a course of 1500 miles flows into the Persian Gulf. Gen. ii. 14; xv. 18; Josh. i. 4; and prophetically alluded to, Jer. xiii. 1—3; Rev. ix. 14; xvi. 12.

EUROCLYDON, a violent and dangerous N. E. wind, common in the Mediterranean about the beginning of winter. Acts xviii. 14. It is called by sailors a *Leventer*.

EUTYCHUS, [*fortunate*], a young man at Troas, who fell from an open window of the third floor, while Paul was preaching. into the court below. Acts xx. 9—12.

EVANGELIST, [*a publisher of glad tidings*], a name which was given to those who went from place to place to preach the gospel, Philip, one of the seven deacons, is termed the *Evangelist*, Acts xxi. 8. Paul exhorts Timothy to "do the work of an Evangelist," 2 Tim. iv. 5. And in Eph. iv. 11, *Evangelistas* (Evangelists) are expressly distinguished from *poimenas kai didaskalous*, (pastors and teachers,) showing the former to be itinerant, the latter stationary.

EVE, [*living*], the name of the first woman, and mother of the human race, Gen. i. 26—31; ii. 18—25; iii. iv. 1, 2, 25; v. 3; mentioned by Paul, 2 Cor. xi. 3; 1 Tim. ii. 13, 14.

EVENING. The Jews had two evenings. The first was the after part of the day; the second was the hour or two immediately after dark. Where the word occurs in Exod. xii. 6; Num. ix. 3; Deut. xlviii. 4 &c., it reads in the original "between the evenings," and means the *twilight*. This was the time the paschal lamb was to be sacrificed. Deut. xvi. 6.

EVIL, sometimes signifies punishment; in which sense, and in which only, God is said to create it, Isa. xiv. 7. Evil is also used synonymously with the word *sin*, in which sense God never creates it. For "God cannot be tempted with evil (sin,) neither tempteth (causeth to sin,) he any man," James i. 13. *Ho potestas*, the evil one, is a term in many places equivalent to *ho diabolas*, or *ho Satanas*. See Matt. v. 37; vi. 13;

zill. 10; Luke xi. 4; Eph. vi. 16; 2 Thess. iii. 2.
EXACTION censured, Deut. xv. 3; Matt. xviii. 28; Luke iii. 13.
EXAMINATION of self, expressly commanded, 2 Cor. xiii. 5; Gal. vi. 4. See also Matt. vi. 3; Luke xv. 17, 18; 1 Cor. xi. 28.
EXCLUDE, or **EXCOMMUNICATE**, is to separate or withdraw from an unworthy member of the congregation. An excluded person forfeits,—(1.) The fellowship of the church. Matt. xviii. 17. (2.) The common society of the members, except so far as civil relations require it, 2 Thess. iii. 6, 14; Rom. xvi. 17. (3.) All the privileges belonging to the people of God. The design of exclusion is, (1.) To purge the church. (2.) To warn other members. (3.) To reclaim the offender.
EXHORTATION, *paralipsis*, exhortation, consolation, comfort, occurs 39 times. A *Christian duty*. Acts xi. 23; xiii. 15; xv. 32; Rom. xii. 8; 1 Cor. xiv. 3.
EYE. In most languages this important organ is used by figurative application, as the symbol of a large number of objects and ideas. Hence we read of an "evil eye," Matt. xx. 16; "bountiful eye," Prov. xxii. 9; "haughty eyes," Prov. vi. 17; "wanton eyes," Isa. iii. 16; "eyes of an adulteress," 2 Pet. ii. 14; "the lust of the eyes," 1 John ii. 16. As applied to the Almighty, eyes denote his infinite knowledge, Prov. xv. 3; Psa. xl. 4; watchful providence, Psa. xxxii. 8; omnipotence, Heb. iv. 13; Rev. ii. 18; v. 6. As applied to man, they denote the understanding, Psa. cxix. 18; Eph. i. 18, &c. As in the Persian monarchy, the favorite ministers of state were called "the king's eyes," so the angels of the Lord may be "his eyes," running to and fro the earth, to execute his judgments, and to watch and attend for his glory. The eyes are said to be *opened*, when the mind is ravenously instructed in spiritual things, Acts xxvi. 18; and *sealed up*, *blinded*, *closed*, or *darkened*, when the mind is destitute of spiritual knowledge, and so ignorant, obstinate, or blinded, that it cannot discern between good and evil. Isa. xlv. 18; Acts xxviii. 27; Rom. xi. 10.
FABLES, religious tales of human invention; the traditions of elders; the doctrines of men, not to be regarded, 1 Tim. i. 14; iv. 7; vi. 20; Matt. x. 9; Titus i. 14.
FACE, in scripture, is often used to denote presence in the general sense, and there is no other word to denote presence in the Hebrew language. It is used as a token of God's favor, Psa. xxxi. 10; xlvii. 1; Dan. ix. 17. Often found in the plural number in the original, probably referring to the faces of the cherubim, the symbol of the divine presence.
FAIR HAVENS, an unsafe harbor in Crete, N. E. of Cape Leon, or Matala. It bears the same name to this day. Acts xxvii. 8.
FAITH, *πίστις*, belief, trust, confidence, occurs 244 times, and the verb *πιστεύω*, I believe, 346 times. The simple meaning of this term is, the conviction that the testimony is true. Hence Paul defines it to be "the confidence of things hoped for, the conviction of things not seen." Heb. xi. 1. "Without faith it is impossible to please God," Heb. xi. 6; that is, a belief of those things which he has made known for salvation. See Jude 3; Acts viii. 13; Mark xvi. 16, 18; Acts xxvi. 6, 21; xxviii. 20, 23, 31.
FAN, an instrument for separating chaff

from grain, formerly made in the shape of a shovel, with a long handle. With this the grain was tossed into the air when the wind blew, so that the chaff was driven away. Matt. iii. 12.
FASTING mentioned, Matt. ix. 14, 15; Mark ii. 20; Luke v. 25; 2 Cor. vi. 5; with prayer, 1 Cor. vii. 5; the kind acceptable to God, Joel ii. 12, 13; Zech. vii. 5-14; Matt. vi. 17, 18. Moses fasted twice for forty days, Deut. ix. 9, 18; Jesus, Matt. iv. 2; Luke iv. 2. Fasting in all ages and among all nations, has been usual in times of distress; and though our Savior did not appoint any fast days, yet he gave reasons, why after his death, his disciples should fast. Partial, or total abstinence from food, occasionally, is beneficial to both body and mind.
FATHER. This word, besides its obvious and primary sense, bears, in Scripture, a number of other applications. Applied to God, to ancestors, near or remote: is also applied as a title of respect to any head, chief, ruler, or elder, especially to kings, prophets, and priests; and the author, source, or beginner, of anything is said to be the father of it, and in this sense it is very commonly used in the East at the present day. The authority of a father was very great in patriarchal times, and any outrage against a parent was made a capital crime. Lev. xx. 9.
FAULT, treatment of, in a brother, Matt. xviii. 15-17; Gal. vi. 1, 2; to be mutually confessed, James v. 16.
FELIX, (*Agrippa*), the successor of Cumanus in the government of Judea. History gives him a bad character, and he might well tremble at the words of Paul. Acts xlii. 25.
FELLOWSHIP, Communion, or Joint Participation. There is a fellowship with the Father, and with the Son, and with each other, 1 John i. 2, 7, which is both honorable and commendable; but there is also a fellowship to be avoided, 1 Cor. x. 20; 2 Cor. vi. 14; Eph. v. 11. The word also means a communication of worldly substance for the benefit of others. See Acts ii. 4; Rom. xii. 13; xv. 27; 2 Cor. viii. 4; ix. 13; Gal. vi. 6; Phil. i. 6; iv. 15; Heb. xiii. 16.
FESTIVALS, occasions of public religious observances, recurring at certain settimes, among the Hebrews. The festivals of divine appointment were: 1. The *Sabbath*, or seventh day of the week. 2. The *Passover*, which lasted eight days, beginning on the 15th of Nisan. Exod. xii. 14. 3. The Feast of *Pentecost* or of *Weeks*, fifty days after the Passover. 4. The Feast of *Trumpets*, held on the first and second days of Tisri, the commencement of the civil year. 5. The *Day of Atonement*, kept on the tenth of Tisri, or September. 6. The Feast of *Ingathering* or of *Tabernacles*, which lasted for a week. 7. The *Sabbatical Year*, during which the land was to lie fallow, and its spontaneous produce to be shared in common by servants, the poor, strangers, and cattle. It was the year of release from personal slavery, Exod. xxi. 2; and from debts, Deut. xv. 1, 3. 8. The *Jubilee* was a more solemn festival, held every seventh sabbatical year, that is, every fiftieth year. 9. The *New Moon*, at the beginning of the month. Other festivals were observed by the Jews, but of human origin: one of which is mentioned, John x. 22: the Feast of the *Dedication*, established by Judas Maccabees, B. C. 176, to commemorate the cleansing of the temple, after its profanation by Antiochus.

Another feast was that of *Lola*, or *Perim*, when the entire book of Esther is read in the synagogue.

FLISTUS, (*festal, joyful*.) successor of Felix, as governor of Judea, and appointed by Nero in the first year of his reign. Acts xiv. 27; xiv. xvi.

FIERY DARTS, javelins or arrows having combustible matter at the lower part, which being set on fire was darted against the enemy, or into towns to burn them.

FIG-TREE, a tree well known and very common in Palestine. The tree is large, and affords good shelter. See 1 Kings iv. 25; John i. 48. The blasting of the fig-tree by Jesus, (Matt. xxi. 19; Mark xi. 13, 14.) because he found no figs on it, when "the season of figs was not yet," is thought by infidels to have been an unreasonable and petulant act. But it must be remembered that the tree was barren, which is proved by having *leaves* but no *fruit*; (for on the fig-tree *fruit* appears before the leaf:) also the fig harvest or "time for gathering figs" had not yet come. May not this act have shown the hypocritical exterior of the Jews, and prefigured their approaching ruin?

FIGURE, shape, resemblance. Adam, Isaac, &c., and some ancient ceremonies, were figures or types, as they shadowed forth Jesus Christ. Rom. v. 14; Heb. xi. 19, &c.

FILTH, excrement; "the filth of the world," 1 Cor. iv. 13. The same word in the original was applied to those poor wretches, who being taken from the dregs of the people, were sacrificed to Gentile deities, and loaded with curses, insults, and injuries, while on the way to the altars on which they were to bleed. Hence the allusion.

FIRE, the state of combustion; flame. An emblem of fierce destruction; the symbol of a curse, but never of a blessing. "Fire from heaven," "fire of the Lord," usually denotes lightning in the Old Testament; but, when connected with sacrifice, the "fire of the Lord" is often understood as the fire of the altar, and sometimes the holocaust itself. This fire was originally kindled supernaturally, and was ever after kept up. "The fire that never shall be quenched," Mark ix. 43, is a periphrasis for Gehenna. Kimchi (on Ps. xxvii. 13) says, "that it was a place in the land near to Jerusalem, and was a place contemptible; where they cast things defiled and carcasses; and there was there a continual fire to burn polluted things and bones; and therefore the condemnation of the wicked in a peevish way is called Gehennom."

FIRST. 1. What is before others, in time or order; so Adam is called the *first* man, and Christ the *second* Adam. 2. What exceeds others in degree of badness or of excellency; so Paul calls himself the *first* or *chief* of sinners. Hence,

FIRST-BORN or "FIRST-BORN" of every creature "may mean the *chief* of the whole creation." Col. i. 15.

FIRST-FRUIT. The first ripe products of the land of Israel, were accounted the Lord's property, and, as such were presented to him, through the priests, as an acknowledgment of their dependence on him. Exod. xxiii. 16, 19. Christ is called the *first-fruit* of them that slept. 1 Cor. xv. 20; and the family of Stephanus, the *first-fruit* of Achaia. 1 Cor. xvi. 15.

FISHINGMEN, most of the apostles probably

were, Matt. iv. 8; Mark i. 15; Luke i. 1.

FISHES, miraculous draughts, Luke v. 6; John xxi. 6; one caught to pay tribute, Matt. xvii. 27; fish with bread miraculously multiplied by Jesus to feed thousands, Matt. xiv. 13-21; xv. 32-39; John vi. 5-14.

FLAX, "smoking flax," Matt. xxi. 20. Flax being anciently used for the wicks of lamps, it refers to the wick of a lamp, which, for want of oil, becomes dim and ready to go out, so that but little remains but smoke.

FLESH, (of animals) after the flood, permitted to be eaten, Gen. ix. 3. The word *flesh* is applied, generally, to both man and beast, Gen. vi. 12, 17, 19; vii. 15; but more particularly to mankind, and is in fact, the only Hebrew word, which answers to that term, Ps. cxlv. 21; Isa. xl. 5, 6. "*Flesh and blood*" is also an Hebraism for mankind in the present corruptible state. See 1 Cor. xv. 50; Matt. xvi. 17; Gal. i. 16; Eph. vi. 12.

FLOOD, or **GENERAL DELUGE**, occurred A. M. 1656. See account, Gen. vi; vii. Referred to as a warning of Christ's coming, Matt. xxiv. 38; Luke xvii. 27; as an assurance that God will punish sin, 2 Pet. ii. 5; also, as a type of baptism and salvation, 1 Pet. iii. 20; and of the final destruction of ungodly men, 2 Pet. iii. 6, 7.

FOLLOW, "the Lamb whithersoever he goes," Rev. xiv. 4. An allusion to the oath taken by the Roman soldiers, part of which was to follow their generals *whithersoever* they should lead. See 2 Sam. xv. 21.

FOOD. The Jews were restricted in their use of animal food to animals called "clean." See Lev. xi. and Deut. xiv. The reasons seems to have been moral, political, and physiological; and particularly to keep Israel distinct from other people. Lev. xx. 24-26; Deut. xiv. 2, 3. Nearly every creature pronounced unclean was held sacred by adjacent nations. Ensnaring intercourse with idolaters was thus effectually obstructed, as those who cannot eat and drink together, are not likely to become intimate. Christians are forbidden to eat blood, things strangled, and things offered to idols. See Acts xv. There is no record, that the flesh of animals was used as food by the antediluvians, as permission to use it was first given to Noah, Gen. ix. 3. *Fruit* evidently was the primal food of man, Gen. ii. 16; anatomy and physiology prove that it is best adapted for the full development and sustenance of man's physical, intellectual, and moral nature; and to partake of the fruit of the tree of life, in the future, is held forth as the highest possible good.

FOOL. The fool of Scripture is not an idiot, but an absurd person; not one who does not reason at all, but one who reasons wrong; also any one who is not regulated by the dictates of reason and religion. Whatever is without good reason, and does not secure men's true and future good, is foolish; hence we read of foolish talking, foolish lusts, foolish questions, &c., Eph. v. 4; 1 Tim. vi. 9; Titus ii. 9.

FORBEARANCE recommended, Matt. xv. 33; 1 Cor. xiii. 4, 7; Eph. iv. 2; Col. iii. 13; 1 Thess. v. 14; manifested by God to man, Ps. i. 21; Eccl. viii. 11; Matt. xviii. 27; Rom. ii. 4; 3 Pet. iii. 9, 15.

FOREHEAD. Public profession of religion. Rev. vii. 3, 13, 16; xiv. 1. Marks on the forehead may be illustrated by the custom in idolatrous countries, of bearing on the

breathed the mark of the gods whose votaries they are. Some, however, think it an allusion to the custom of marking cattle, &c. with the sign of ownership.

FOREKNOWLEDGE, *prognosis*, occurs twice, Acts ii. 23; 1 Pet. i. 2; *prognosis*, 1 foreknow, occurs five times, Acts xxi. 5; Rom. viii. 29, 31, 32; 1 Pet. i. 20; 2 Pet. iii. 17. *Know* in the Hebrew idiom, signifies sometimes to approve, acknowledge, and to make known. "The Lord knows (approves) them that are his." "The world knows (acknowledges) us not."

FORGIVENESS promised, Isa. lv. 7; Luke i. 77; xiv. 47; Acts ii. 28, &c.; enjoined Matt. vi. 15; xviii. 21; Eph. iv. 32; Col. iii. 13; James ii. 13.

FORNICATION means, 1. Criminal intercourse between unmarried persons, 1 Cor. vii. 2. Adultery, Matt. v. 27, 28. Idolatry, 2 Chron. xxi. 11. 4. Heresy, Rev. xix. 2. The word occurs much more frequently in its metaphorical than in its ordinary sense. Jer. iii. 9; Ezek. xvi. 26.

FORTUNATUS, [*lucky, fortunate*], a disciple mentioned 1 Cor. xvi. 17, who visited Paul at Ephesus.

FOX, a wild animal, probably a jackal, mentioned historically, Judges xi. 4, 5; 1 Sam. v. 18; comparatively, Matt. viii. 20; symbolically for a cunning and deceitful person, Ezek. xiii. 4; Luke xiii. 32.

FRANKINCENSE, a sweet scented gum, used in the incense, which when placed on live coals, sends up a dense fragrant smoke. Luke i. 10; Rev. viii. 23.

FROGS, plague of, Exod. viii. The frog was held sacred in Egypt, because it was the emblem of Orisis; and was produced by the Nile, which was also esteemed as peculiarly sacred; thus Jehovah used their very gods as a means to punish them.

FRUGALITY recommended, Prov. xviii. 9; John vi. 12.

FRUITS used figuratively for proofs, Matt. iii. 8; vii. 16; 2 Cor. ix. 10; Gal. v. 22, 23; Phil. i. 11; James ii. 17.

FULNESS OF TIME, *plerooma tou chronou*, the fulness or completion of any period of time, Gal. iv. 4; Eph. i. 10. The completion of the period which was to precede the Mess. ah.

FULNESS OF THE GENTILES. The completion of the salvation of the Gentiles, during the present dispensation.

FURLONG, the eighth part of a mile, Luke xxiv. 13; John vi. 10; xi. 18.

GABBATHA, [*high, elevated, or the pavement*], a large court or apartment, used as Pilate's judgment seat, John xix. 13. It was evidently outside of the pretorium.

GABRIEL, [*the mighty one of God*], the angel mentioned Luke i. 11, 26, who appeared at different times to Daniel, Zacharias, &c. Dan. vii. 16; xi. 21.

GADARA, the chief city of Perea, in Coelobryta, a few miles east of the Lake Tiberias. Mark v. 1.

GADARENERS, the inhabitants of Gadara. Luke viii. 26.

GAIUS, [*lord, earthly*], the name of one or two eminent Christians, mentioned Acts xii. 29; xi. 4; 1 Cor. i. 14; 3 John i.

GALATIA, an extensive province of Asia Minor, bounded on the north by Bithynia and Paphlagonia, on the south by Lycania, on the east by Pontus and Cappadocia, and on the west by Phrygia and Bithynia. It took its name from the Gauls who settled there 280 years B. C.

GALATIANS, Epistle to, written by Paul, probably from Ephesus, A. D. 53, and discusses much the same topics as that to the Romans, but a little fuller on one or two points. Having founded the congregation of Galatia, he speaks authoritatively as a teacher and an apostle. The principal topics discussed are,—his apostolic character, the gifts which the Holy Spirit conferred by his hands, the Abrahamic gospel and covenant, the promised inheritance of the land, the law of Sinai, and the contrast between the two covenants.

GALILEE, [*lake, Acap.*] the northern part of Palestine, divided into Upper and Lower. Upper Galilee, the northern portion, was called "Galilee of the Gentiles," from its having a more mixed population, i. e. less purely Jewish than the others. This mixture of population corrupted the dialect; hence Peter was detected by his speech, Mark xiv. 70. The disciples were mostly from this country, and on this account were called Galileans. Luke xiii. 6; Acts ii. 7.

— See of. See GENNESARETH.

GALL, a general name for whatever is very bitter or nauseous. Primarily it denotes the substance secreted in the gall-bladder of animals, commonly called bile. Metaphorically it means great trouble, Jer. viii. 14; exceeding wickedness, Amos vi. 12; abominable depravity, Acts viii. 25.

GALLIO, [*who lives on milk*], proconsul of Achaia, A. D. 53, elder brother to Seneca, the famous moralist. The Jews dragged Paul before his tribunal. Acts xviii. 12.

GAMALIEL, [*recompense of God*], the distinguished Pharisee under whom Paul studied law, grandson of Hillel, the famous Rabbi.

GARDEN, a place planted with beautiful plants and fruit bearing and other trees, and generally hedged or walled. Several gardens are mentioned in the Scriptures; as the garden of Eden, Ahab's garden of herbs, the royal garden near the fortress of Zion, the royal garden of the Persian kings at Susa, the garden of Joseph of Arimathea, and the garden of Gethsemane. See John xviii. 1; xix. 41.

GARMENTS. To lay up stores of raiment, especially by the rich, was very common in the East, where the fashion of dress seldom changes. Sometimes thousands of garments were laid up. Hence Jesus warns men of the folly of laying up treasures which the moth may consume. Matt. vi. 19; Luke xii. 33; James v. 2. Princes, especially great kings and priests, generally wore white garments. White was also worn on occasions of grief. In mourning men generally wore sackcloth or hair-cloth. Hence garment is used as a symbol of the condition or state a person is in. To be clothed in white, denotes prosperity or victory. To put on clean garments after washing signifies freedom from care and evil, together with honor and joy.

GATE, the entrance to a residence or fortified place. Gates are put figuratively for public places of towns and palaces. The gates of a town are also put for the town itself. The gates of death is a metaphorical expression expressive of imminent danger of death. The gates of hades is used in a similar manner for counsels, designs, or authority. Matt. xvi. 18.

GAZA, [*strong, or a goat*], a city of the Philistines. Referred to as "Gaza, which is desert," Acts viii. 26.

GEHENNA, the Greek word translated *hell* in the common version, occurs 11 times. It is the Grecian mode of spelling the Hebrew words which are translated, "The valley of Hinnom." This valley was also called *Tophet*, a detestation, an abomination. Into this place were cast all kinds of filth, with the carcases of beasts, and the unburied bodies of criminals who had been executed. Continual fires were kept to consume these. Sennacherib's army of 185,000 men were slain here in one night. Here children were also burnt to death in sacrifice to Moloch. *Gehenna*, then, as occurring in the New Testament, symbolizes *death* and *eternal destruction*, but in no place signifies a place of eternal torment.

GENEALOGY, a list of ancestors, set down both in their direct and collateral order. The Hebrews carefully preserved their family registers, through a period of more than 3500 years. Without these genealogies the priests could not exercise their sacred office. See Exod. vi. 14. It appears that the principal design of preserving accurate lists of the ancestry of God's ancient people, was, that it might be certainly known of what tribe and family the Messiah was born. The difference in the genealogies of Christ, as given by Matthew and Luke, arose from one giving the line of Joseph, and the other of Mary. The Jews lost their registers after the war with the Romans, and their final dispersion.

GENERATION, *genes*, occurs 40 times, and means sometimes a line of descent, as in Matt. i. 1; or persons existing at any particular period, Matt. i. 17. Some translate *genes* which occurs in Matt. xxiv. 34, by the word *race*, which sense is scarcely admissible. Macknight says that *hee genes autee*, as it is found in that passage, means the generation or persons then living contemporary with Christ.

GENNESARETH, [*garden of the prince*,] a fine lake, 17 miles long, and 5 or 6 broad, situated about 50 miles north of Jerusalem. Its waters are very pure and sweet, and it abounds with fish. It is surrounded by fine scenery, and was much frequented by our Savior and his disciples. It is also called *Chinnereth*, Num. xxxiv. 11; the *Sea of Galilee*, Matt. iv. 18; and the *Sea of Tiberias*, John vi. 1, 23.

GENTILES, literally, the nations; and was applied by the Jews to all who were not of their religion, or who were ignorant of God.

GENTLENESS, though little admired by the world, compared with enterprise, bravery, &c., is in the sight of God, an imperative virtue, James iii. 17. Recommended, 2 Tim. ii. 24; Titus iii. 2. Christ an example, 2 Cor. x. 1; the *apostles*, 1 Thess. ii. 7.

GERGASENES, [*those who come from pilgrimage*,] a people mentioned Matt. xii. 28; probably the same as Gadarenes.

GETISEMANE, [*a very fat valley*,] a retired garden at the foot of Mount of Olives, Luke xii. 10. The remains of its stone wall are yet seen, and eight ancient olive trees, Matt. xvi. 30—46.

GIFT OF THE HOLY SPIRIT. This phrase occurs twice, Acts ii. 38; x. 45. It is called "the gift of God," Acts viii. 20, and "the same gift," x. 17. *Dorea* and not *charis*, is the word used here for gift. *Dorea* is also found in John iv. 10; Rom. v. 15, 17; 2 Cor. ix. 15; Eph. iii. 7; iv. 7; Heb. vi. 4,—in all 11 times.

GLORY. It is believed that the classical

Greek writers never use *dosa*, in the sense of light and splendor, though it is often found in the Scriptures with that meaning attached. See Exod. xvi. 7, 10; xxiv. 17; xl. 34, 35. The *Sabbath* was a peculiar display of the glory of God, Exod. xvi. 3—5; xlii. 31, 32; Lev. xvi. 2; 2 Chron. vii. 1, 2. The following passages will illustrate the New Testament use, Matt. vi. 29; 1 Cor. xv. 41; Heb. i. 3; 1 Cor. i. 23; 2 Thess. i. 7; 1 Cor. xi. 7, &c.

GLUTTONY, censured, Deut. xxi. 20; Prov. xxiii. 1, 20; xxv. 16; 1 Pet. iv. 3.

GNASHING OF TEETH, rage, Psa. lxxv. 10; Acts vii. 54; anguish, Psa. cxlii. 10; Matt. viii. 12; xlii. 45, 50; xxii. 13.

GNAT, a small winged insect, very common in warm countries. Our Savior's allusion to the gnat is a kind of proverb, "Hard guides I who strain (or filter) out a gnat, and swallow a camel." This he applied to those who were superstitiously anxious in avoiding small faults, yet did not scruple to commit the greatest sins. The Jewish law reckoned both gnats and camels unclean.

GOD, the Supreme, Omnipotent, and Eternal one, of whom are all things. The two principal Hebrew names of the Supreme being used in the Scriptures are *Jehovah*, (or *Yahveh*), and *Elohim*. Dr. Havernick defines *Jehovah* to be the *Existing One*, and considers *Elohim*, though in the plural number, as the abstract expression for absolute *Deity*. *Jehovah*, however, he regards as the revealed *Elohim*, the Manifest. Only Personal, and Holy *Elohim*; *Elohim* is the Creator, *Jehovah* the Redeemer, &c. In a subordinate sense the term *Elohim*, or gods, is applied to angels, 1 Pet. xvi. 7; Heb. i. 6; to judges or great men, Exod. xiii. 28; Psa. lxxiii. 1; Job x. 31, 35; 1 Cor. viii. 8; and to idols, Deut. xxxii. 17. **GOG** and **MAGOG**, mentioned Ezek. xxxviii; xxxix; Rev. xxi. 8.

GOLD, employed as a comparison, Psa. xix. 10; as a simile, Job xxiii. 10; 1 Pet. i. 7; Rev. xxi. 18, 21.

GOLGOTHA, [*a heap of skulls*,] See CALVARY. **GOMORRAH**, [*rebellious people*,] See SODOM. **GOSPEL**, *euangelion*, good news, good tidings. Gospel is a Saxon word, meaning, *God's spell*, or the *Word of God*, embracing "the things concerning the kingdom of God, and the name of Jesus Anointed," Acts viii. 12, and the joyful news that salvation and an inheritance in that kingdom may be obtained through faith and obedience. *Euangelion* occurs 76 times; *euangeliste*, to proclaim good news, 50 times; from which also *euangelists*, evangelists, one who tells glad tidings, Acts xxi. 8; Eph. iv. 11; 2 Tim. iv. 5.

GRACE, *charis*, favor, and occurs 156 times. The lexicons attach some fifteen meanings to it. Parkhurst observes, "While the miraculous influences of the Spirit are called gifts, or separately a gift; and though I firmly believe his blessed operations or influences in the hearts of ordinary believers in general; yet, that *charis*, is ever in the New Testament particularly used for these, is more than I dare, after attentive examination, assert."

GRASS, in the common version, generally signifies *herbage*, or all shrubs not included under the term tree. Matt. vi. 30; Rev. vii. 7. Grass "cast into the oven." Shaw tells us that myrtle, rosemary, and other plants, are used in Barbary to heat their ovens. **GRAVE**. See *TOMB* or *SEPULCHRE*.

GREECE, in Hebrew *Javan*, Isa. lxvi. 10; a country in the S. E. of Europe, extending 400 miles from north to south, and 350 from east to west. Few countries are more favored by nature, as to soil, climate, and productions. Many of the most renowned men of antiquity had their birth here. Part of ancient Greece is now included in Albania and Roumelia in Turkey. Mentioned Dan. viii. 21-25; x. 20; xl. 7; Zech. ix. 13; Acts xx. 2.

GREEKANS, Greeks, the inhabitants of Greece, Joel iii. 6. Sometimes this word means not Greeks, but Jews, using the Greek language, called Hellenists, Acts vi. 1; ix. 29; xi. 10-21; Greeks were so by nation or birth; sometimes the name was used for Gentiles in general, Acts xx. 21; Rom. i. 16; 1 Cor. i. 22-24.

GUEST-CHAMBER, Mark xiv. 14; Luke xiii. 11. In the East, respectable householders have a room which they call the stranger's room, which is specially set apart for the use of guests.

HABAKKUK, (*a favorite*), a Jewish prophet who flourished about 610 B. C., and wrote the book which bears his name. His name does not occur in the New Testament, but a quotation is made from his prophecy by Paul, Acts xiii. 41.

HADES, occurs 11 times in the Greek Testament, and is improperly translated in the common version 10 times by the word *hell*. It is the word used in the Septuagint as a translation of the Hebrew word *sheol*, denoting the abode or world of the dead, and means literally *that which is in darkness, hidden, invisible, or obscure*. As the word *hades* did not come to the Hebrews from any classical source, or with any classical meanings, but through the Septuagint, as a translation of their own word *sheol*, therefore in order to properly define its meaning recourse must be had to the various passages where it is found. The Hebrew word *sheol* is translated by *hades* in the Septuagint, 60 times out of 63; and though *sheol* in many places, (such as, Gen. xxxv. 25; xlii. 38; 1 Sam. ii. 7; 1 Kings ii. 6; Job xiv. 13; xvii. 13, 16, &c.) may signify *heber*, the *grave*, as the common receptacle of the dead, yet it has the more general meaning of *death*; a *state of death*; the *dominion of death*. To translate *hades* by the word *hell*, as it is done ten times out of eleven in the New Testament, is very improper, unless it has the Saxon meaning of *hell*, to cover, attached to it. The primitive signification of *hell*, only denoting what was *secret* or *concealed*, perfectly corresponds with the Greek term *hades* and its Hebrew equivalent *sheol*, but the theological definition given to it at the present day by no means expresses it.

HAGAR, (*a stranger*), a native of Egypt, and servant of Abraham, Gen. xii. 10; xvi. 1, &c.; Gal. iv. 21-31.

HAGGAI, (*solemn feast*), the tenth of the minor prophets. His prophecy was given during the rebuilding of the temple, B. C. 520.

HAIL, a symbol of violent enemies, Isa. xxviii. 2, 8; xxx. 30, 31; xxxii. 10; Rev. viii. 7.

HAIR, precepts regarding it, 1 Cor. xi. 14-16; 1 Tim. ii. 9; 1 Pet. iii. 2. "Cutting off the hair," was a sign of distress; "plucking off the hair," was one of the most disgraceful punishments; "hairs white like wool," was emblematic of majesty and wisdom.

HALLELUJAH or **ALLELUIA**. See **ALLELUIA**. **HAND**, the organ of feeling, rightly denominated by Gaen the instrument of instruments. It serves to distinguish man from other terrestrial beings, and no other animal has any member comparable with it. The *right hand* has a preference, hence the many allusions to it. The phrase "sitting at the *right hand* of God," as applied to the Messiah, is derived from the fact that a position at the right hand of the throne of earthly monarchs was accounted the chief place of honor, dignity, and power; so when Jesus declared before Caiaphas, that "ye shall see the Son of man sitting on the *right hand* of power, and coming in the clouds of heaven," Matt. xxvi. 64; Mark xiv. 62, he obviously meant to say, that his present humiliation would be succeeded by glory, majesty, and power. To *lay the hand* on any one was a means of pointing him out, and consequently an emblem of setting any one apart for a particular office or dignity. Hence the ceremony of *imposition of hands*, was at an early period, observed on the appointment and consecration of persons to high and holy undertakings.

HAIRLOT, or **PROSTITUTE**, frequently used figuratively for an idolatrous community. Cities were formerly represented under the types of virgins, wives, widows, and harlots, according to their various conditions; hence the true church is symbolized by a chaste bride, and an apostate or worldly religious community is depicted by a *harlot*. **HARVEST**, the time of gathering the fruits of the earth. In Palestine it began in March, and ended about the middle of May. It is symbolical of the season of future reward—particularly the punishment of the wicked, Matt. ix. xiii; John iv. 35.

HATE. This word is often used in Scripture, as in common conversation, to signify an inferior degree of love, of attachment, or of liking; but not to *detest* or *abhor*. Thus it is written, "Jacob have I loved; but Esau have I hated," that is, loved in an *inferior* degree to Jacob. So Luke xiv. 26, is to be understood.

HATRED condemned, Lev. xix. 17; Prov. x. 12, 18; xxvi. 24; 1 John ii. 9; iii. 15.

HEAD, frequently denoted *sovereignty*, as it is the seat of the understanding or governing principle in man; hence the *chief* of a people, or the *metropolis* of a country. So Christ is called the *head* of his body, the church, Eph. v. 23; and of all things, Eph. i. 22; Col. i. 10.

HEAR, to receive the sounds by the ear. To hear the word of God, means, (1.) A mere listening, without laying to heart, Matt. xiii. 19; (2.) to yield a willing assent, with a firm purpose to believe and obey it. John viii. 47. God is said to hear prayer when he grants our requests.

HEARING, to be with profit, Deut. iv. 9, 10; Matt. vii. 24; Rom. ii. 13; Heb. ii. 1; xii. 25; James i. 22.

HEART, the centre of animal life, is used metaphorically for all the affections, and the whole faculties of man. *Heart* constantly occurs, where *mind* is to be understood, and would be used by a modern English writer. "Out of the heart," every evil is said to proceed, Matt. xv. 19; and as the great evil which corrupts and defiles the heart is *unbelief*, so the only purifier of the heart mentioned in Scripture is *faith*, Acts xv. 9.

HEAVEN. The Jews spoke of three heavens;—(1.) The atmosphere, or lower at-

gion of the air, in which birds and vapors fly, Job xxv. 11; Matt. xvi. 1. (2.) The expanse above, in which the stars are disposed, and which they seem to have thought was a solid concave, Matt. xiv. 20. (3.) The habitation of God, where his power and glory are more immediately and fully manifested. *Heaven* is always the symbol of government; the higher places in the political universe. The "kingdom of heaven," is the same as the kingdom of God, Matt. x. 7; Luke ix. 3; and is Messiah's reign on earth. See Psa. lxxii; Dan. vii. 14, 27; Matt. xxv. 31-34.

HEBEL, [*one that passes*], the grandson of Shem, Luke iii. 35, and from whom it is supposed that Abraham and his posterity derived the name of Hebrews.

HEBREWS, [*descendants of Heber*], the name by which a Jew desired to be known in the earliest and latest periods of his nation, 2 Cor. xi. 22. Abraham was known by it on his arrival in Canaan. It signifies that he was the proper heir of Shem, the father of all the children of Heber. An "Hebrew of the Hebrews" is one, both of whose parents are Hebrews. Phil. iii. 5.

Epistle to. It is generally conceded that Paul was the writer, because the style appears to be his. Probably written about A. D. 63-65. It was addressed to believing Hebrews irrespective of any particular place, and apparently designed to save them from the sin of apostasy, through the persecutions to which they were subjected by their unbelieving brethren. Hence the writer shows the superiority of Christianity to Judaism; that Christ was far superior to Moses; affords a more secure and complete salvation; and that in point of dignity, perpetuity, sufficiency, and suitableness, the Jewish priesthood and sacrifices were far inferior to those of Christ, who was the substance and reality, whilst these were but the type and shadow. These and similar comparisons and arguments are used, and the examples of ancient worthies adduced, to fortify the minds of those who were suffering persecution, and to induce them to hold fast the confession of the hope without wavering. The epistle is an admirable exposition and supplement to those to the Romans and Galatians.

HEIR, one who is to succeed to an estate. Christians are heirs of God both by birth and by will; an important and delightful consideration.

HELL, [*ascending, climbing up*], the father of Joseph, the husband of Mary, Luke iii. 23. *HELL*. See **HELLAS** and **GAERENNA**.

HELLENIST, a name given to persons of Jewish extraction, who nevertheless talked Greek as their mother tongue. Acts vi. 1.

HELMET, a cap of metal or strong leather for protecting a soldier's head. 1 Sam. xvii. 3. Salvation is God's helmet; the hope of it rendering Christians courageous in their spiritual warfare. Eph. vi. 17; 1 Thess. v. 8.

HERESY, *haeresis*, occurs 9 times, and is translated both *sect* and *heresy*. In scripture usage it generally means a sect, or schism, rather than the opinions embraced by the sect. Christianity was called a sect, or heresy, by Tertullian and the profane Jews. Acts xiv. 5, 14.

HERETIC, *αἱρετικός*, factionist, sectarian, occurs but once. Titus iii. 10. One who makes a party or faction.

HERMAS and **HERMES**, [*mercury, gain*], two disciples mentioned Rom. xvi. 14.

HERMOONES, [*begotten of Mercury*], and **PHYGELLUS**, [*a fugitive*], disciples of Asia Minor, and probably companions in labor of Paul. They abandoned him during his imprisonment, 2 Tim. i. 15.

HEROD, [*the glory of the skin*]. Four persons of this name are mentioned in the New Testament. (1.) *Herod the Great*, the son of Antipater, born B. C. 70. He ordered the destruction of the infants at Bethlehem. (2.) *Herod Antipas*, son of Herod the Great, tetrarch of Galilee and Perea. He beheaded John, and arrayed Jesus in mock royalty, when sent to him by Pilate. (3.) *Herod Agrippa*, the son of Aristobulus, and grandson of Herod the Great, who caused the murder of James, the son of Zebedee, and desired to kill Peter also. See his awful death described, Acts xii. 23; and by Josephus, (*Antiq.* xii. 8.) in the 54th year of his age. (4.) *Herod Agrippa II.*, son of the preceding—the one called Agrippa, before whom Paul made his defence, Acts xxvi.

HERODIAN, [*son of Jesse*], Paul's kinsman, Rom. xvi. 11.

HERODIANS, a class of Jews that existed in the time of Jesus Christ, whether of a political or religious description it is not easy to say for want of materials to determine. Mentioned, Mark iii. 6; xii. 13; Matt. xii. 10; Luke xi. 20.

HERODIAS, sister of Herod Agrippa, and grand-daughter of Herod the Great, married to her uncle Philip, and afterwards sinfully connected with his brother Herod Antipas.

HIERAPOLIS, [*holy city*], a city situated in Phrygia, near Colosse and Laodicea. It was destroyed by an earthquake in the times of the apostles. Its ruins indicate that it was one of the most glorious cities of the world. Col. iv. 13. It is now called *Pamali Kalasi*.

HIRE, "no man has hired us," Matt. xx. 7. Morier, the traveler, says that he saw, in the east, laborers with spades, &c., in their hands, standing in the market-place, before sun-rise, in order to be hired for the day, to work in the surrounding fields.

HIRELING, a man employed to take care of sheep, to whom wages were paid. As so indicates a pastor who cares more for the fleece than the good of the flock. John x. 12.

HOLINESS, freedom from sin, and devotedness to God; without it none can see God. Heb. xii. 14.

HOLY, persons, places, and things so called, which are separated to the Lord, Exod. xix. 6; 1 Lev. xvi. 33; Num. xxi. 6; 1 Pet. ii. 9; while Jehovah is called "the Holy One of Israel," 2 Kings xix. 32; Psa. lxxi. 22, &c.; and the Spirit of God is frequently denominated "the Holy Spirit."

HONESTY enjoined, Lev. xix. 13, 33; Deut. xxv. 13; Matt. vi. 8, 11; Mark x. 19.

HONEY, one of the blessings of Canaan, Deut. xxxii. 13; Judges xiv. 8-13; 1 Sam. xiv. 26; Matt. iii. 4.

HONOR, *timos*, occurs 43 times, and means price, reward, maintenance, as well as respect, veneration, &c. *Double honor* indicates greater liberality or support. 1 Tim. v. 17, 18.

HOP, the confident expectation of the things promised. See Rom. v. 4, 5; xv. 13; Heb. vi. 1-17. The hope of life in the age to come is founded on Christ. Rom. viii. 24; Col. i. 27; 1 Thess. i. 3; 2 Thess. ii. 16; Titus i. 2; 1 Pet. i. 13; and is a cause of joy, Rom. xii. 12; xv. 4, 13; Heb. xii. 2.

HORN, a symbol of strength, and a well-known symbol of a king.

HOSE, a symbol of war and conquest; the state, color, or equipage of a horse represents the condition of his rider. *White* denotes victory and prosperity; *black* represents distress and general calamity; *red* denotes war and fierce hostility; *pale* is the symbol of death and destruction.

HOSANNA, a form of acclamatory blessing or wishing well, signifying, *Save now! Succor now! Be now propitious!* Matt. xxi. 9. This passage fairly construed would mean, "Lord, preserve this Son of David; heap favors and blessings on him!"

HOSIA, [a *savior*], the first of the minor prophets, generally supposed to have been a native of the kingdom of Israel, and who prophesied for about 60 years, between 750 and 740 B. C. Paul quotes from his prophecy in Rom. ix. 25.

HOSPITALITY, the practise of receiving strangers into one's house and giving them suitable entertainment. Recommended, Rom. xii. 13; 1 Tim. iii. 2; Titus i. 8; Heb. xiii. 2; 1 Pet. iv. 9.

HOUR. The Jews in the time of Christ divided the day into twelve equal parts, which of course varied in length according to the different seasons. The earliest mention of hour is in Dan. iii. 15; iv. 10; v. 5. Very frequently hour is used for a fixed season or opportunity, and is an emblem of a very short period of time.

HUMILITY taught, Micah vi. 8; Matt. xviii. 4; xxi. 12; Luke xviii. 14; Rom. xii. 3, 10, 16; Rom. ii. 3, &c.

HUNGER, an established symbol of affliction. To *"hunger and thirst no more,"* denotes a perpetual exemption from all affliction.

HUSBANDS, their duty, Gen. ii. 24; Mal. ii. 14, 15; 1 Cor. vii. 3; Eph. v. 23; Col. iii. 19; 1 Pet. iii. 7.

HYACINTH. See **PRECIOUS STONES**.

HYMENEUS, [nuptial, marriage,] mentioned 1 Tim. i. 20; 2 Tim. ii. 17.

HYMNS or **PSALMS**, used as part of worship. The book of Psalms contained the "hymns and spiritual songs," commonly sung by the Jews and early Christians. The Psalms are called, in general, hymns, by Philo the Jew; and Josephus calls them "songs and hymns."

HYPOCRITE, one who feigns to be what he is not. Matt. xxiii. The original word properly signifies "players disguised," as the Grecian actors used to be, in masks.

ICONIUM, [*I come*], a town of Asia Minor, visited by the apostles. It was the capital of Lycaonia, 150 miles W. N. W. of Tarsus. Acts xiii. 51; xiv. i. 19; xvi. 2; 2 Tim. iii. 11.

IDLENESS censured, Rom. xii. 11; 1 Thess. iv. 11; 2 Thess. iii. 10, &c. "*Idle word*," Matt. xii. 36, in the Greek means false, slanderous, pernicious word.

IDOL, **IDOLATRY**, not only applied to heathen deities and their worship, but to anything too much and sinfully indulged. 1 John v. 21.

IGDIEA, [*red, earthy*], a country lying in the north of Arabia, and south of Judea. Gen. x. 28.

IGNORANCE, voluntary, censured, John i. 19; 2 Pet. iii. 5; involuntary, excusable, John ix. 41; 1 Tim. i. 13; but not when there are means of information, John iii. 19; v. 40; Acts xvii. 11, 30; 2 Pet. iii. 5, &c.

ILLYRICUM, [*Joy*], a province lying N. W.

of Macedon, along the eastern coast of the Adriatic Gulf, and now called Sciaevonia. Rom. xv. 19.

IMMANUEL, [*God with us*], a name given to our Lord Jesus Christ, Isa. vii. 14; Matt. i. 23.

IMMORTAL, deathless; does not occur once in the original, and only once even in the common version, 1 Tim. i. 17, where it ought to be rendered *incorruptible*. It is applied to God.

IMMORTALITY, deathlessness, only occurs 3 times, 1 Cor. xv. 53, 54; 1 Tim. vi. 15—applied exclusively to God, and the glorified bodies of the saints. See **INCORRUPTIBILITY** and **LIFE**.

IMMUTABILITY, unchangeableness, ascribed to God, Psa. cii. 27; to his counsel, promise, and oath, Heb. vi. 17, 18; to Jesus Christ, Heb. xiii. 8.

IMPOSITION OF HANDS, or **LAYING ON OF HANDS**. This phrase, denoting the communication of some gift, benefit, power, or office, (for an office is a gift,) occurs, Matt. xix. 13; Mark vi. 5; Luke ix. 10; xiii. 13; Acts vi. 6; viii. 17; xiii. 3; xiv. 6; xviii. 8. The phrase "laying on of hands," occurs, 1 Tim. iv. 14; Heb. vi. 2. The persons who laid on hands were Jesus, the Apostles, Prophets, Teachers, Elders, or the Presbytery. The persons on whom hands were laid, were the sick, and such as desired to receive spiritual gifts, and those designated for public trusts and offices in or for the congregation.

IMPUTE, *logizomai*, occurs 41 times; and its primary and radical import is to reckon or account, being a word used in arithmetical calculations. It is used passively in Rom. iv. 3, 4, 5, 8, 9, 10; 2 Tim. iv. 10, &c.

INCENSE, a compound of aromatics procured from trees, chiefly in Arabia, having when burnt, a most fragrant smell. It was not lawful to use it any place but the temple. Exod. xxx. 7, 8, 31; Luke i. 9.

INCORRUPTIBLE, God is, Rom. i. 23; 1 Tim. i. 17; so also his word, 1 Pet. i. 23; the bodies of the saints will be, 1 Cor. xv. 54; also, the inheritance, 1 Pet. i. 4. The Christian's crown will be incorruptible, 1 Cor. ix. 25.

INCORRUPTIBILITY, to be sought after, Rom. ii. 7; brought to view and illustrated in the gospel, 2 Tim. i. 10; corruptible natures must put it on in order to inherit the kingdom of God, 1 Cor. xv. 42, 50, 53, 54.

INFIRMITIES. (1) Bodily weaknesses, Matt. viii. 17; Isa. liii. 4. (2) Weakness of human nature, Gal. iv. 13; Rom. viii. 26. Mere infirmities are not sins, except so far as we bring them on ourselves. Christians are bound to pay a tender regard to the infirmities of others. Rom. xv. 1.

INGRATITUDE censured, Psa. vii. 4; cvi. 7; Prov. xvii. 13; 2 Tim. iii. 2; Instances of, Gen. xl. 23; Judges viii. 34; 1 Sam. xxvii. 0-30.

INN, in our Bible, generally means a *caravansera*. Usually they are simply places of rest, near a fountain, if possible; others have an attendant, who merely waits on travelers; and others have a family, which sell provisions. They are found in every part of the East. In the stable of such a place, the better parts being all occupied, Jesus was born. Luke ii. 7.

INSCRIPTION or **SUPERSCRPTION**, writing on coins, pillars, &c. Much of the history of nations may be learnt from them, Matt. xx. 30. The history of Greece for 1218 years, is inscribed on the Arundel marble.

- Parts of the law of Moses were inscribed on the altar at Ebal. Deut. xliii. 8.
- INTERCESSION** of Christ for us, Rom. viii. 34; Heb. vii. 25; 1 John ii. 1; to be made by us for others, Rom. xv. 30; 2 Cor. i. 11; Eph. i. 10; vi. 18, 19; Col. iv. 3, &c.; instances, Gen. xviii. 23-33, &c.
- IRON**, a well known, strong, and useful metal, and known very anciently, Gen. iv. 22. Moses speaks of its hardness, Lev. xxvi. 19; of the iron mines, Deut. viii. 9; and of the furnace in which it was made, Deut. iv. 20. The bedstead of Og, king of Bashan was of iron, Deut. iii. 11.
- IRONY** or **SARCASM**, when a person means the contrary of what he says; examples of, Lev. xxvi. 34, 35; 2 Sam. vi. 30; 1 Kings xviii. 27; 2 Kings xviii. 23; Job xvi. 2, 3; Mark vii. 9.
- ISAAC**, [*laughter*,] the promised son of Abraham, born A. M. 2107, Gen. xvi. 10, 11; xxi. 6-3. The command to "take Isaac and offer him as a burnt-offering," Gen. xxii. 2, was as the result unequivocally shows, merely to *prove or test* Abraham, in order that his faith, love, and obedience, might be manifest; and *not*, in fact, that he should offer up his son. Moreover, the whole transaction was symbolical of the real sacrifice of the Son of God.
- ISAIAH**, [*the salvation of the Lord*,] the prophet, the son of Amoz, prophesied about 60 years, during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. The *Book of Isaiah* is remarkable for the elegance and sublimity of its language, and the many and wonderful predictions contained in it. Passages are quoted from it by Zephaniah, Ezekiel, and Habakkuk, as well as by the New Testament writers.
- ISARIOT**, [*a man of murder*,] the name of the disciple who betrayed Christ, Matt. x. 4.
- ISRAEL**, [*who prevails with God*,] a name given to Jacob, Gen. xxxii. 28; also the common name of the Hebrew people and country.
- ISRAELITES**, the descendants of Jacob. Exod. ix. 7. Were one nation until the reign of Rehoboam, when ten tribes revolted under Jeroboam, and had their capital at Samaria; while Judah and Benjamin remained steadfast to the house of David. The ten tribes were carried captive into Assyria, B. C. 74, and nationally have never yet been restored. Their rejection and dispersion were plainly foretold, Lev. xxvi. 28-30; Deut. iv. 27, 28; xxviii. 15-68; Hosea ix. 17; and their restoration also foretold, Deut. xxx. 1-6; Isa. i. 26; iv. 2-6; xl. 1; xiv. 1-3; xlviii. 2, &c.; Jer. xvi. 14, 15; xlii. 8; xxx. 21, &c.; the same represented by the revival of dead bones, Ezek. xxxviii; by the olive tree, Rom. xi; their future prosperity in the last days, Isa. li; ix. 1-7; xvi. 6; xxvi., &c.
- ISACHAR**, [*price, reward*,] the fifth son of Jacob and Leah, Gen. xiii. 14-18; born A. M. 2107.
- ITALY**, a celebrated country in the south of Europe, comprising a peninsula, in a form resembling that of a boot, Acts xviii. 2.
- ITUREA**, [*which is guarded*,] a province in Syria, mentioned Luke iii. 1.
- JACINTH**. See **PARVUS STONES**.
- JACOB**, [*he that supplants*,] the youngest son of Isaac and Rebecca, born A. M. 2107, Gen. xxv. 26.
- JACOB'S WELL**, a fountain of water about one mile and a half from Sychar, on the road to Jerusalem.
- JAIRUS**, [*diffuser of light*,] chief of the synagogue at Capernaum, Mark v. 22-43; Luke viii. 41-50.
- JAMBRES**, [*the sea with poverty*,] a magician in Egypt who withstood Moses, 2 Tim. iii. 8.
- JAMES**, (the same in meaning as Jacob,) one of the twelve apostles; the brother of John and son of Zebedee, Matt. iv. 21. Murdered by Herod, about A. D. 44. Acts xii. 2.
- *the Less*, an apostle, and the kinsman of our Lord, Gal. i. 10. He was the son of Cleopas or Alphaeus and Mary, sister to Mary the mother of Jesus; consequently cousin to Jesus Christ, according to the flesh, 1 Cor. xv. 7; and generally esteemed as the writer of the Epistle which bears his name.
- Epistle of, addressed to the twelve tribes of the dispersion, to those of them who professed faith in the Messiah. It is evident that at the time it was written, the brethren were suffering persecutions, and that the destruction of the Jewish polity was very near. The letter is most pathetic and instructive, and contains an admirable summary of practical duties incumbent on all believers.
- JANNA**, [*who speaks*,] the father of Melchi, Luke iii. 24.
- JANNES**, [*who speaks*,] an Egyptian magician who withstood Moses, 2 Tim. iii. 8.
- JARLED**, [*he who decends*,] one of the antediluvian patriarchs, Gen. v. 13-20; Luke iii. 37.
- JASON**, [*he that cures*,] a kinsman of Paul at Thessalonica, mentioned Acts xvii. 5-9; Rom. xvi. 21.
- JASPER**. See **PARVUS STONES**.
- JEPHTHAH**, [*he that opens*,] his history, Judges xi.; xii. 1-7; Mentioned Heb. x. 33. The original of Judges xi. 30, when properly translated, reads thus:—"And it shall be, that whoever comes forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be Jehovah's, and I will offer to him a burnt offering." The vow contains two parts: 1. That person who met him on his return, should be Jehovah's, and be dedicated forever to his service, as Hannah devoted Samuel before he was born, 1 Sam. i. 11. 2. That Jephthah himself would offer a burnt offering to Jehovah. Human sacrifices were prohibited by the law, Deut. xii. 30; and the priests would not offer them. Such a vow would have been impious, and could not have been performed. It may be safely concluded that Jephthah's daughter was devoted to perpetual virginity; and with this idea agree the statements, that "she went to bewail her virginity;" that the women went four times in every year to mourn or talk with (not for) her; that Jephthah "did with her according to his vow," and that "she knew no man."
- JEREMIAH**, [*exaltation of the Lord*,] the prophet, was a priest of the tribe of Benjamin, son of Hilkiah, a native of Anathoth, Jer. i. 1. He began to prophesy in the reign of Josiah, A. M. 625, and prophesied about 42 years. He predicted the punishment and captivity of the idolatrous Jews, and their restoration, together with the blessings of the reign of Messiah.
- JERICHO**, [*his moon*,] a city of Judea; 5 miles west of the Jordan, and 17 miles E. N. E. of Jerusalem. It was noted for palm

trees, and was once a large city, but now a mean village.

JERUSALEM, [*vision of peace*,] a celebrated city of Asia, capital of ancient Judea, and of modern Palestine. It is memorable for its ancient temple, for the death and resurrection of our Savior, and for its signal destruction by Titus. It was built on four hills—Zion, Acra, Moriah, and Bezetha. The name Zion was often applied to the whole city. Modern Jerusalem is built on Mount Moriah, and is chiefly noted for pilgrimage. It contains about 20,000 inhabitants.

JESSE, [*to be, or who is*,] the son of Obed, and father of David. Ruth iv. 22; 1 Sam. xvi.; Luke iv. 32.

JESTING, not to be used, Eph. v. 4.

JESUS, [*a savior*,] the Son of God, the Messiah, the Savior of the world. This name is composed of *Yan*, or *Jan*, *I shall be*; and *Sava*, *Powerful*;—"I shall be the Powerful." Hence he is "mighty to save, and strong to deliver," and will "save his people from their sins." Eusebius says, "The name Jesus means the salvation of God. For *Iesus* among the Hebrews is salvation, and among them the son of Nun is called Joshua; and *Iesus* is the salvation of Jan, i. e. salvation of God." The "name of Jesus," (Phil. ii. 1) is not the name Jesus, but "the name above every name," *onoma to hyper pan onoma*, ver. 9; viz. the supreme deity and authority with which the Father has invested Jesus Christ, as the reward of his disinterested exertion in the cause of the divine glory and human happiness.

JUDAH, a name formed from that of Judah, is applied in its first use to one belonging to the tribe or country of Judah, or rather denotes a subject of the separate kingdom of Judah, 2 Kings xvi. 6; xiv. 8. During the captivity the term seems to have been extended to all the people of the Hebrew language and country without distinction, Esther iii. 6, 9; Dan. iii. 8, 12; and this loose application of the name was preserved after the restoration to Palestine, when it came to denote not only every descendant of Abraham in the largest possible sense, but even proselytes who had no blood-relation to the Hebrews. Acts ii. 6, 10.

JUDITHA, [*grace or gift of the Lord*,] the wife of Chuza, Herod's steward; who after being cured by our Savior followed him, Luke viii. 3. Also the son of Rhesa, Luke iii. 27.

JOH, [*he that accepts*,] a patriarch celebrated for his patience under complicated and severe trials, and the constancy of his piety and virtue. His book is of very great antiquity; its style, &c., harmonizes with the Pentateuch. The scene is laid in Idumea, a part of Arabia Petraea. Supposed to have been contemporary with Moses. See Ezek. xiv. 14, 20; James v. 11.

JOEL, [*that wills, commands*,] one of the twelve minor prophets, the son of Pethuel. He was contemporary with Isaiah and Amos, and delivered his predictions in the reign of Uzziah, between 800 and 750 B. C. His prophecy is quoted from by Peter on the day of Pentecost, Acts ii. 10.

JOHN, [*the gift or favor of God*,] was a *Prophet* brother of James, and the son of Zebedee, a native of Bethsaida in Galilee. He was the disciple whom the Savior loved, and supposed to have been the youngest. He received Mary into his house after the death of Jesus, which seems to have been

situated at Jerusalem. It is probable that he lived there till the death of Mary, and then went to Ephesus, and labored in Asia Minor. He suffered much for his religion, and was banished by the Roman emperor, to the isle of Patmos, where according to Irenaeus and Eusebius he beheld and wrote the visions of the Apocalypse, about the close of the reign of Domitian, A. D. 96. When Nerva became emperor, he was recalled and lived to write his *Gospel* and three *Epistles*. He died at Ephesus at the age of 100 years, in the third year of Trajan.

JOHN, Gospel of. This book was not written, as some suppose, to supply omissions made by the other three Gospel historians; but as they had written chiefly of the *life and actions* of their Master, John wrote chiefly of his *person and office*, and in refutation of errors which had sprung up.

— *Epistles* of. These letters appear to have been written to establish the truths concerning the person and offices of Christ, and to condemn the errors then prevailing, contrary to these truths; also to repress the lewd practices, for the sake of which these errors were embraced. The spirit of love, sanctification, and renunciation of the world are very prominent, and earnestly inculcated.

— *THE BAPTIST*, the forerunner of the Lord, the son of Zachariah and Elisabeth. He said he was "the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah," John i. 23. At about 30 years of age he entered on the work of announcing the near approach of the Messiah and his kingdom, and calling on the people to reform and be immersed for the remission of their sins. Many of the people flocked to his baptism, and he was held in esteem by them as a prophet; but it is said that "the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him," Luke vii. 30. He baptized Jesus in the river Jordan, and pointed him out as "the Lamb of God which takes away the sin of the world," John i. 29. After the Messiah had entered on his work of proclaiming the glad tidings of the kingdom of God, John was beheld by Herod Antipas, because he had reproved him for the sin of adultery, Matt. xiv. 3-12.

— surnamed Mark, the companion of Paul and Barnabas, Acts xii. 12. He wrote the Gospel which bears his surname.

— a member of the Sanhedrim, and a relative of the high-priest, Acts i. 6.

JONAH, one of the minor prophets, who probably lived in the reign of Jehu, B. C. 845 to 850, 2 Kings xiv. 26. He was sent on a mission to Nineveh. See the book itself for the account. Referred to, Matt. xii. 39-41; xvi. 4; Luke xi. 29, 30.

JOPPA, [*beauty, comeliness*,] a seaport of Palestine, of very ancient date, though possessing an inferior harbor. It is now called Jaffa. Mentioned Acts ix. 36-43; x. 3-6, 23.

JORDAN, a river of Palestine, the only considerable one in the country. It rises in Mount Hermon, formed by the union of two springs—one "*Jor*," and the other "*Dan*," hence its name—and passes through lakes Merom and Gennesareth, and after a course of 150 miles, flows into the Dead Sea. Before entering it, its ordinary breadth, according to Shaw, is 30 yards, and its ordinary depth 13 feet. The "country beyond

the Jordan," comprised Perea, Batanea, Trachonitis, Iturea, Galaaditis, Gaulonitis, and Decapolis.

JOSEPH, (*increase, addition*.) the son of Jacob and Rachel, and brother to Benjamin, Gen. xix. 21-24. See his history in the latter part of Genesis—which is one of the most beautiful and attractive that ever was written.

—the husband of Mary, of whom was born Jesus, who is called Christ, Matt. i. 16. Being the nearest of kin to Heli, the father of Mary, he was espoused to her according to law. He was the *natural*, that is, by birth, son of Jacob, and the *legal* son of Heli; or, as we call it, *son-in-law*; hence called by Luke, the son of Heli, in virtue of his being Mary's husband.

—of Arimathea, a senator, and privately a disciple of Christ, John xix. 38; Luke xliii. 50, 51.

—called Barsabas, one of the two persons nominated by the primitive Church, to supply the place of Judas Iscariot, Acts i. 23.

—or **JOSEB**, a son of Mary and Cleopas, and brother of James the Less, of Simon, and of Jude, and consequently one of those who are called the brethren of our Lord, Matt. xiii. 55; xvii. 55; Mark vi. 3; xv. 40, 47.

—or **JOSEB**, surnamed Barnabas, Acts iv. 26.

JOSHUA, (*the lord, the savior*.) the successor of Moses as leader of Israel. He was the son of Nun, of the tribe of Ephraim, and born A. M. 2460. The book of Joshua comprises the history of about 20 years, and forms a continuation and completion to the Pentateuch. It describes the conquest of Canaan; its partition among the tribes, and the death and burial of Joshua. Three other persons of this name are mentioned, 1 Sam. vi. 14, 15; 2 Kings xliii. 5; Zech. iii. 1, 2, 6; vi. 11.

JOHN KEY, a passage from place to place. A "Sabbath day's journey" was about a mile; a common day's journey was about 20 miles, Acts i. 11.

JOY, when to be shown, Luke x. 20; Rom. xii. 12; 2 Cor. xiii. 11; Phil. i. 4, 18; iv. 4; 1 Thess. iv. 16-18, &c.

JUBILEE, an extraordinary festival held every seventh sabbatical year. Ordered, Lev. xxv. 8; probably alluded to in Isa. lxi. 1, 2; Luke iv. 18, 19.

JUDAH, or **JUDIA**, (*confessing, praise*.) that district of Canaan belonging to the tribe of Judah. Sometimes it denoted the whole of Palestine west of the Jordan. Under the Romans Palestine was divided in three portions—Galilee in the north, Samaria in the middle, and Judea in the south. The conquest of this country is commemorated by coins or medals, representing on one side the head of the emperor Vespasian, and on the other the daughter of Zion, sitting on a heap of warlike weapons, under a palm tree, in a mournful attitude. Compare Isa. iii. 16 and xlvii. 1.

JUDAS (the same meaning as Judah.) Iscariot, the traitor, one of the twelve apostles; the disciple who was entrusted with the donations presented to our Lord, and who at length betrayed his Master.

—or **JUNE**; called also Thaddeus, or Lebbaeus, and Zelotes, probably one of the Twelve. He was the author of the Epistle bearing his name, which was intended chiefly to guard believers against false teachers.

JUDAS of Gallilee, mentioned Acts v. 37.

—surnamed Barsabas, a Christian teacher sent from Jerusalem to Antioch, along with Paul and Barnabas, Acts xv. 27, 27, 33.

—a Jew of Damascus with whom Paul lodged, Acts ix. 11.

JUDGES, Extraordinary men raised up by Jehovah, to deliver Israel from oppression, before the times of the kings. Fifteen such persons presided over the Israelites during the 450 years which elapsed from the death of Joshua to the accession of Saul. Acts xlii. 20.

JUDGMENT, the name of an inferior Jewish court, established in every city, and which consisted of 23 members, who punished criminals by strangling or beheading, Matt. v. 21, 22. Also, the solemn action and trial at the great and last day. Eccl. xii. 14; Jude 6. The place of the administration of justice, under the Roman governor, was called the *judgment hall*, John xviii. 22; xix. 9; and the tribunal, or place of pronouncing sentence, the *judgment-seat*, Matt. xvii. 19.

JULIA, [*downy*], one whom Paul salutes, Rom. xvi. 15.

JULIUS, [*downy*], the centurion to whom Paul was committed, to be conveyed to Rome, Acts xxvii. 1.

JUNIA, [*youth*], a female relative of Paul's, Rom. xvi. 7.

JUPITER, (*the father who helps*.) the most powerful of the heathen deities, Acts xiv. 12, 13; xix. 25.

JUSTIFICATION. This word occurs only three times in the common version—Rom. iv. 24; v. 16, 18. *Justify* occurs in reference to God, Rom. ii. 13; Gal. iii. 8. Believers are said to be justified by Christ, Acts xvi. 30; by *faith*, Rom. iii. 24; by *faith*, Rom. iii. 28; by his blood, Rom. v. 9; by the name of the Lord Jesus, 1 Cor. vi. 11; by works, James ii. 24. The original words translated "*justification*" in the common version, are *dikiosis* and *dikaismo*, signifying acquittal, forgiveness, absolution, deliverance from the consequences of sin.

JUSTUS, [*just, upright*], mentioned Acts xviii. 7; Col. iv. 11.

KEDRON, (*the furrow*.) a brook or winter torrent which flows through the valley of Jehoshaphat, mentioned John xviii. 1.

KEY. A symbol of power and authority. Rev. i. 18; Isa. xlii. 22. Authority to explain the law and the prophets was given by the delivery of a key. When Rabbi Samuel died, they put his key and his tablets into his coffin.

KEYS "of the kingdom of heaven." Matt. xvi. 19. These were given to Peter, who had the authority, power, and honor of first opening the door of the Gospel to both Jews and Gentiles, Acts ii. 14-42; 2.

KING, a title applied in the Scriptures to men, Luke xlii. 25; 1 Tim. ii. 1, 2; 1 Pet. ii. 13-17; to God, 1 Tim. i. 17; vi. 15, 16; and to Christ, Matt. xxvii. 11; Luke xix. 38; John i. 49; vi. 15; xviii. 37-39; to men as invested with regal authority by their fellows; to God as the sole proper sovereign and ruler of the universe; and to Christ as the Son of God, the King of the Jews, the sole Head and Governor of his Church.

KINGDOM. (1.) The territories of a king. (2.) Royal power and dominion. Where the word occurs in the New Testament, according to Dr Geo. Campbell, it is generally synonymous with *reign*. *Basileia*, with

the Greeks, denoted either Reign or Kingdom. The *Royalty* or Kingdom of God, or of Heaven, was announced by Daniel, chap. ii. 44; vii. 9, 22; by John the Baptist, and by Jesus, Matt. iii. 2; iv. 17; x. 7; xii. 28, &c.; to be prayed for, Matt. vi. 10; Luke xi. 2; to be sought after, Matt. vi. 33; Luke xii. 31; qualifications for it, Matt. vii. 21; Luke ix. 45; John iii. 3, 5; Acts xiv. 22; 1 Cor. vi. 9; xv. 50; 1 Thess. i. 4, 6.

KISS, a natural symbol of affection and reverence, of very ancient date. Early Christians conformed to custom, and kissed each other during or at the close of public worship. According to some this was generally given by men apart and women apart, before receiving the Lord's supper, to testify peace and brotherly affection. 1 Thess. v. 26; 1 Pet. v. 14.

KNEELING, a posture for prayer, Ps. xcv. 6; Eph. iii. 14; examples of it, 1 Kings viii. 64; Dan. vi. 10; Luke xii. 41; Acts ix. 40; x. 25; xxi. 5.

KNOW, has in the Bible frequently the import of *approve* or *recognize*. As Hosea viii. 4, "They have set up princes, and I knew it not." Matt. vii. 23, "Then will I declare unto them, Depart from me, I never knew you."

KNOWLEDGE, wherein it consists, 1 John ii. 3, iii. 6; iv. 6; the measure of our obedience, and by which we must be judged, Luke xii. 47; John xv. 22; Rom. i. 21; ii. 21; James iv. 17; must be communicated, 1 Pet. iv. 10; often the occasion of vanity, 1 Cor. xiii. 1; worldly, of little value, 1 Cor. i. 19; iii. 19; 2 Cor. i. 12.

LABOR, the steady and constant effort of the bodily frame which man undertakes for his own benefit, and, in particular, in order to procure the means of subsistence. The lot of all men. Gen. iii. 19; recommended, Acts x. 36; Eph. iv. 28; 1 Thess. ii. 9; iv. 11, &c.

LAMB, the well-known type and symbol of the Messiah. See Gen. xii. 7, 8; Exod. xii. 3-6; Isa. liii. 7; John i. 29; 1 Pet. i. 19; Rev. v. 6-13, &c.

LAMECH, [*poor, made low*], one of the ante diluvian patriarchs, the son of Methuselah, and father of Noah, Gen. v. 28-31; Luke iii. 38. Also, one who was a descendant of Cain, mentioned Gen. iv. 18, 21.

LAMPS. The lamps of the ancients were of various kinds. Those used at wedding processions consisted of old rags, squeezed hard against one another in a round figure, like a great sausage. Those who hold them have in the other hand a pitcher with a very narrow neck, full of oil, of which they pour out from time to time on the flame. This explains Christ's declaration, that he will not "quench the smoking flax," Matt. xii. 20; and shows why the foolish virgins needed "oil in their vessels," Matt. xxv. 4. Laws concerning them in the tabernacle, Num. viii. 1-4.

LANGUAGES or **TONGUES**, gift of, at the day of Pentecost, Acts ii. 1-13; conferred by the apostles, Acts viii. 17; x. 46; xix. 6; 1 Cor. xii. 10.

LAODICEA, [*just people*], a city of Phrygia, in Asia Minor, 4 miles east of Ephesus. A Christian church was early planted in this place, Rev. i. 11. It is now an extensive ruin. Christ's message to the Church there, Rev. iii. 14-22.

LASCIVIOUSNESS censured, Rom. xiii. 13; 2 Cor. xii. 21; Gal. v. 19; Eph. iv. 19, &c.

LASEA, [*a rocky country*], a city near Fair

Havens, in the island of Crete, Acts xviii. 8.

LAW, means a rule of conduct enforced by an authority superior to that of the moral beings to whom it is given. As found in the Scriptures it is variously applied, and must be taken in the connection in which it stands to be properly understood. Law sometimes means the whole revealed will of God, contained in his word, Ps. i. 2; xix. 7; xl. 8, &c.; sometimes doctrine, Prov. xiii. 14; the Mosaic economy, John i. 17; xiii. 39; ceremonial observances, Luke ii. 27; Acts xv. 5, 24, &c.; judicial or civil law, John vii. 51; xliii. 31; Acts xix. 38, &c.; also, the moral law, or Decalogue, Exod. xx. 3-17; Rom. vii. 7, 12, 14, &c.

LAWSUITS among Christians, to be avoided, Matt. v. 28-42; 1 Cor. vi. 1-7.

LAWYERS, persons versed in the laws. These are mentioned only after the decline of the Mosaic institutions had considerably advanced. As the Jews had no written laws, except those contained in the Old Testament, a lawyer among them was a person familiar with scripture, and whose business it was to expound them. Lawyers and Scribes censured, Luke vii. 30; xl. 40-52.

LAZARUS, [*the help of God*], an inhabitant of Bethany, brother of Mary and Martha, who was honored with the friendship of Jesus, by whom he was raised from the dead after he had been four days in the tomb. John xi. Also, the name of a beggar mentioned in a parable. Luke xvi. 10.

LEAVEN. The usual *leaven* in the East is dough kept till it becomes sour, and which is kept from one day to another for the purpose of preserving leaven in readiness. Chemically speaking, *ferment* or *yeast* is the same as *leaven*; but leaven is more correctly applied to solids, ferment both to liquids and solids. According to chemists, "ferment or yeast is a substance in a state of putrefaction, the atoms of which are in a continual motion." It is used figuratively for whatever produces a change in the mass with which it mixes, whether for the better or for the worse. Matt. xiii. 33; xvi. 6, 12; 1 Cor. v. 6.

LEBBEUS, [*strong-hearted*], a surname of the apostle Jude.

LEGION, a division of the Roman army. In the time of Romulus, a Roman legion contained 3000 infantry, and 300 cavalry. About the time of Christ, it contained 600 foot soldiers, and 300 horse. Mark v. 9; Luke vii. 20; Matt. xxi. 53.

LEPER. Simon the Leper, Matt. xxvi. 6. So called from his having been a leper: it was unlawful to eat with persons who had the leprosy.

LEVI, [*aid, associated*], the third son of Jacob and Leah, born in Mesopotamia, B. C. 1750. Gen. xix. 34. Also the name of Matthew, Mark ii. 14.

LEVITES, the descendants of Levi, appointed to assist the priests in their services: to see that the temple was kept clean, to prepare oil, wine, &c., for God's house: to take care of the sacred revenues.

LIBERTINES. Jews who were free citizens or burghesses of Rome, Acts i. 9.

LIBYA, [*the heart of the sea*], a province in Africa, westward of Egypt, famous for its armed chariots and horses, 2 Chron. xvi. 8; Acts ii. 10.

LIFE, properly existence, either animal or rational. Natural life, valuable, Ps. xlix. 7-9; short and uncertain, Job vii. 16; xiv.

- 7-9**; short and uncertain, Job vii. 17; xiv. 7-10; Psa. xxiix. 6; xc. 5, 6, 9, 10; 1 Pet. i. 34; not to be preferred to our duty, Matt. x. 39; xvi. 23; Mark viii. 35; Luke ix. 24; xvii. 37; John xii. 24; future and eternal life described, Luke x. 36; 1 Cor. xv. 12-57; Phil. iii. 20, 21, &c.
- LIGHT** created, Gen. i. 3-5, 14-19. Applied to God, 1 John i. 9; to Christ, John i. 9; to God's Word, 1 Aa. cxix. 105; 2 Pet. i. 19; to the apostles, Matt. v. 14, 16; to Christians, Eph. v. 8. It is the well-known symbol of knowledge.
- LIGHTNING**, the flash of the electric fluid, as it passes from one cloud to another. The power and wrath of God are often represented by thunder and lightnings, Job xxxvii. 3-8; Psa. cxviii. 12, &c.
- LILY**, a beautiful flower common in Palestine, of which there are several varieties. The lily referred to by our Savior in Matt. vi. 28, was probably the *amaryllis lutea*, whose golden flowers in autumn afford one of the most brilliant and gorgeous objects in nature.
- LINEN**, cloth made of flax, well-known at a very early period. In some passages the word so rendered probably means *cotton*. Specimens of cotton cloth are found on the oldest mummies.
- LINUS**, (*sets*), a person mentioned by Paul, 2 Tim. iv. 21.
- LION** "of the tribe of Judah." A lion being the ensign of the tribe of Judah, the phrase is applied to Christ, who sprang from that tribe; and is symbolical of his great strength, Rev. v. 5.
- LOAF**. The Eastern loaf was a large cake, Exod. xxix. 23; 1 Chron. xvi. 3; Mark viii. 14.
- LOCUSTS**, an insect resembling a grasshopper, only much larger in size. The prophetic writings of the Old Testament abound with allusions to this insect as one of God's most dreadful scourges. Moses mentions them as lawful food, Lev. xi. 22; and it is said that John the Baptist ate locusts while in the desert of Judea, Mark i. 6. But whether these were the insects so called, or the sweet pulpy pods of a tree, is not fully agreed. Locusts, however, are still eaten in the East both by rich and poor. Symbolically locusts represent great and terrible armies, Rev. ix. 3.
- LOINS**, the lower region of the back. The orientals who wear long robes, are obliged, when they apply themselves to any business, to use a girdle. Hence, to have the "loins girded" is the same as to be in readiness for action. Luke xii. 28; Eph. vi. 14.
- LOIS**, (*better*), Timothy's grandmother, 2 Tim. i. 5.
- LONG HAIR**. Chardon says, "The eastern women are remarkable for the great length and the number of the tresses of their hair. Their hair hangs at full length behind, divided in tresses braided with ribbon or pearl. Lady Montague counted one hundred and ten tresses, all natural, on the head of one lady. The men wear but very little on their heads. Young men who wear their hair in the East, are regarded as effeminate and infamous."
- LORD**, (*proprietor*), a Saxon word signifying ruler or governor. When the word represents the dread name of Jehovah, or Yahweh, it is printed LoRD, in small capitals, in the authorized version. The word is applied to Jesus Christ, to angels, to princes, to masters, to husbands, &c.
- LORD'S DAY**, Rev. i. 10, is thought by some to be the same as the first day of the week, when Christians assembled for worship; but it is considered by others as merely synonymous with "the day of the Lord," 1 Thess. v. 3. The expression standing alone, and being unaccompanied by any other words which tend to explain its meaning, it is difficult to decide which view is correct. The earliest authentic instance in which the name of "the Lord's day" is applied, (after the passage in the Apocalypse,) is not till Tertullian uses it, about A. D. 200; and perhaps a little later, the term is made use of by Dyonisius of Corinth, as quoted by Eusebius.
- LOT**, (*wrapped up*) the son of Haran, and nephew of Abraham. After the death of his father, he accompanied his uncle from Ur to Haran, and thence to Canaan, Gen. xiii. 8, 9. Mentioned 2 Pet. ii. 7.
- LOTS**, things cast or drawn in order to determine a point in debate. Lev. xvi. 8; Josh. vii. 16; Prov. xvi. 33; xviii. 18; Acts i. 26; Matt. xvii. 35.
- LOVE** of God, its nature, John iii. 16; xvii. 23; Rom. v. 8; viii. 39; 1 John iii. 1, 2, &c.; of Christ, John xiii. 1; xv. 12, 13; Rom. viii. 38, &c. Love to God required, Deut. vi. 5; x. 12; rendered by his children, Phil. i. 9; 1 John ii. 5; iv. 19; how shown, 1 John iv. 10, 21; v. 1-3; to Christ, its nature, Matt. x. 37-43; John xiv. 13, 21, &c.; brotherly love enjoined, John xiii. 34; xv. 12, 17; Rom. xii. 9, 10; xiii. 3; 1 Cor. xiii. &c.; of the world, forbidden, Matt. v. 24; xiii. 22; James i. 27; iv. 4; 1 John ii. 15.
- LUCIUS**, (*luminous*), a prophet in the congregation at Antioch, Acts xiii. 1. Probably the same Lucius who is mentioned in Rom. xvi. 21, as Paul's relative.
- LUCRE**, worldly wealth, the love of forbidden, Matt. vi. 24; 1 Tim. iii. 3; 1 Pet. v. 2.
- LUKE**, (*luminous*), a native of Antioch, and a physician. He was Paul's companion and assistant, Philom. 23, 24; 2 Tim. iv. 11. He was the writer of the history bearing his name, and of the Acts of the Apostles.
- The Book of Luke's Gospel appears to have been written to correct numerous erroneous narratives of the life of Jesus. The style both in this and in the Acts, is pure and elevated, and many facts are given which are not contained in the other Evangelists.
- LUKEWARMNESS** censured, Matt. viii. 21; Luke ix. 57-61; Acts xxvi. 29; Rev. iii. 12.
- LUNATICS**, persons affected by some disorder, and supposed to be influenced by the moon, such as epilepsy, melancholy, insanity, &c. See DEMONIACS.
- LYCAONIA**, (*like wolf*), a province of Asia Minor, west of Cappadocia, where Paul and Barnabas planted congregations, Acts xiv. 6-20.
- LYDDA**, (*naturite*), a town about 14 miles from Joppa, 31 miles west from Jerusalem. Acts ix. 32, 35.
- LYDIA**, (*magnet*), a woman of Thyatira, "a seller of purple," who dwelt in Philippi in Macedonia, Acts xvi. 14, 15. Also a province in the west of Asia Minor.
- LYING**, forbidden, Eph. iv. 25; Col. iii. 9; will be punished, Psa. v. 6; iii. 1-7; Rev. xxi. 8, 27; examples, 2 Kings v. 23; Acts v. 1-11.
- LYSANIAS**, (*that drives away sorrow*), tetrarch of Abilene, when John began his mission as the harbinger of the Messiah, Luke iii. 1.

LYSIA or **LYCIA**, [*dissolving*,] a province of Asia Minor, Acts xvii. 5.

LYSIAS, [*dissolving*,] chiliarch and commander of the Roman troops who kept guard at the temple of Jerusalem, Acts xxi. 31-40; xlii. 23-30; xliii. 15-16.

LYSTRA, [*that dissolves or disperses*,] a city of Lycania in Asia Minor, about 12 miles south of Iconium, where Paul and Barnabas had fled, and were taken for gods by those who heard them, Acts xiv. 6-23.

MACEDONIA, [*adoration*,] a country north of Greece, the original kingdom of Philip and Alexander, and the rise of which is described by Daniel under the emblem of a goat with one horn. Coins still exist in which that country is represented under the figure of a one-horned goat. To this country the apostle Paul was summoned to preach the gospel, and planted churches at Thessalonica and Philippi, &c., Acts xvi. 9-xvii. 14; and visited Amphipolis, Neapolis, Apollonia, and Berea, towns of the same province. Much of ancient Macedonia is now the western part of Roumelia.

MAGDALA, [*magnificent*,] a town mentioned in Matt. xv. 30, and the probable birthplace of Mary Magdalene, i. e. Mary of Magdala.

MAGI, or **WISSE MEN**, Matt. ii. 1-12. Bages eminent for their knowledge of astronomy, natural philosophy, and theology. They were probably descendants of Ishmael, and from Arabia, a country east of Judea.

MAGICIANS, learned men of the East, who professed the knowledge of future events by astrology, Dan. ii. 3; iv. 7, 9, &c.

MAGISTRATES to be obeyed by Christians, Rom. xiii. 1-7; Titus iii. 1; 1 Pet. ii. 13-17.

MALICE forbidden, 1 Cor. v. 3; xiv. 8; Eph. iv. 31; Col. iii. 8, &c.

MALACHI, [*messenger*,] the last of the minor prophets. His prophecy connects well with the Gospel histories, to which allusion is made in Luke i. 77; iv. 27.

MALCHUS, [*king*,] the servant of the high-priest Caiaphas, whose right ear Peter cut off, but which was healed by Jesus, John xviii. 10.

MALE nor **FEMALE**, Gal. iii. 28. Females were not admitted to all the Heathen rites, and the privileges of Jewish females were also limited.

MAMMON, a Syriac word signifying *wealth*, and used by our Savior as a personification of the god of riches, Matt. vi. 24; Luke xvi. 13.

MAN, his creation and primeval dignity, Gen. i. 26, 27; ii. 7; Psa. viii. 5; Eccl. vii. 29; his fall, Gen. iii. 17; corruption of his nature, Rom. iii. 10-23; Gal. v. 17; Eph. ii. 1-3; his mortality, Gen. iii. 19; Job vii. 10-14; Psa. xlii. 9; cxlvi. 3; Eccl. xii. 7; 1 Cor. xv. 22; 1 Pet. i. 24; his life and dignity restored by Christ, John iii. 14, 15, 30; iv. 14; v. 25; v. 30, 40; x. 27, 28; xi. 25. 1 Cor. xv. 22, &c. The "old man" denotes the natural, unsanctified disposition, the "new man" the new disposition created and cherished by the gospel. "Natural" or animal man, a person unrenewed; "the inward man," or the "hidden man of the heart," the regenerate principle within, as opposed to the "outward man,"—that which is external and visible in the conduct.

MANAEN, [*a comforter*,] a teacher in the congregation at Antioch, who had been brought up with Herod the tetrarch, Acts xiii. 1.

MANNA, the food which God gave the children of Israel in the wilderness. Described, Exod. xvi.; Num. xi. 7-9; Psa. lxxviii. 24-25. Referred to, John vi. 31, 42, 58; Heb. ix. 4; Rev. ii. 17.

MARANATHA. See **ANATHEMA**.

MARK, [*polite, shining*,] According to ecclesiastical testimonies the evangelist Mark is the same person who in the Acts is called by the Jewish name John, whose Roman name was Marcus, Acts xii. 12. Peter calls him his son, 1 Pet. v. 13, and he traveled with Paul and Barnabas as an assistant, Acts xii. 25; xiii. 5.

The *Book of Mark* was evidently written for Gentile converts, probably about 30 years after the death of Christ. Some have supposed that Mark did little more than abridge Matthew's Gospel, but it has been shown by Weiss, Wolke, Baner, Michaelis, and others that he could not even have seen the book. He probably drew his facts from Peter, (as stated by John the Presbyter and Papias, according to Eusebius,) who, equally with Matthew, was an eyewitness of our Lord's life.

OF CHARACTER: "mark on their foreheads," and "the right hand," Ezek. ix. 4; Rev. vii. 3; xlii. 10; xiv. 9; xx. 4; an open profession of allegiance to those whose name or character they bear. Both servants and soldiers, in ancient times, were marked on the forehead, and hands, with some hieroglyphic, or with the name expressed in vulgar letters, or disguised in numerical letters, according to the fancy of the imposer.

MARKS "of the Lord Jesus," Gal. vi. 17. The scars received from stripes and chains, alluding to an Egyptian custom, according to which any man's servant who fled to the temple of Hercules, and had the sacred brands or marks of that deity impressed upon him, was supposed to be under his immediate care, and privileged from all harsh treatment. So Paul claims exemption from reflections on his character, or disputes about the necessity of circumcision, for he valued far more the scars he bore than these marks enforced by Judaizing teachers.

MARRIAGE, its institution, Gen. ii. 21-24; its nature, Matt. xix. 4-9; 1 Cor. vi. 10; vii. 10, 11; Eph. v. 31; lawful for all Christians, 1 Cor. vii. 38; 1 Tim. v. 14; Heb. xiii. 4; ancient mode of celebrating it, Gen. xxi. 22; seen by our Lord's parables, Matt. xii. 1-12; xiv. 1-10; sanctioned by his presence, John ii. 1-10; none in the resurrection-state, Matt. xxii. 30; Mark xii. 25; Luke x. 26. The "marriage of the Lamb," Rev. xix. 7, is expressive of the union of Christ and his Church.

MARS HILL. See **AREOPAGUS**.

MARTHA, [*who becomes bitter*,] the sister of Lazarus and Mary, Luke x. 38-42; John xi. 1-42; xii. 3.

MARTYR, properly means a *witness*, and is applied in the New Testament,—1. To judicial witnesses, Matt. xxiii. 16; xvi. 65, &c. 2. To one who testifies to what he has seen, heard, or known, Luke xiv. 43; Acts i. 8, 22; Rom. i. 9, &c. 3. And most rarely to one who by his death bears witness to the truth, which now is the most usual meaning of the word. In this sense we only find it in Acts xiii. 20; Rev. ii. 13; xvii. 7.

MARY, [*exalted*,] Six persons of this name are mentioned in the New Testament:—1. The mother of Jesus. She was the daugh-

ter of Eli, of the royal family of David, Matt. i. 16; Luke i. 37: 11. 8. 3. The sister of Lazarus, Luke x. 39; John xi. 1, &c. 8. Mary Magdalene, a resident of Magdala, Luke viii. 2; John xix. 25. Out of her Jesus cast seven demons. She is not that female sinner mentioned Luke vii. 37. 4. The wife of Cleopas, John xix. 25, and mother of James, Jude, Jesus, Simon, and Salome, called the brethren of our Lord; from which it has been thought that Cleopas, and Joseph, the husband of the virgin Mary, were brothers. 5. The mother of Mark, Acts xii. 12. 6. A resident at Rome, Rom. xvi. 6.

MASTERS, their duty, Eph. vi. 9; Col. iv. 1; James v. 4; examples, Gen. xviii. 19; Matt. vii. 5-10; Luke vii. 2-10; Acts x. 2.

MATTATHA, [*gift*] son of Nathan, an ancestor of Jesus Christ, Luke iii. 31.

MATTATHIAS, [*the gift of the Lord*], two persons of that name, ancestors of Jesus, Luke iii. 25, 26.

MATTHAN, [*the vine*], son of Eleazar, father of Jacob, and grandfather of Joseph, the husband of the virgin Mary, Matt. i. 15, 16.

MATTHAT, [*gift, he that gives*], son of Levi, and father of Heli, Luke iii. 24.

MATTHEW, [*gives, a reward*], also named Levi, an apostle and evangelist, son of Alphaeus, by birth a Galilean, and by profession a tax-gatherer, Mark i. 14; Luke v. 27. His narrative was probably written both in Hebrew and Greek.

The *Book of Matthew* was the first written of all the Gospels, and contains a full account of the birth, life, actions, death, and resurrection of Christ. The style is very plain and perspicuous. Probably written about A. D. 35-41, in Hebrew, and shortly after in Greek. About A. D. 154 a Greek copy was found in the East Indies, and in the year 483 another Greek copy was found at Cyprus, written on wood, and esteemed very ancient.

MATTHIAS, [*the gift of the Lord*], one of the seventy disciples who was chosen by lot, in preference to Joseph Barsabas, into the number of the apostles, to supply the place of Judas Iscariot, Acts i. 23-26. Nothing is known of his subsequent career.

MEASURING into the Bosom. The eastern garments being long, and folded and girded with girdles, admitted of carrying much corn and fruits of that kind in the bosom. Luke vi. 28.

MEDIATOR, *Medites*, occurs Gal. iii. 10, 20, applied to Moses. Jesus is called the One Mediator, viz. of the Christian Institution, 1 Tim. ii. 5, and the Mediator of a new and better covenant, Heb. vii. 6; ix. 15; xii. 24. It occurs 6 times. One that negotiates between two parties—God and man. Therefore, Jesus unites both in his own person. He mediates a new institution between God and man, and is *Immanuel*, God with us.

MEEKNESS, that quiet temper of mind which is not soon provoked to anger, but suffers injuries without desire of revenge, and submits to the will of God, Col. iii. 12; and is ready to receive the truth, James i. 21; it is of unspeakable value, 1 Pet. iii. 4; shown conspicuously in Christ, 3 Cor. x. 1; Matt. xi. 29; Christians exhorted to it, Eph. iv. 2; 1 Tim. vi. 11; Titus iii. 2.

MELCHIZEDEK, [*king of righteousness*], king of Salem, and a priest of the most high God, though not a Jew, and to him Abraham gave tithes, Gen. xiv. 18; 1sa. ox. 4;

Heb. vii. 1, 2. Of his nation, parentage, age, &c., nothing is recorded: hence he is said to be "without descent, having neither beginning of days, nor end of life." He was an eminent type of Christ.

MELLIA, [*offording honey*], an island in the Mediterranean Sea, now called Malta, between Africa and Sicily. It is about 10 miles long, and 12 broad. Here Paul was shipwrecked, Acts xxviii. 1.

MERCURY, [*to buy, or sell*], one of the fabulous deities of the heathen, son of Jupiter and Maia, and messenger to the rest. He was worshipped as the patron of learning, eloquence, and trade. The fluency of Paul made the people of Lystra suppose Paul was Mercury, Acts xiv. 12.

MERCY, an attribute of God, 2 Sam. xxiv. 14; 1sa. i. 18; Eph. ii. 4; Titus iii. 5; 1 Pet. i. 3; the duty of man, Luke vi. 20; x. 36-37; Rom. xii. 8; its reward, 1sa. xxxiii. 27; Matt. v. 7; Luke vi. 35; James ii. 13.

MERCY-SEAT or **PROFITORY**, the covering of the ark, or the lid of the ark of the covenant, round which was the crown or border of gold, and on which the cherubim were represented as looking. Before this the high-priest stood to ask counsel of the Lord, and there he received blessings for the people. Christ is our mercy-seat, Rom. iii. 25, and by him we have access to the Father.

MESOPOTAMIA, [*between two rivers*], the famous province between the Tigris and Euphrates, called in the Old Testament *Padan-aram*, Gen. xxviii. 2. It is much celebrated in Scripture as being the first dwelling of men, both before and after the Deluge. This country, according to Ptolemy, was very populous, and had 70 important cities. It is now called *Diabekir* and *Assyria*.

MESSIAH. See **ANointed** and **CHRIST**.

MICAH, a prophet of the tribe of Judah, who lived in the latter days of Isaiah and Hosea, and in the reigns of Jotham, Ahaz, and Hezekiah. His prophecy is one of the most important in the Old Testament. He gives the name of the very city where the Messiah was to be born, in chap. v. 2, which is quoted in Matt. ii. 6, as well as many important circumstances connected with his millennial kingdom and glory.

MICHAEL, [*who is God*], the name given to one of the chief angels, who, in Dan. x. 13-21, is described as having special charge of the Israelites as a nation. Dan. xii. 1; Jude 9; Rev. xii. 7-9.

MILE. The Roman mile, mentioned Matt. v. 41, was 1000 paces of 5 feet each, and reckoning each foot at 11.63 inches, the mile would be little more than 1614 yards, or 146 yards less than ours. It was equal to 8 Greek stadia.

MILETUS, [*red, scarlet*], a seaport town of Asia Minor, 36 miles south of Ephesus. Mentioned Acts x. 15-23.

MILL. The mill for grinding corn had not wholly superseded the mortar for pounding it in the time of Moses. The mortar and the mill are named together in Num. xi. 8. Fine meal is mentioned as early as the time of Abraham, Gen. xviii. 6. The mill common among the Hebrews differed little from that which is in use to this day throughout Western Asia and Northern Africa. It consisted of two circular stones two feet in diameter and six inches thick. The upper side of the "nether millstone" was concave, and the lower side of the upper one convex. The lower stone was fixed,

and the upper one was made to turn round upon it. The hole for receiving the grain was in the upper millstone, and which was moved by women, who sat opposite to each other. *Matt. xxiv. 41.*

MIND, put for the will, renewed, *Rom. viii. 6, 7*; unrenewed, *Rom. i. 23*; *viii. 6, 7*; *Col. ii. 18*; *James i. 8.*

MINISTER, *Diakones*. See **DRACON**. One who acts as the less (from *minus* or *minor*) or inferior agent, in obedience or subservience to another, or who serves, officiates, &c., as distinguished from the master, *magister*, (from *magis*), or superior.

MINSTRELS, flute-players, and singers at funerals, *Jer. ix. 17-21*; *Matt. ix. 23*. The custom was borrowed by the Jews from the Greeks.

MIRACLE, that which is above the regular operation of the established laws of nature. Every institution of God began with miracles, or works beyond the power of natural law. The first man was an adult, and never an infant, as reason, experience, and revelation assert. The Jewish institution began in miracle. So did the Christian commence with a glorious display of miraculous powers. This was "the demonstration of the Spirit," and this "the power of God," on which the faith of Christians rests.

MIRROR. The oldest mirrors were made of metal. It was from such, contrived by the women, that the brazen laver was made, *Exod. xxxviii. 8*. The word in that place is improperly translated "looking-glasses." The art of making glass was then unknown. On the discovery of America, the Mexicans were found to possess mirrors made of black vitrified lava, highly polished. The North Americans were found with mirrors of copper and silver.

MITE or **LARON**, the smallest Jewish coin, equal to about two mills, or one-fifth of a cent, *Luke xii. 63*.

MITYLENE, [*paris*], the capital of Lesbos, an island of the Grecian Archipelago, N. W. of Smyrna. It is now called Castro, and sometimes Metlin, *Acts xi. 14*.

MNASON, [*a diligent seeker*], mentioned *Acts xxi. 16*.

MODERATION enjoined, *1 Cor. vii. 10, 31*; *Phil. iv. 8*.

MODESTY recommended, *Eph. v. 3, 4*; *1 Tim. ii. 9*.

MONEY, in ancient times was dealt out by weight, and still is in Turkey, Syria, Egypt, China, Birmah, &c.; coins being generally weighed by the merchant. The coin mentioned *Matt. xvii. 27* was probably a shekel, or half an ounce of silver, in value, about 60 cents. A pound was equal to 160 shekels. A penny or denarius, one-fourth of a shekel, &c.

MONEY-CHANGERS, were persons who at a certain rate of profit, exchanged foreign coins, especially Roman, for those current among the Jews, *Matt. xxi. 12*; *John ii. 14, 15*. These money-changers would, of course, charge a commission upon all their transactions, and who from our Savior's words it may be inferred were not distinguished for honesty and fair dealing—"It is written, my house shall be called the house of prayer, but ye have made it a den of thieves," *ver. 13*.

MONTH, a space of time, which, if measured by the moon, (whence its name,) is called *lunar*; and if by the sun, is called *solar*. The Hebrew months commonly answer to two or four months, and take part of both. The following table shows the earliest begin-

ning of each sacred month, according to Thurman's Astronomical Chronology:—

Name of Month.	Terminating with	Days.
Abib—Exod. xiii. 4.	1mo.	March 22nd. 31
Zif—1 Kings vi. 1.	2mo.	April 21st. 30
Sivan—Ezther viii. 9.	3mo.	May 20th. 31
Tammuz—Ezth. viii. 14.	4mo.	June 19th. 30
Ab.	5mo.	July 18th. 31
Elul—Nehemiah vi. 15.	6mo.	August 17th. 31
Ethanim—1 Kings viii. 2.	7mo.	September 16th. 30
Bul—1 Kings vi. 38.	8mo.	October 15th. 31
Chisleu—Zech. vii. 1.	9mo.	November 14th. 30
Tebeth—Ezther ii. 16.	10mo.	December 13th. 31
Sebat—Zechariah i. 7.	11mo.	January 11th. 31
Adar—Ezther iii. 7.	12mo.	February 10th. 28
Nisan—Ezther iii. 7.	1mo.	March 11th. 31

Michaelis, however, has given some very good reasons to show that the first, "the month of ears," or Nisan, did not begin before the new moon of our April, which would, of course, fix the commencement of all the other months one whole month later than is commonly done.

MOON, a secondary planet, always attendant on our earth. The moon was formed to give light in and to rule the night, and to distinguish times and seasons, *Gen. i. 14*. "Numbering by months or moons is appropriate to the works of darkness; because the moon is the governess of night; numbering by the course of the sun, is appropriate to the works of righteousness, and this is in correspondence with the use of these symbols in the Apocalypse. The continuance of the Beast, and the profaning of the holy city by the Gentiles, are reckoned by months; but the prophecy of the Witnesses by days: the abode of the woman in the wilderness by days, and by time, times, and half a time; three solar years and a half."

MOSES, [*drawn out of the water*], the law-giver of Israel, belonged to the tribe of Levi, and was the son of Amram and Jochebed, *Exod. vi. 20*. He was the writer of the Pentateuch. After leading forth the Israelites from Egypt, and through the desert forty years, and conducting them to the borders of the promised land, he died at the age of 120 years in the full vigor of both mind and body. He was the most wonderful and imposing character of the Old Testament, and was well fitted to personate the Great Prophet of the New.

MOTHER, the female parent. Being "without father and without mother," *Heb. vii. 3*, means that the parents of Melchizedek were not entered in the genealogies which the Jews so sedulously kept. The law of Moses required no less reverence for the mother than the father; and thus shone out in beautiful superiority of other Eastern systems, in which women stands degraded. Mother is applied metaphorically to a variety of objects, such as the earth; queens as protectors; to a prophetess; to metropolitan cities; to the church of God; and to antichrist.

MOUNTAIN. The principal mountains mentioned in Scripture, are Seir, Horeb, Sinai, Hor, Gilboa, Nebo, Tabor, Engedi, Lebanon, Ebal, Amalek, Gerizim, Gilead, Moriah, Paran, Gahash, Olivet, Pisgah, Hermon, and Carmel. A mountain is the symbol of a kingdom, or of a capital city with its domains, or of a king, which is the same. See *Psa. xxi. 7*; *Isa. li. 2*; *xi. 9*; *Jer. iii. 23*; *Is. 25*; *Zech. iv. 7*; *Rev. vi. 14*; *xvi. 20*. "Flee to the mountains," *Luke xxi. 21*. The mountains of Palestine have many caves, affording a safe retreat from enemies,

Many of the noble Jews departed out of the city, and vast numbers fled to the mountains; and ancient writers tell us, that at that juncture, all who believed in Christ left Jerusalem, and removed to places beyond; and so escaped the general ravages of their country, that not one is stated to have perished in that devoted city.

MOURNING for sin, the evidence of repentance, *Psa.* xxxviii. 6; *li.* 2; *Matt.* v. 4; *1 Cor.* v. 3; *James* iv. 9; for the dead, law concerning, *Deut.* xiv. 1; instances of, *Gen.* l. 3; *Matt.* ix. 23.

MOUTH, as the organ of speech, signifies the words which proceed out of it, which in the sacred style, are the same as commands and actions. "According to the commandment of Pharaoh," *Gen.* xiv. 17, is in the original, according to the *mouth* of Pharaoh; hence, for a person or thing to come out of the mouth of another is to be constituted or commanded to become an agent or minister under a superior power; this is frequent in the Apocalypse. The term *mouth* is not only applied to a speech or words, but also to the speaker, *Exod.* iv. 16; *Jer.* xv. 10, in which sense it has a near equivalent in our expression "mouth-piece."

MURDER forbidden, *Exod.* xx. 13; *Deut.* v. 17; laws respecting it, *Gen.* ix. 6; *Lev.* xvii. 17; instances, *Gen.* iv. 8; *2 Sam.* iii. 27; *x.* 8-13, &c.

MURMURING censured, *1 Cor.* x. 10; *Phil.* ii. 14; *Jude* 16; instances among the Israelites, *Exod.* v. 20, 21; *xiv.* 11; *xv.* 23, 24; *xvi.* 1; *Num.* xi. 1; *xiv.* 1, 2; *xvi.* 41; *xxi.* 5.

MUSTARD-TREE, or **SINAPIS**, probably a tree found near Jerusalem, but most abundantly on the banks of the Jordan; and round the sea of Tiberias, the seed of which was employed as a substitute for mustard. Indeed, the common Arabic name for it is *Alardal*, which signifies mustard. Its berries or seed are much smaller than a grain of black pepper, having a strong aromatic smell, and a taste much like that of garden cress. Its botanic name is *Salvadora Persica*. *Matt.* xiii. 31.

MYRA, [*flow.*] one of the chief towns of Lycia, in Asia Minor, *Acts* xxvii. 5.

MYRRH, a favorite perfume, a gum obtained from the myrrh tree, *John* xix. 39.

MYRIA, [*criminal.*] a province occupying the N. W. angle of Asia Minor, south of Bithynia, *Acts* xvi. 7, 8.

MYSTERY, *Mysterion*, secret, hidden meaning, occurs 28 times. The secrets of the kingdom of God so called, *Matt.* xiii. 11; *Mark* iv. 11; *Luke* xiii. 10. The calling of the Gentiles is called a mystery, *Col.* i. 26, 27. The first and leading sense of *mysterion* is *arcanum*, a secret, anything not disclosed, not published to the world, though perhaps communicated to a select number. And the other meaning is so nearly allied to it that it may properly be reckoned only a particular application of the same meaning. The word is sometimes employed to denote the figurative sense, as distinguished from the literal, which is conveyed under any fable, parable, allegory, symbolical action, representation, dream, or vision. The one is, as it were, open to the senses; the other requires penetration and reflection.

NAIATHON, [*that foretells*] mentioned *Luke* i. 21.

NAIN, [*beauty.*] a town of Palestine, situated about 8 miles S. E. of Nazareth. *Luke* vii. 11-15.

NAKED. This word is often used in a modified sense, to describe a person only partly clothed, *Micah* i. 8; *John* xxi. 7. All orientals wear a mere cloth round their hips, when at labor, and are then called "naked." It is from not knowing this that some have supposed that persons were formerly baptized in a state of literal nakedness; whereas they only laid aside the loose outer garment. The word is used figuratively, in various senses.

NAME, when applied to God, often means his nature and attributes, that is, God himself, *Psa.* xx. 1; *Prov.* xviii. 10. His name to be revered, *Exod.* xx. 7; *Lev.* xix. 12; *Psa.* cxi. 9; *Matt.* vi. 9; also the name of Jesus, *Phil.* ii. 10; Christians baptized in the name of Jesus, *Matt.* xxviii. 19; *Acts* ii. 38; *xix.* 5; *Rom.* vi. 3; *Gal.* iii. 27; prayer to be offered to Jehovah in his name, *John* xvi. 23.

NAPHTALI, [*my wrestling.*] the sixth son of Jacob, and his second by Bilhah, Rachel's handmaid, born B. C. 1747, in Padan-aram. The limits of the territory of the tribe of Naphtali are described in *Josh.* xix. 32-39. Alluded to *Matt.* iv. 13-16.

NARCISUS, [*astomishment.*] a Christian at Rome, saluted by Paul, *Rom.* xvi. 11.

NATHAN, [*given.*] the son of David and Bathsheba, the father of Mattathias, *Luke* iii. 31. Also, a prophet in the time of David, *2 Sam.* vii. 3, &c.

NATHANIEL, [*given of God.*] honorably mentioned, *John* i. 45-51. Probably the same as Bartholomew, one of the twelve apostles.

NAZARENE, [*kept flower.*] an epithet constituting a part of one of the names given to our Lord. It was a contemptuous designation and a term of reproach, and as such, as well as a mere epithet of description, it is used in the New Testament.

NAZARETH, [*guarded flourishing.*] a small city in the tribe of Zebulun, in Lower Galilee, about 70 miles north of Jerusalem, and 6 W. N. W. from Mount Tabor, situated on a hill, and overlooking a superb and spacious valley. It is now called *Nessera*. Here Jesus dwelt from his childhood up, for nearly 30 years. *Luke* ii. 61; *iv.* 16-29.

NAZARITE, [*a separated one.*] a Jew who made a vow to observe uncommon devotion, either for a given period or for life, *Num.* vi. 1-21.

NEAPOLIS, [*new city.*] a maritime city of Macedonia, near the borders of Thrace, now called Napoli. *Acts* xvi. 11.

NEW TESTAMENT, or **NEW COVENANT**. See **COVENANT**.

NICHOLAS, [*conqueror of the people.*] a proselyte of Antioch, and one of the seven deacons, *Acts* vi. 5.

NICODEMUS, [*innocent blood.*] a Pharisee and member of the Sanhedrim, who came to Jesus by night, to make inquiry into the truth of the report he had heard concerning him. *John* iii; further mentioned, *John* vii. 50; *xix.* 39.

NICOLAITANS, [*conquerors of the people.*] This word only occurs twice, *Rev.* ii. 6, 15 and it is not known from whom the name is derived. Ireneus, the earliest Christian author who mentions them, says simply, "It very clearly appears from the Apocalypse, that the Nicolaitans held fornication, and the eating of idol-sacrifices, to be things indifferent, and therefore permitted to

Christians." Their practices were not only opposed to the whole spirit and morality of the Gospel, but a violation of an express *command* of the Apostles and Elders, Acts xv.

NICOPOLIS, [*ancient city*,] a city of Thrace, now Nicopol, on the river Nestus, now Karason, which was here the boundary between Thrace and Macedonia. Titus iii. 12.

NIGER, [*black*,] the surname of Simon, one of the teachers in the church at Antioch, Acts xiii. 1.

NIGHT, the time between evening and morning, and is a symbol of ignorance, Rom. xii. 12; death, John ix. 4; and the season in which anything comes suddenly and unexpectedly upon us, 1 Thess. v. 3; Isa. xv. 1; Luke xii. 20.

NINEVEH, the capital of Assyria, founded by Ashur, the son of Shem, Gen. x. 11, and became one of the largest cities of the world. It was situated on the banks of the Tigris. In the 25th year of the reign of Josiah, B. C. 672, it was utterly overthrown by the Medes, Matt. xii. 41.

NINEVITES, the inhabitants of Nineveh, Luke xi. 30.

NOAH, [*repose*,] the second father of the human race, was the son of Lamech, the grandson of Methuselah, and the tenth from Adam, Gen. x. 1. Amidst the general corruption of the human race, he alone was found righteous, Gen. ix. 9, and was saved with his family in the ark, when the rest of mankind were destroyed, Gen. v. 28-32; vi. 1-12; honorably mentioned, Ezek. xiv. 14-20; Heb. xi. 7.

NUMBERS. *Two*—a few, Isa. vii. 21; 1 Kings xvii. 12. *Three*—a *third*—Greatness, excellency, and perfection. *Four*—Universality of the matters comprised therein. The *four* corners of the earth denote all parts of it, Jer. xlix. 38. *Seven*—a large and complete, but uncertain and indefinite number. In its Hebrew etymology it signifies fullness and perfection. *Ten*—Many, as well as that precise number, Gen. xxi. 7, 41.

OATH, a solemn affirmation, accompanied by an appeal to Jehovah in attestation of the truth of what is said. An oath should never be taken but in matters of importance, nor sworn by the name of any but the true God, as it is an act of solemn worship; nor irreverently, without godly fear and awe of the Most High, Josh. xxiii. 7; James v. 12; Deut. vi. 13. Matt. v. 34, 35; Jer. v. 7. Indeed it is held by some that oaths ought not to be taken at all. Justin, Irenæus, Basil, Chrysostom, Augustine, &c., held oaths to be unchristian.

OBDIANCE, must be complete, James ii. 10, 11; better than sacrifice, 1 Sam. xv. 22; Ps. i. 8, 13; 11. 16; Isa. i. 11-15; Matt. ix. 13; xii. 7.

OFFEND, OFFENCE. Terms which respect all kinds of transgressions of the laws of God. The original words, which are used metaphorically allude to a stone or stumbling-block in a person's way, by which he sustains serious injury, and is retarded in his progress to a desirable object. See Matt. v. 29, 30; xvi. 23; xviii. 6, 7; Rom. xiv. 13, &c. When the Lord Jesus is denominated "a stone of stumbling, a rock of offence," the effect is evidently put for the cause. 1 Pet. ii. 8; Matt. xxi. 44. *Offences* not to be given, 1 Cor. viii. 9; ix. 16-27; x. 32, 33; how to be taken, Matt. xviii. 15-19.

OFFERINGS, properly presents, and obviously applied in the religious ritual to all things solemnly brought to the sacred tent or temple to be devoted to Jehovah. According to ability, 1 Chron. xxi. 18-17; Ezra ii. 68, 69; Mark xii. 43, 44; 2 Cor. viii. 13; 1 Tim. vi. 17-19. Under the law, they were either *obligatory*, as the sin-offering, the trespass-offering, the burnt-offering, the meat-offering; or were *voluntary*, as free-will or peace-offerings of animals or fruits.

OIL, obtained from olives, such as we now call *sweet oil*, was abundant in Palestine, and at present is generally used throughout Western Asia. It is thought by Orientals to be more agreeable at meals than butter and animal fat; and Europeans soon acquire the same preference. The Hebrews used olive oil in their meat-offerings, in their sacred lamps, and in their common use. Oil for the use of the sanctuary, mentioned Exod. xxvii. 20; Lev. xxiv. 1-4; anointing, Exod. xxx. 22-28; xxviii. 19. See *LAMPS*.

OINTMENT, oil perfumed, used to anoint the head, &c., Ps. cxxxiii. 2; Eccl. i. 3; Isa. i. 6.

OLD AGE, to be respected, Lev. xix. 32; 1 Tim. v. 1, 2; what renders it venerable, Prov. xvi. 31; xx. 29; the infirmities of it, Eccl. xii; the duty required of it, Titus ii. 2, 3.

OLIVE-TREE, a tree very common in Palestine. It has spreading branches like an apple tree, and remains green in the winter. It flourishes about 200 years. There are two kinds, the wild and the cultivated. The fruit which is about the size of a small plum, is very wholesome and nourishing, and is the chief resource of the orientals for oil. It ripens from August to September. The olive tree, remarkable for its verdure, soundness, and useful oil, is the symbol of the most illustrious and useful men. Moses and Aaron were two olive-trees. So were Zerubbabel and Joshua, Isa. lxi. 3; Jer. xl. 16. It is also an emblem of peace and mercy. The dove carried an olive-branch to Noah in the ark; and the original word, *elais*, mercy, is derived from *elais*, an olive.

OLIVET, or MOUNT OF OLIVES, a mountain or ridge lying to the east of Jerusalem, some 6.5 paces, from which it is separated by the valley of Jehoshaphat and the brook Kedron. From its summit there is a fine view of Jerusalem, and of the Dead Sea. Our Savior often withdrew with his disciples to this mountain, and here he beheld the city, and wept over its approaching destruction; and from this spot he ascended to heaven in the presence of his apostles. Luke xix. 41-44; xxiv. 50, 51.

OLYMPAS, [*heavenly*,] a Christian at Rome, saluted by Paul, Rom. xvi. 15.

OLYMPIC GAMES, allusions to them, 1 Cor. ix. 24-27; Phil. iii. 12-14; 1 Tim. vi. 12; 2 Tim. ii. 5; iv. 7, 8; Heb. xii. 1-3.

OMEGA, the last letter of the Greek alphabet, proverbially applied to express the end. See *ALPHA*.

ONESIMUS, [*profitable, useful*,] mentioned Col. iv. 9; Philemon 10-21.

ONESIPHORUS, [*profit-bringer*,] a Christian highly commended by Paul, for his benevolence toward him while he was a prisoner at Rome, 2 Tim. i. 16, 17.

ONYX. See *PRECIOUS STONES*.

ORACLE, something delivered by super-natural wisdom. The "most holy place"

In the temple was called the oracle, because there the priest inquired of God, 1 Kings vi. 5-10. The Scriptures, called the oracles of God, Acts vii. 38; Rom. iii. 2; Heb. v. 12; 1 Pet. iv. 11; and Christians are required to consult them at all times, and especially in matters of difficulty, and of great importance.

ORDAIN, *horizo*, to limit, to bound, to mark out, hence the word *horizon* which bounds our view. Occurs 8 times. *Pro-orizo*, to foreordain, or previously mark out, occurs 6 times. *Aphorizo*, another compound from the same root, occurs 10 times, translated *separate* or *separated*. We have the word *ordain* often in the common version, when it is not *horizo* in the original; such as to ordain apostles, elders, and to institute observances. For this word we have *poiseo*, to make or appoint; and we have *kathistemi*, to constitute. *Poiseo* occurs Mark iii. 14, "Jesus ordained twelve," i. e. appointed. *Kathistemi* occurs Titus i. 4, "Ordain elders," i. e. appoint. *Gnomai* is also used to make or ordain an apostle, Acts i. 23.

ORDINANCE, an appointed rite or observance. No religious rite is binding, or even admissible, which is not of divine institution; nor can any so instituted be varied or modified by human caprice or judgment.

OSTENTATION, to be avoided, Prov. xxv. 16; xxvii. 8; Matt. vi. 1.

OUTER, external. "Outer darkness" means the darkness of the night without, in opposition to the light and splendor of the feast within. Hence the phrase is also used to express the state of exclusion from the kingdom of God, Matt. viii. 12.

OX, laws concerning it, Exod. xxi. 28-36; xxiii. 4; Deut. xxi. 1; xxv. 4; quoted by Paul, 1 Cor. ix. 9.

OZIAS, [strength from the Lord,] son of Joram, Matt. i. 8.

PADAN-ARAM, [of the field of Syria,] rendered by the Seventy, Mesopotamia. See Mesopotamia.

PALM-TREE, produces dates, Exod. xv. 27; Deut. xxxiv. 3; Judges i. 16; its branches an emblem of joy, Lev. xxiii. 40; John xii. 13; Rev. vii. 9. It is said that the bark, leaves, fruit, &c., of the palm-tree are employed by the Arabs for 300 uses.

PALSY, (from *paralysis*, I unloose, enfeeble,) is a disease which deprives the body in whole, or part, of action and feeling. Matt. iv. 24; viii. 6; ix. 1; Mark ii. 3, 5, 10.

PAMPHYLIA, (a nation made up of every tribe,) a province in the southern part of Asia Minor, having the Mediterranean on the south, Cilicia on the east, Pisidia on the north, and Lycia on the west. Mentioned Acts xiii. 13; xiv. 24.

PAPHOS, [which boils,] a city of Cyprus, at the western extremity of the island. Here Paul performed a miracle on Elymas, who opposed his teaching, and endeavored to turn the Roman governor from the faith, Acts xiii. 6-13.

PARABLE. The word parable is derived from *parabolē*, which comes from *parabolais*, to compare, to collate. 1. It denotes an obscure or enigmatical saying, Isa. xlix. 4. 2. It denotes a fictitious narrative, invented for the purpose of conveying truth in a less offensive or more engaging manner than that of direct assertion, 2 Sam. xii. 1, 3; Judges ix. 7-15; 2 Kings xiv. v. 10. 3. Any discourse expressed in figurative, poetical, or highly ornamented diction is called a parable, Num. xxiii. 7;

Job xvii. 1. New Testament parables seem to be generally employed in the second sense mentioned above, viz. to denote a fictitious narrative, under which is veiled some important truth. In some places, as Heb. ix. 9, it bears the meaning of type or emblem.

PARADISE, a term which by long and extensive use has been employed to designate the Garden of Eden. This has been caused by the Greek translators of the Pentateuch having adopted it. The word *paradiseos* is not properly either Greek or Hebrew, but appears to have been imported from a more eastern tongue, probably the Persian, and which signified the same as the Hebrew *gan*. In Gesenius and Robinson's *Heb. Lex.* it is defined thus: "A *paradise*, i. e. an orchard, an arboretum, particularly of pomegranates, a park, a fruit garden; a name common to several Oriental languages, and especially current among the Persians, as we learn from Xenophon and Julius Pollux. Sanscrit, *paridraha*; Armenian, *paridre*; Arabic, *faras*; Syriac, *fardeas*; Chaldee of the Targums, *pardes*." Josephus calls the gardens of Solomon, *paradises*, and Herodotus, quoted by Josephus, says that the lofty gardens erected by Nebuchadnezzar, were called the *Suspended Paradise*. There are only three places where the word is found in the New Testament, Luke xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7; but which may be illustrated by reference to the primeval term, Isa. ii. 3; Ezek. xlviii. 13; xxxi. 9, 16, 18; xxvi. 35; Joel ii. 3.

PARCHMENT, prepared sheep skin, and formerly much used for writing on, mentioned 3 Tim. iv. 13.

PARENTS, to be honored, Exod. xx. 12; Deut. v. 16; Eph. vi. 2; their duty to their children, Gen. xlviii. 10; Deut. iv. 9; vi. 2, 7; vi. 17; Matt. xxii. 10; 2 Cor. xii. 14, Eph. vi. 4; Col. iii. 21; 1 Tim. v. 8.

PARMENAS, [that abides,] one of the seven deacons, Acts vi. 8.

PARTHIANS, (as women,) called Persians or Elamites in the time of the prophets, and Parthians about the time of Christ, Acts ii. 9.

PARTIALITY, unfair and unjust treatment of others, to be avoided, Matt. xxiii. 16; James ii. 1, 9; Jude 16.

PASSOVER, so called because instituted in remembrance of the destroying angel passing over the houses sprinkled with the blood of the paschal lamb, Exod. xii. 11, 12, &c. This was kept on the 14th day of Nisan or Abib. Sometimes it denotes the yearly festival, called the *Fest of the Passover*, (Deut. xvi. 1; Num. xlviii. 16, 17,) celebrated on the 15th of Nisan; and sometimes the whole solemnity, commencing on the 14th and ending on the 21st of Nisan, Luke xxii. 1; though, strictly, the Passover and the feast of unleavened bread, (or *unfermented things*, more properly,) are distinct institutions. Christ called our Passover, or Paschal lamb, 1 Cor. v. 7. To be fulfilled in the kingdom of God, Luke xxii. 16.

PATARA, [trod under foot,] a seaport of Asia Minor, in Lycia, 100 miles S. E. of Ephesus, Acts xxi. 1.

PATIENCE, recommended, Luke xxi. 19; Rom. xii. 12; 1 Thess. v. 14; Heb. x. 36; xlii; James i. 3, 4, v. 7; 1 Pet. ii. 19, 30; 2 Pet. i. 6.

PATMOS, [marital,] an island in the Egean Sea, 10 miles S. W. of Samos, to which the apostle John was banished, Rev. i. 9. It is

a small, oblong and rocky island, about 15 miles in circumference, and used, under the Roman empire, as a place of banishment.

PATRIARCH, a venerable man, with a large posterity. The word is chiefly applied to those who lived before the time of Moses, Acts vii. 8; and hence we speak of the patriarchal age. Heb. vii. 4.

PATROBAS, [*paternak*,] mentioned Rom. xvi. 14, 15.

PAUL, [*a worker*,] was a native of Tarsus, a city of Cilicia, Acts xxi. 3, and was of Jewish descent, of the tribe of Benjamin, Phil. iii. 5, and probably inherited the right of Roman citizenship from his father, through services rendered to the Roman state. He was first a persecutor, then a disciple of Christ, and commissioned by the Lord Jesus as an apostle to the Gentiles. Acts xxi. 15—18. After a life of arduous labor and suffering for the name of Jesus, Paul was beheaded by Nero, at or near Rome, about A. D. 66. Fourteen of the books of the New Testament are attributed to his pen, and they certainly evince his sound judgment and scholastic attainments.

PEACE, to be cultivated, Psa. xxxiv. 14; Matt. v. 9; Mark ix. 30; Rom. xii. 18, &c.; by what means, Col. iii. 15; 1 Thess. iv. 11; the gift of Jesus to his disciples, John xiv. 27; Phil. iv. 7; James iii. 17, 18.

PEARL, a hard, white, shining substance, found in some shell-fishes. They are repeatedly mentioned in the New Testament, and appear to have been esteemed of great value. Matt. xiii. 45, 46; 1 Tim. ii. 9; Rev. xvi. 4; xviii. 12—16; xxi. 12.

PENTECOST, the name (signifying fiftieth) given in the New Testament to the Feast of Weeks, or Ingathering, which was celebrated on the fiftieth day from the Passover, or seven weeks from the 16th of Nisan. Lev. xix. 9—21; Deut. xvi. 9; Acts ii. 1; xx. 16.

PERFECT, complete, without blemish or defect. Perfection applied to God, Matt. v. 48; to his law, Psa. xix. 7; to be aimed at by Christians, Luke vi. 20; 2 Cor. xiii. 0, 11; Eph. v. 1—8; Col. iv. 12; 1 Thess. iii. 10, &c.: will be perfect in the future state, Eph. iv. 13; Col. i. 28; Heb. xii. 23; Christ prayed for this, John xvii.

PERGA, [*very earthly*,] a town of Asia Minor, capital of Pamphylia, 60 miles S. W. of Iconium, Acts xxi. 14; xiv. 25.

PERGAMON, [*height*,] now Bergamo, a city of Asia Minor, in Mysia, on the Caicus, 60 miles north of Smyrna. It was once a large city, the capital of a kingdom, and had a library of 200,000 volumes; also a famed temple to Esculapius. In Pergamos was one of the "seven congregations of Asia," to which the Apocalypse is addressed.

PERSECUTION, how to behave under it, Matt. v. 44; x. 32; Rom. xii. 14; 1 Pet. iv. 19; the blessings connected with it, Matt. v. 10; xvi. 23; Mark viii. 25; Luke ix. 24; 1 Pet. iv. 14; James i. 3; Rev. vi. 9; vii. 13.

PERSEVERANCE in duty, enjoined, Matt. xxiv. 13; Luke ix. 62; Acts xiii. 41; 1 Cor. xv. 58, &c.; the glorious result, John c. 26, 27; Rom. ii. 7; Rev. ii. 10, 26, &c.

PERSIS, [*that eats*,] mentioned Rom. xvi. 12.

PESTILENCE, a name given in Scripture to any prevailing contagious disease.

PETELI, [*a rock, or stone*,] was one of the twelve apostles, a native of Bethsaida, in Galilee, and was a son of Jonas, and brother of Andrew. His first name was Simon, but when the Savior called him to

the apostleship, he changed it to Cephas, John i. 42, 43. He was crucified about A. D. 70, with his head downwards.

— Epistles of. These were addressed to converted Jews in the province near the southern shore of the Black Sea, 1 Pet. i. 1. The first was written four or five years before the other. The second was especially intended to guard against false teachers, and scoffers. There have been more doubts expressed as to the genuineness of the second epistle than of any other book of the New Testament. It was not generally received or acknowledged as belonging to the sacred canon till the fourth century.

PHARISEES, [*separatists*,] a famous sect of the Jews, who distinguished themselves by their zeal for the tradition of the elders, which they pretended was delivered to Moses from Mount Sinai, and therefore of equal authority with the law. From their rigorous observance of these traditions, they looked upon themselves as more holy than other men; and, therefore, separated themselves from those whom they thought sinners or profane, so as not to eat or drink with them. Hence arose their name.

PHEBE, [*shining*,] a servant of the congregation at Cenchrea, Rom. xvi. 1, 2.

PHENICE, [*red, purple*,] a seaport town on the S. W. part of Crete, with a harbor, Acts xxvii. 12.

PHENICIA, [*land of palm trees*,] a country in the north of Palestine, on the Mediterranean, containing the cities of Tyre and Sidon.

PHILADELPHIA, [*love of a brother*,] a city of Asia Minor, and one of the seven containing the Christian congregations to which the Apocalyptic admonitions were addressed. Situated in Lydia, on the Hermus, 65 miles east of Smyrna; and is now called *Allah Scher*, "city of God," i. e. High-town. It was once a large city, but now contains only about 3000 houses.

PHILEMON, [*that kisses*,] a friend of the apostle Paul's and an eminent Christian, residing at Colosse, whose servant, named Onesimus, absconded and fled to Rome. There he was converted and sent back to his master with a letter from Paul, called

The *Epistle to Philemon*, written about A. D. 62, and was sent, together with Epistles to the Ephesians and Colossians, by Tychicus and Onesimus. Paley, in his *Horæ Paulinæ*, has brought many unanswerable proofs of the authenticity of the Scripture from the *undesignated coincidences* between this Epistle, that to the Colossians, and the Acts of Apostles. This Epistle has been universally admired as a model of graceful, delicate, and manly writing.

PHILETUS, [*amiable*,] an apostate Christian, mentioned by Paul, in connection with Hymeneus, 2 Tim. ii. 17.

PHILIP, [*wearlike*,] one of the twelve apostles; a native of Bethsaida in Galilee, John i. 43, 44; Luke vi. 14.

— one of the seven first deacons, Acts vi. 5; also called an Evangelist, Acts xxi. 8. — son of Herod the Great, by Cleopatra, and tetrarch of Batanea, Trachonitis, and Auranitis, Luke xiii. 1, and from him Cesarea Philippi received its name, Matt. xvi. 13.

— another son of Herod, by his wife Mariamne, and called by Josephus, Herod, the first husband of Herodias, Matt. xiv. 3. **PHILIPPI**, a city of Macedonia, 70 miles E. N. E. of Thessalonica. It was once a large

- city, but now a mean village. Many ruins still exist, which are witnesses to its former greatness.
- PHILIPPIANS**, Epistle to the. Written by Paul from Rome during his two years' imprisonment, and bears in every part the impress of his peculiar style, manner of thought, and form of doctrine. The church had been planted by Paul, and of all the churches, they seem to have loved him the most, and to have been the most generous his support. He wrote to thank them for their bounty, and to teach them. This is the only Epistle of Paul which expresses no censure.
- PHILOLOGUS**, [*a lover of learning*,] mentioned Rom. xvi. 15.
- PHILEGON**, [*zealous*,] mentioned Rom. xvi. 14.
- PHYRGIA**, [*dry, barren*,] a country in the centre of Asia Minor, Acts xvi. 6; xviii. 23.
- PHYGELLUS**, [*fugitive*,] a Christian who forsook Paul in his necessity, and mentioned in connection with Hermogenes, 2 Tim. i. 15.
- PHYLACTERIES**, [*safeguards*,] strips or rolls of parchment, inscribed with passages of the law; fastened on the forehead, wrist or hem of the garment, from a mistaken interpretation of Exod. xiii. 9, 10; Num. xv. 37-40. See also Matt. xxiii. 5. Our Lord condemns not the wearing of them, but the pride and hypocrisy of the Pharisees in making them broad and visible, to obtain respect and reputation for wisdom and piety.
- PILATE**, [*who is armed with a dart*,] Pontius Pilate was the sixth Roman Procurator of Judea, under whom our Lord taught, suffered, and died, Acts iii. 13; iv. 27; xiii. 28; 1 Tim. vi. 13. Both Tacitus and Josephus corroborate the New Testament accounts concerning him.
- PILLAR**, a column, a supporter, a monument. "The pillars of the earth," and "pillars of heaven," are metaphorical expressions, by which the world is compared to a vast edifice, reared by the power and skill of Jehovah. Job ix. 6; xvi. 11, xxviii. 4, 6; Psa. lxxv. 3. James was a pillar in the church; that is, a great support and ornament; and the church itself is the "pillar and ground of the truth;" that is, it maintains truth in the world. 1 Tim. iii. 15.
- PISIDIA**, [*pitch*,] a country of Asia Minor, west of Mount Taurus, S. W. of Lycania, and north of Pamphylia. Its present name is Natolia.
- PLOW**, an instrument of tillage. To plow and look back, Luke ix. 62, is to make bad work, if indeed one could thus work at all, especially with the imperfect plows used in the time of Christ. Christians, therefore, must not look back on the world with pleasure and desire, but give all heed to the important work and reward which lies before them. 1 Cor. ix. 10.
- POLYGAMY**, laws against, Gen. ii. 24; Matt. xix. 4-6; Mark x. 6-8; Rom. vii. 3; 1 Cor. vii. 2.
- PONTUS**, [*the sea*,] a country comprehending the N. E. part of Asia Minor, and bordering on the Euxine Sea.
- POOL**, mentioned John v. 1-7; ix. 7.
- PORCIUS**, [*a lover of pork*,] Porcius Festus succeeded Felix in the government of Judea, Acts xiv. 27.
- POTTER**, one who makes earthenware; a type of the sovereignty of God, Jer. xlviii. 3; Rom. ix. 21; the breaking of his vessels an emblem of destruction, Jer. xix. 1, 11; Rev. ii. 27.
- POTTER'S-FIELD**. See **ACHELDAM**.
- PRAISE**, to commend. To praise God is to duly acknowledge his great excellencies. Psa. cxxxviii; Rev. xix. 5. It is one of the noblest acts of worship, and is the dictate of nature. Acts xv. 25; 1 Cor. xiv. 15; Eph. v. 19; Col. iii. 16, &c. *Praise of men*, no proper principle of action, Matt. vi. 1; Gal. v. 20; Phil. ii. 3.
- PRAYER**, the obligation and use of it, Matt. v. 44; vi. 6; vii. 7; Luke xviii. 1; Phil. iv. 6; Col. iv. 2; 1 Tim. ii. 1, &c.; to be offered in faith, Matt. xxi. 22; Heb. xi. 6; without ostentation and vain repetitions, Luke xviii. 1-14; Matt. vi. 7; in the name of Jesus, John xiv. 13; xv. 16; xvi. 23; Eph. v. 19, &c.; instances of *private prayer*, Dan. vi. 10; Matt. xiv. 23; Acts ix. 11; x. 9; *social*, Acts i. 14; ii. 42; xii. 12; xvi. 13, 16; xxi. 5; forms of prayer, Num. vi. 22-27; x. 35, 36; Deut. xxi. 8; xxvi.; Matt. vi. 9-13.
- PREACH**, or **PROCLAIM**, is loudly to make known the will of God, as his appointed heralds, Eph. iii. 8. *Kerassos*, from *kraos*, a herald, or public crier, is found 63 times, and always indicates to make proclamation as a herald.
- PRETORIUM**. This word denotes the general's tent in the field, and also the house or palace of the governor of a province, whether a pretor or not. It is applied to Herod's palace at Jerusalem, Matt. xxvii. 27; Mark xv. 16; John xviii. 28, 33; xix. 9; also to the one he built at Caesarea, Acts xxiii. 35. In Phil. i. 13, the word denotes the camp or quarters of the Pretorian cohort at Rome.
- PRIEST**, a man who officiated or transacted with God on behalf others, steadily, or for the occasion. Those under the law were of the family of Aaron, Exod. xxviii. 1; under the Christian economy, all disciples are a holy and royal priesthood, 1 Pet. ii. 5, 9; Rev. i. 6; v. 10; ix. 6.
- HIGH**, first Aaron, afterwards the eldest son of the eldest branch of his family, Exod. xxviii.; Jesus Christ, the Melchisedek High-priest, Psa. cx. 4; Heb. iv. 14; v. 4, 5; vi. 20; vii.-x. 22, &c.
- PRINCE**, a chief, a governor. Christ is the "Prince of peace," Isa. ix. 6; Eph. ii. 15; John xiv. 27; "Prince of life," Acts iii. 15; "Prince of the kings of the earth," Rev. i. 5. These titles peculiarly belong to him, because he is the "resurrection and the life," and has the "keys of death and hades," and will raise up the believer at the last day; then in his kingly and priestly office, "he will speak peace to the heathen," and "make wars to cease to the ends of the earth," and "peace shall flow as a river;" then "all kings shall fall down before him: all nations shall serve him."
- PRISCILLA**, [*ancient*,] wife of Aquila, and probably like Phoebe, a deaconess. She shared the travels, labors, and dangers of her husband, and is always named along with him, Rom. xvi. 3; 1 Cor. xvi. 19; 2 Tim. iv. 19.
- PROCHORUS**, [*he who presides over the choir*,] one of the deacons mentioned Acts vi. 5.
- PROCONSUL**, a Roman officer appointed to the government of a province with consular authority. When the apostle Paul was at Corinth he was brought before Gallio, the proconsul of Achaia, Acts xviii. 13-16.
- PROMISES** of God, many and various, and exceeding great and precious, 2 Pet. i. 4; are sure in Christ Jesus, 2 Cor. i. 20; are

- incentives to purity, 2 Cor. vii. 1: are for the present and future life, 1 Tim. iv. 8.
- PROPHET.** This word and the word *prophecy* have two meanings: the one is the foretelling of events yet future, the other is the uttering the meaning of ancient oracles, or speaking, from the impulse of the Spirit, to the edification and comfort of Christians. 1 Cor. xiv. Rom. xii. 6.
- PROPIATION**, that which atones for and covers our guilt, as the mercy-seat covered the tables of the law, Rom. iii. 25; 1 John ii. 2; iv. 10.
- PROSELYTE**, a stranger, or one from abroad, converted to the Jewish religion, Acts ii. 10; vi. 5; xiii. 43.
- PROSEUCHA**, a word signifying prayer, and always so translated in the authorized version. It is, however, applied to a place of prayer,—a place where assemblies for prayer were held, whether a building or not. In this sense it seems Luke vi. 12 must be understood, also Acts xvi. 14.
- PROVIDENCE**, a care for the future. The Greek word *pronoia*, means forethought, and corresponds with the Latin *providentia*, which originally meant foresight. God's care or providence, considered in reference to all things existing, is termed by Knapp *universal*; in reference to moral beings, *special*; and in reference to holy or converted beings, *particular*. Everything's an object of Providence in proportion to its capacity. The disciples, being of more value than many sparrows, were assured of greater providential care. Matt. vi. 26; x. 29–31.
- PRUDENCE** recommended, Prov. xii. 10, 23; xiii. 16; xiv. 8; Matt. x. 16; James iii. 13.
- PSALMS**, Book of, one of the most extensive and useful in Scripture, is often quoted in the New Testament. That David composed most of the Psalms is beyond doubt. "Psalms and hymns and spiritual songs," Eph. v. 19. *Psalms*, denote such sacred songs or poems as are sung to instruments, and may here refer to those of David; *hymns* signify songs in honor of God; and *songs* means any regular poetic composition adapted to singing, and here restricted to those which are spiritual. This admonition is in opposition to the practice of the heathen, who, in their Bacchanalia, or feasts, dedicated to Bacchus, the god of wine, became intoxicated, as the previous verse intimates, and sang drunken songs in praise of their deity.
- PTOLEMAIS**, [*nearlike*,] now Acre, a seaport of Palestine, 34 miles south of Tyre. It is famous for its siege by the Crusaders. It is now the principal port of Palestine, and contains about 10,000 inhabitants.
- PUBLICAN**, a person who farmed the taxes and public revenues. The name and profession of a publican were extremely odious among the Jews, who submitted with much reluctance to the taxes levied by the Romans. The publicans were also noted for their imposition, rapine, and extortion, to which they were, perhaps more especially prompted by having a share in the farm of the tribute, as they were thus tempted to oppress the people with illegal exactions, that they might the more speedily enrich themselves. Zaccheus and Matthew were publicans, but there is no reason to suppose that either of them had been guilty of unjust practices, or that there was any exception to their characters beyond that of being engaged in an odious employment. Matt. xvi. 17; xxi. 31; Luke v. 27; xii. 2.
- PUBLIUS**, [*common*,] governor of Melita, at the time of Paul's shipwreck on that island, Acts xviii. 7, 8.
- PUDENS**, [*ashamed*,] 2 Tim. iv. 21.
- PURPLE**, a color much worn by kings and emperors, Mark xv. 17. It is the famous Tyrian dye, so costly, and so celebrated in antiquity. It was procured from the shell-fish named *murex* or *purpura*. The traffic in it, probably, was profitable, Acts xvi. 14. To this day, the best scarlet dye, (a term often interchanged for purple,) in all Asia, is produced at Thyatira.
- PURITY** of heart and action required, Rom. vi. 19; Gal. v. 16; Eph. i. 4; v. 3, 4; Phil. ii. 15; Col. iii. 8; 1 Pet. ii. 11; 2 Pet. iii. 14.
- PUTEOLI**, [*abounding in shells*,] now Pozzuoli, a maritime town of Campania, in Italy, on the north shore of the bay of Naples, and about 8 miles N. W. from the city of that name. Acts xviii. 2.
- QUARRELS** to be avoided, Rom. xiii. 13; Col. iii. 13; James iii. 10; iv. 1–7.
- QUARTERION**, a detachment of four soldiers, Acts xii. 4, which was the usual number of a Roman night watch. Peter, therefore, was guarded by four soldiers, two within the prison and two outside the doors; and as the watch was usually changed every three hours, it was necessary that the four quarterions mentioned in the text should be appointed for the purpose.
- QUARTUS**, [*the fourth*,] a disciple, mentioned Rom. xvi. 23.
- QUEEN** often means in Scripture a king's mother. A reference to this fact will remove several apparent discrepancies in the Old Testament. The word has still the same meaning among Orientals. It also denotes a woman who is married to a king, or governs a kingdom, Neh. ii. 10; 1 Kings x. 1; Acts viii. 27. Also, the church as espoused to Jesus. Psa. xlv. 9.
- QUICKSAND**. In Acts xxvii. 17, it is mentioned that when the ship in which Paul was driven past the isle of Claudia on the south, the mariners, as would now be said, struck the sails, and scudded under bare poles, lest they should fall into the quicksands. The original word *syrtis* denotes a sand bank or shoal, dangerous to navigation, drawn, or supposed to be drawn together by the currents of the sea.
- RABBI**, a name of dignity among the Jews, signifying *doctor* or *master*. Applied to Jesus, John i. 38, 40; iii. 2, 26; vi. 25. Jesus warns his disciples against suffering it to be given to them, Matt. xxiii. 7–12.
- RABBONI**, signifying my great master, is the highest honor or title of respect applied by the Jews to the teachers of the law, Mark x. 51; John xi. 10.
- RACA**, a word which occurs in Matt. v. 22, and which is left untranslated in the authorized version. It is expressive of contempt, and signifies an empty, worthless fellow.
- RACE**, a rapid course, generally implying contest. The numerous allusions to Grecian footraces, contained in Paul's epistles, require some knowledge of the laws of those games. See 1 Cor. ix. 24; 2 Tim. ii. 5; Heb. xii. 1; Gal. v. 7, &c. Those persons who intended to contend in the games were obliged to repair to the gymnasium ten months before the solemnity, where they prepared themselves by continual exercise; and no man who had omitted to present himself in this manner was allowed to con-

tend for any of the prizes. Hence the apostle says, "Now every one who contends, or strives for the mastery, is temperate in all things."

RACHEL, [*sheep*], daughter of Laban, sister of Leah, and wife of Jacob, Gen. xxix. 6. Jeremiah and Matthew have put Rachel for the tribes of Ephraim and Manasse, the children of Joseph, Jer. xxxi. 15; Matt. ii. 18.

RATHAB, [*proud*], a woman of Jericho; her history, Josh. ii. vi. 25-25; an example, Heb. xi. 31; James ii. 25.

RAVING forbidden, 1 Cor. v. 11; 1 Pet. iii. 9; 2 Pet. ii. 11; Jude 9.

RAIN was plentiful in Israel twice a year. "The early and the latter rain" occurred, the former in September, the latter in March. After these, the weather becomes settled, and about May the grain is gathered. In Egypt it scarcely ever rains; the overflow of the Nile, and copious dew, answering the purpose. In tropical climates the winter is the rainy season. Violent winds often attend these rains, and overthrow insecure houses. Hence our Savior's parable. Matt. vii. 25.

RAMATH, [*elevated*], a city of Benjamin, six miles north of Jerusalem, Josh. xviii. 25. Near this was Rachel's tomb; she is poetically introduced as rising from the grave, and looking in vain for her offspring. "Rachel weeping for her children," Jer. xxxi. 15.

RASHNESS censured, Psa. xxxi. 23; cxvi. 11; Prov. xiv. 29; Acts xix. 36.

RAVEN, a bird of prey, ceremonially unclean. Elijah fed by ravens, 1 Kings xvii. 4-6; and are cared for by God, Job xxxviii. 41; Psa. cxlvi. 9. If he cares for ravens, how confidently may his people trust him! Luke xii. 24.

RECONCILIATION, a restoring to favor, or reunion between those who had been at variance, Rom. v. 10; 2 Cor. v. 18; Eph. ii. 16; Col. i. 20.

REDEEM, to buy back what was sold, pledged, or forfeited.

REDEEMER, one who ransoms by paying the price. Christ our redeemer, 1 Pet. i. 19.

REDEMPTION, means deliverance, from *latria*, which occurs in Luke i. 68; ii. 38; Acts vii. 35; Heb. ix. 15. *Apolutrosis*, deliverance from, occurs 10 times, and signifies the dismissing of a person after a ransom has been paid.

REFORM, *metanoeo*, occurs 34 times, and *metanoia*, reformation, 24 times. *Metanoeo* signifies to *think after*, or to change one's mind so as to influence the conduct. *Dounai metanoian*, Acts v. 31, to give reformation, is equal to making a proclamation offering inducements to it. A quotation from Josephus will illustrate this—"Dounai metanoian *epi tois pepragmenois*," to publish a pardon to those who lay down their arms.

REGENERATION, denotes a new birth, a renovation, or complete change for the better. The original word, *paliggenesia*, occurs twice—Matt. xix. 28, the renovation, or change of state or condition; and Titus iii. 5, the washing, or bath of regeneration, connected with the renewing of the mind by the Holy Spirit. "Born again" is a figurative expression, and in figurative language there must be a correspondence in the figures used. The phrase "born again," *gennasthee anolthen*, occurs John iii. 3, 5, 7.

REMSSION is synonymous with forgiveness, and is applied to the release of captives or slaves, and the discharge of debtors on the sabbatical year, Deut. xv. 1; Luke iv.

13, 14. The noun, *aphesis*, remission, occurs 17 times, and the verb, *aphesmi*, occurs 166 times; rendered to forgive, remit, set free from, dismiss, in all versions.

REMPHAN, [*prepared*], the name of an idol, which some think to be Saturn, Amos v. 26; Acts vii. 43.

REPENT, *metanoeomai*, I repent, or am concerned for the past, occurs Matt. xxi. 29, 32; xviii. 3; 2 Cor. vii. 8; Heb. vii. 21. Always translated repent.

REPROOF, how to be given, Lev. xix. 17; Prov. ix. 8; xxiv. 25; Luke xviii. 3; 1 Thess. v. 14; 2 Thess. iii. 15; 1 Tim. v. 1, 20; 2 Tim. iv. 2; how to be received, Prov. x. 17; xiii. 1; xiii. 18; xv. 6, 10, 31, 32; xix. 20; xxviii. 23; xxix. 1; Eccl. vii. 5.

REST, quietness, promised to Christians, Matt. xi. 28, 29; Heb. iv. 11, 13; iv. 1-11.

RESTITUTION, means the restoring of any thing to its former state, Acts iii. 21. The original word signifies, to dispose, order, or settle anything in a good state, which has previously been bad. These times will be the accomplishment of all promises and prophecies respecting the conversion of the Jews and Gentiles. Also, the returning of a thing unjustly gotten, or making amends for an injury. This is very particularly enjoined in the law of Moses, Exod. xxi.; Lev. xxi.; Deut. xix. It was done at the reformation under Nehemiah, Neh. v. 10, 11; and by Zaccheus, who following the Roman law, agreed to restore *fourfold*. Luke xix. 8.

RESURRECTION of Christ, foretold, Psa. xvi. 10, 11; Matt. xii. 40; xvi. 21; xvii. 35; Mark ix. 31; xiv. 28; John ii. 19; recorded by the Evangelists, Matt. xxviii.; Mark xvi.; Luke xxiv.; John xx.; preached by the apostles, Acts ii. 24-38; iii. 15; iv. 10; v. 20, 31; xi. 40-42; xiii. 30-37; xiii. 18, 31; xxv. 10; xxvi. 6, 23; 1 Cor. xv. 4; the resurrection of Christ the foundation of the believer's hope, 1 Cor. xv. 12-18; 1 Thess. iv. 14-17; 1 Pet. i. 3; promised to them by Jesus, John v. 29; vi. 39, 40, 54; xi. 25; xiv. 19, &c.

RETALIATION, law of, Exod. xxi. 24, 25; Lev. xxiv. 20; Deut. xix. 21; abrogated, Matt. v. 38; Rom. xii. 17; 1 Cor. x. 7; 1 Thess. v. 15; 1 Pet. iii. 9.

REVELATION, Book of. Critics generally agree that the apostle John was the writer of this book, and that it was written about A. D. 95. It is a prophecy expressed in the most striking and impressive symbols, of the fortunes of the Christian Church, commencing soon after the fall of Jerusalem to the consummation of all things—running through a period of nearly 3000 years; and embracing the downfall of Pagan Rome; the rise, progress, and overthrow of the apostasy; the second appearing of Jesus Christ as the king of kings, punishing the destroyers of the earth, and subjugating all the kingdoms of this world to himself; and gives a glance at his millennial reign with his glorified saints, and the final and complete overthrow of all the powers of evil, and the establishment of universal peace and righteousness for the ages of the ages. The Apocalypse is a very difficult book to understand, and perhaps an accurate knowledge of the import of the symbols employed in it, and of the times, persons, and places alluded to, defined, or portrayed in it, like other prophetic writings, was designed to be understood perfectly only when accomplished.

REVILING forbidden, Matt. v. 22; 1 Cor. vi.

NO: Christ our example, 1 Pet. ii. 23: iii. 9: 2 Pet. ii. 11: Jude 9.

RHEGIUM, [capture,] now called Reggio, a seaport opposite to Messina in Sicily, Acts xviii. 18.

RHESA, [will,] an ancestor of Jesus, Luke iii. 37.

RHODA, [a rose,] a servant of Mary, the mother of John Mark, Acts xii. 13.

RHODES, (a rose,) an island near the S. W. corner of Asia Minor, 125 miles in circumference, celebrated in ancient history for commerce, and for a colossal brazen statue of Apollo, which was reckoned one of the seven wonders of the world. It was 130 feet high, and ships in full sail passed between its legs. It was thrown down by an earthquake after standing 66 years. Acts xii. 1.

RICHES, their uncertainty, Matt. vi. 19: Luke xii. 16-21; James v. 1-3; dangerous, Matt. xiii. 22; James i. 6, 7; v. 1-4; blessing if well used, Luke xvi. 9; 1 Tim. vi. 17-19; true riches, Matt. vi. 19, 20; Luke xii. 23; Rev. ii. 9; iii. 18.

RIGHTeousNESS, Christ is to his people, Jer. xliii. 6; Mal. iv. 2; 1 Cor. i. 30, &c.; the righteous to inherit eternal life, Dan. xii. 2; Matt. xxv. 46; Luke xviii. 30; John iii. 15; iv. 14; Rom. ii. 13; 1 Tim. vi. 19; Titus i. 2; 1 John ii. 25; Jude 21.

RIGHT HAND is, in Scripture, a symbol of power. Exod. xv. 6; Psa. xxi. 8. In the court, the place for the pleader was on the right hand, and the Sanhedrim placed those to be justified on the right hand, and those to be condemned on the left hand. It was also reckoned a position of the highest honor to be placed at the right hand. Psa. cx. 1.

RISE "up in the judgment," Matt. xii. 42. The judge did not pass sentence in a sitting posture, but rose up for that purpose; and the witnesses rose up from their seats, when they gave evidence against criminals.

RIVER of life, Rev. xxi. 1.

ROCK, "upon this rock will I build my church," Matt. xvi. 18. The Greek word for Peter is *Petros*, and means a stone, and the original word for rock, is *petra*. The meaning of this passage therefore is, "Thou art *Petros*, a stone, and on this *petra*, rock, will I build my church." Mark the construction of the language. "*Thou*" is in the second person, and "*this*" is in the third; "*petros*" is masculine, and "*petra*" is feminine. Jesus asked for a confession; Peter gave it in these words,—"Thou art the Christ, the son of the living God." and this was the *petra* on which he declared that he would build his church, and against which the gates of *hades* should not prevail. 1 Cor. iii. 11.

ROD, a symbol of power and rule, Psa. li. 9.

ROMANS, Epistle to. Paul had never been to Rome when he penned this letter. It was called forth by his having heard of their condition, and especially of the difficulties existing between the Jewish and the Gentile members. He controverts many of the errors of both Jews and Pagans, as to ancestral merit, justification, the efficacy of sacrifices, election, submission to foreign rulers, &c. Paul was nearly sixty years old when he wrote this letter, during a residence of some months at Corinth.

ROME, (strength,) a city of Italy, on the Tiber, 13 miles from the sea. It was built on seven hills, was the capital of the Roman empire, the mistress of the world, and the seat of arts and arms. It has long been the

residence of the Pope, and the seat of ecclesiastical power. It contains St. Peter's church, the most magnificent edifice in the world, and has many monuments of its ancient grandeur. Though greatly reduced, it nevertheless contains about 150,000 inhabitants.

RUBY. See PEARCIOUS STONES.

RUFUS, [red,] the son of Simon the Cyrenian, who assisted Christ in carrying his cross, Mark xv. 21. Another person so named, mentioned Rom. xvi. 13.

SABAOTH, (armies,) Rom. ix. 29; James v. 4.

SABBATH, [rest,] so called, because on the seventh day God rested from his works. Gen. ii. 2, 3. There is no positive evidence that the Sabbath day was observed before the Law, no command or example of its observance being recorded. It was positively enjoined on the nation of Israel, as one of the ten commandments, "written and engraved on stones," and to which they were required to yield exact obedience. Jesus claimed to be "Lord of the Sabbath," and showed the Pharisees that it was "lawful to do good on the Sabbath." The Savior having "blotted out the hand-writing of ordinances, and taken it out of the way, by nailing it to his cross," rested the whole of the Sabbath in the grave, and arose on the first of the week, as Lord of the new creation. There is no mention of the Sabbath being enjoined on Christians, and especially on Gentile believers. See Acts xv. 19-29.

DAY'S JOURNEY. Acts i. 12. Jewish tradition allowed a man to travel on the Sabbath only one mile.

SABBATHAL YEAR, the seventh year, in which the land was to have rest, Exod. xxiii. Lev. xxv. It was also called a "year of release," and in it all debtors were liberated, and all law-suits ceased. Deut. xv. 1.

SACRIFICE, an act of religious worship, in which the worshipper shed the blood of animals, as an acknowledgment of his guilt and exposure to death, and as a typical atonement for sin. Gen. xxi. 54; Heb. x. 1, &c.; xi. 4, &c. The Jewish people could not offer their own sacrifices; they were to bring them to the priest, and he was to offer them. So cannot we now offer up our prayers and praises to God but by Jesus Christ, and so the apostle here applies the case. "Ify him, let us offer the sacrifice of praise," Heb. xiii. 15.

SADDUCEES, [just, justified,] a famous sect among the Jews, so called. It is said, from their founder, Sadoc, who flourished about 700 years B. C., and taught there was no resurrection nor future state, neither angel nor spirit, Matt. xiii. 23; Acts xiii. 8.

SALAH, [mission,] a son or grandson of Arphaxad, Gen. x. 24; xi. 13; Luke iii. 35.

SALAMIS, (shakers,) one of the chief cities of Cyprus, on the S. E. coast of the island, Acts xiii. 5.

SALATHIEL, [I have asked of God,] or **SERATHIEL**, the father of Zerubbabel, 1 Chron. iii. 17; Matt. i. 12.

SALEM, [peace,] the original name of Jerusalem, Gen. xiv. 18; Heb. vii. 1, 2, and was used poetically in later times, Psa. lxxvi. 2.

SALIM, (a fox,) the well-watered place where John baptized, John iii. 23.

SALMON, (peaceable,) the son of Nahshon, who married Rahab, 1 Chron. ii. 11; and the father of Boaz, Ruth iv. 21; Matt. i. 4, 5; Luke iii. 32.

SALMONE, (peaceable,) a promontory forming the eastern extremity of the island of Crete, Acts xxvii. 7.

SALOME, (*peaceable*), the wife of Zebedee, and mother of James and John, Matt. xvii. 30; Mark xv. 40; xvi. 1. Also, the name of that daughter of Herodias, who caused the death of John the Baptist.

SALT, was used with every burnt offering, Lev. ii. 13; Mark ix. 49; disciples compared to it, Matt. v. 13; Luke xiv. 34. In illustration of Matt. v. 13, Maundrell, in his travels near Aleppo, says, "I found veins of salt, of which the part exposed to the air, sun and rain, had lost its savor, while that below the surface preserved its saltness." Schoetgenius has largely proved in his "Hore Hebraica," that such as had become insipid was used to repair roads.

SALUTE, to address with civility. The Easterns salute according to rank. The common salutation is laying the right hand on the bosom and a little declining the body. In saluting a person of rank they bow almost to the ground and kiss the hem of his garment. Inferiors kiss the feet, the knee, or garments of superiors. Equals kiss the beard, the cheek, or the neck. "Salute no man by the way," was an order when great despatch was required.

SALVATION, deliverance from evil. 1. Salvation from physical dangers, Acts xxvii. 13; Heb. xi. 7; 1 Tim. ii. 15; Acts vii. 25; xxvii. 30. In this sense God is the savior or preserver of all men. 2. Salvation from the guilt, pollution, and dominion of sin, Acts ii. 47; Mark xvi. 16; 1 Cor. i. 13; 2 Cor. ii. 15; 1 Pet. iii. 21; James i. 21; Eph. i. 6, &c. 3. Salvation entire and complete at the resurrection and glorification of the saints, 1 Cor. vi. 5; Rom. v. 9; xiii. 11; Phil. ii. 13; Heb. v. 9; 3 Tim. ii. 10.

SAMARIA, (*watch-tower*), a city, situated near the middle of Palestine, built by Omri, king of Israel, on a mountain or hill of the same name, B. C. 925. It was the metropolis of the ten tribes. Also the middle division of Palestine.

SAMARITANS, inhabitants of Samaria, John iv. 9. They were the offspring of a colony of Babylonians, mixed with apostate Jews, who built a temple on mount Gerizim, and were hated by the Jews, Luke ix. 53, 55; John viii. 43.

SAMOS, (*full of gravel*), an island in the Archipelago, on the coast of Asia Minor, Acts xx. 15.

SAMOTHRACIA, an island in the Egean Sea, Acts xvi. 11.

SAMSON, (*his son*), a judge of Israel, of the tribe of Dan, Judges xiii. 3-25; Heb. xi. 32.

SAMUEL, (*asked of God*), the son of Elkanah and Hannah, of the tribe of Levi, and family of Kohath. He was the last of the Judges of Israel, and an eminent prophet and historian. He wore an ephod, anointed kings, and offered sacrifices, but he was not of the race of Aaron. To Samuel are ascribed the book of Judges, that of Ruth, and the first of Samuel. He died in the 128th year of his age.

SANCTIFY, to separate anything to God. *Hagiazō* occurs 23 times, translated to sanctify, to make holy; *hagiasmos*, sanctification, holiness occurs 10 times. The meaning of *hagiazō* will be found in John xvii. 17, 19. x. 36. Jesus was said to be sanctified, made holy, i. e. set apart and devoted to God. The setting apart, or consecrating of the body, soul, and spirit, to God, through Jesus Christ, is the holiness of Christianity.

SANCTUARY, a holy place, Exod. xxv. 8; Heb. ix. 3.

SANDALS, soles of leather or wood fastened

to the feet with strings, Matt. iii. 11. They are still worn in several eastern countries, by both sexes, and all classes.

SANHEDRIM, more properly **SANHEDRAI**, the supreme judicial council of the Jews, especially for religious affairs. It is said to have consisted of 70 or 73 judges, Matt. xxvii. 1; John xi. 47.

SAPPHIRA, (*that relates or tells*.) See **ANANIAS**.

SAPPHIRE. See **PRECIOUS STONES**.

SARAH, (*a princess*), the wife of Abraham, and mother of Isaac, Gen. xi. 29, 30; honorably mentioned, Heb. xi. 11; 1 Pet. iii. 6.

SARDINE, or **SARDIUS**. See **PRECIOUS STONES**.

SARDIS, (*prince of joy*), a city of Asia Minor, formerly the capital of that wealthy monarch Croesus, king of the Lydians. One of the seven churches of Asia existed here, to which the Lord Jesus sent a letter, Rev. iii. 1.

SARDONYX. See **PRECIOUS STONES**.

SAREPTA, (*a goldsmith's shop*), a city of Sidon, between that place and Tyre. Mentioned 1 Kings xvii. 9, 10; Obad. 20; Luke iv. 26.

SATAN, is a transferred Hebrew word, and is derived from the verb which means to lie in wait, to oppose, to be an adversary. Hence the noun means an *adversary* or *opposer*. *Ho Satanas* and *ho diabolos* are used and applied in several instances to the same being, Rev. xii. 9. Christ, in the temptation, Matt. iv., in his repulse of the tempter, calls him Satan; while the evangelists distinguish him by the term "devil." *Diabolos* is the uniform translation which the Septuagint gives of the Hebrew word for Satan, when used with the article. In some passages the term *Satan* is used in a generic sense, as 1 Kings xi. 14, 23; 1 Sam. xxix. 4; Num. xxii. 22; Psa. cix. 6. In many others in a specific sense, as a proper name; as Zech. iii. 1, 3; 1 Chron. xxi. 1; Job. i. 6-12; ii. 1-7; Matt. iv. 10; Mark i. 13; Luke xi. 18, &c. His character is denoted by his titles—Satan, Adversary, Diabolos, False Accuser, Tempter, &c., showing him to be purely and entirely evil, 1 John iii. 8; John viii. 44. His agency is evil—both moral and physical. See Luke xxi. 3; Acts v. 3; 1 Tim. ii. 18; Eph. ii. 2; Rev. xii. 9; Luke xii. 10; Acts x. 33; 1 Tim. i. 20. All the forms of personal agency are made use of by the sacred writers, in setting forth the character and conduct of Satan. He is described as having power and dominion, messengers and followers; as tempting and resisting; he is held accountable, charged with guilt; is to be judged, and to receive final punishment.

SAUL, (*demanded*), son of Kish, of the tribe Benjamin, was the first king of the Israelites, 1 Sam. ix. 1, 3, &c. Paul, the apostle, called Saul prior to his conversion.

SAVIOR, a term applied to Christ, who came "to save his people from their sins." He is therefore called Jesus, which signifies a Savior.

SCEPTRE, a staff, rod, or wand, signifying authority or royalty, Psa. xiv. 6; Rev. xii. 15.

SECEA, (*disposed*), a Jew who lived at Ephesus, Acts xix. 14-16.

SCHISM, or **DISSENSION**, condemned, 1 Cor. i. 10; iii. 3; xi. 18; xii. 25; 3 Cor. xiii. 11.

SCORPION, a large reptile, remarkable for irascibility and malignancy, Luke xi. 12. Some of the species are said to be white, and about the size of an egg, and when

coiled up it is difficult to distinguish one from the other.

SCRIBES, writers and expounders of the law.

SCRIPTURES, [*writings*,] a name applied by way of dignity to the contents of the Bible, and which are given by inspiration, 2 Tim. iii. 16; Matt. xii. 20; Mark xiv. 49; Acts xvii. 11; xviii. 24; 1 Pet. iii. 16.

SEA, a large collection of waters. The Hebrews applied this term to lakes of moderate size; and the modern inhabitants of Palestine still retain the same phraseology. Symbolically, waters signify peoples; and the gathering together of people into one body politic, constitutes a sea.

SEAL, an engraved stamp, also the impression made by such a stamp. Matt. xxvii. 65.

SECUNDUS, [*the second*,] a disciple mentioned Acts xx. 4.

SELUCIA, [*beaten by waves*,] a seaport of Syria, 13 miles west of Antioch, Acts xiii. 4.

SELF-DENIAL, a Christian duty, Matt. v. 29, 30; xvi. 24; xviii. 8, 9; Mark viii. 34, &c.

SEPOLCHRES, or places for burying the dead, were usually hollow rooms dug into rocks, with an upright door to enter into them, to which a large stone was put, Gen. xxi. 6; Judges viii. 32; 1 Sam. x. 2; 2 Sam. iii. 31; Isa. xlii. 16; Matt. xxvii. 60.

SERAPHIM, [*fiery or burning ones*,] See **ANGELS**.

SERGIVS PAULUS, [*maker of nets*,] the deputy Governor of Cyprus, Acts xiii. 12.

SERPENT. Many kinds mentioned in Scripture. Alluded to as crafty, Gen. iii. 1; Matt. x. 16. One of the names of Satan.

SERVANTS, general commands concerning them, Eph. vi. 5-8; Col. iii. 22-25; 1 Tim. ii. 1, 2; Titus ii. 9, 10; 1 Pet. ii. 18-25.

SEVEN, a sacred number among the Jews. The term often denotes a perfect or complete number. Job v. 19; Psa. xli. 6. Sevenfold, or seven times often only means abundantly, completely. Seventy times seven is a still higher superlative.

SEVENTY disciples sent out by Jesus, Luke x. 1-30.

SHAVING, a rite of purification, Acts xviii. 18; xxi. 24.

SHEBA, [*captivity*,] a province S. E. of Arabia, between the Red Sea and Indian Ocean. It was famed for spices, gems, and gold. Psa. lxxii. 10; Isa. lx. 6. The queen of Sheba visited Solomon, 1 Kings x. 1; Matt. xii. 42.

SHEEP, a well known animal of great utility, and famed for meekness. Christians are compared to sheep, and Christ is the "Lamb of God." In India sheep cannot be distinguished from goats by a common observer. This fact gives force to the declaration that Christ will divide the good from the bad, as a shepherd divides his sheep from the goats.

SHEKEL, a Jewish weight. The common shekel of money was worth about half a dollar, and the shekel of the sanctuary possibly double that sum.

SHEPHERD. Christ is styled a shepherd, 1 Pet. ii. 25; the good shepherd, John. x. 11; the chief shepherd, 1 Pet. v. 4; and the great shepherd, Heb. xiii. 20. Elders or overseers are also called shepherds, Eph. iv. 11, where the common version has *pastors*; and as such they are to feed the flock, 1 Pet. v. 2.

SIDON, [*Avatting*,] a great commercial city, and the capital of Phenicia. It is situated on the Mediterranean, about 15 miles north of Tyre. It contains 16,000 inhabitants, and is now called *Saida*. Luke iv. 28.

SILAS, [*considering*,] a contraction of *Silvanus*, a distinguished Christian teacher in the church, Acts xv. 22, 23.

SILOAM, [*sent*,] a fountain or pool of water, S. E. of Jerusalem, John ix. 7.

SILVANUS. See **SILAS**.

SILVER. We do not read of silver till the time of Abraham, when it was in general circulation as money, though not coined. Abraham was rich in gold and silver. It is used to represent general wealth.

SIMEON, [*that hears or obeys*,] a good old man who was waiting for the Savior, Luke ii. 25-35. Also, one of the twelve patriarchs.

SIMON, [*that hears or obeys*,] the brother of Jesus, Matt. xiii. 55; Mark vi. 3.

— the Canaanite, called Zelotes, an apostle, Matt. x. 4; Mark iii. 18; Luke vi. 15.

— surnamed Peter. See **PETER**.

— the Pharisee, Luke vii. 36-50.

— the leper, Matt. xxi. 7; Mark xiv. 3.

— the father of Judas Iscariot, John vi. 71; xii. 4.

— the Cyrenian, Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 30.

— the tanner, Acts ix. 43; x. 6, 17, 22.

— Magus, Acts viii. 9-24.

SIN, to miss a mark; or any deviation in conception, thought, or deed, from the will of God. It is defined by John to be 'the transgression of the law, 1 John iii. 3, 4. Its progress in man is strikingly drawn in James i. 13, 14. Sin sometimes means a sin-offering, Gen. iv. 7; 2 Cor. v. 21; Heb. ix. 28.

SINAI, [*a bush*,] the mountain on which Jehovah appeared to Moses, and gave the law. From recent researches it has been discovered that the "Mount of God," or Horeb, is *Serbal*, a mountain which towers up in solitary grandeur to the height of 3,000 feet, and some 20 miles distant from the popular Horeb, and monkish *Sinai*. *Serbal* was regarded as the true *Sinai*, till Justinian built his monastery of St. Catherine upon the mountain to which it has given a name.

SINCERITY required, Matt. v. 8; Rom. xii. 9; Phil. i. 10; Col. iii. 23. The Greek word *eulabeia*, translated sincerity, means an evident purity when held up in the light of the sun, as we would examine water, 1 Cor. i. 13.

SINGING is not only authorised as a part of divine worship by example, Matt. xvi. 20, but expressly enjoined, Eph. v. 19; Col. i. 16; and should be done properly, 1 Cor. xiv. 15.

SMYRNA, [*myrra*,] a city and seaport of Asia Minor, in Ionia, 35 miles N. by W. of Ephesus. It was anciently large and powerful, and is now the most populous and commercial city of Asia Minor. A Christian congregation was early planted here, to which one of the seven Epistles of Revelation was directed, Rev. ii. 8-11.

SOCIETY of mind and body, recommended, 1 Thess. v. 8; Titus ii. 2, 4, 6; 1 Pet. i. 13.

SODOM, [*their secret*,] one of the cities which were destroyed by fire from heaven, which stood on the site now occupied by the Dead Sea. Gen. xix.

SOLOMON, [*peaceable, perfect*,] the son of David and Bathsheba. He was beloved of God, and selected to build his temple; and was one of the best kings of Israel. He reigned 40 years, and was renowned for his wisdom and wealth, and the splendor of his peaceful reign. He was the author of the

books of Proverbs, Ecclesiastes, and Canticles, besides some on botany, natural history, &c.

SOLOMON'S PORCH, a covered way on the east of the temple, John x. 23; Acts iii. 11.

SOPATER, [*defends his father*,] a Berean disciple, Acts xx. 4.

SORCERER, a magician, one who undertakes to disclose secrets or foretell events by diabolical power. Acts xiii. 8; Rev. xxi. 8; xiii. 13.

SOSIPATER, [*saving the father*,] Paul's kinsman, Rom. xvi. 21.

SOSTHENES, [*savior*,] the chief of the synagogue at Corinth, Acts xviii. 17; he became a Christian, and accompanied Paul, 1 Cor. i. 1.

SOUL. The Hebrew word, *nephesh*, of the Old Testament, occurs about 700 times, and is rendered *soul* 471 times; *life* and *living*, about 160 times; and the same word is also rendered a man, a person, self, they, me, him, any one, breath, heart, mind, appetite, the body, (dead or alive,) last, creature, and even a beast; for it is 28 times applied to beasts, and to every creeping thing. The Greek word *psuchē* of the New Testament, corresponds with *nephesh* of the Old. It occurs 103 times, and is rendered *soul* 56 times, and *life* 40 times. The same word is also rendered mind, us, you, heart, heartily, and is twice applied to the beasts that perish. *Psuchikos*, an adjective derived from *psuchē*, occurs 6 times, and is translated natural and sensual; it is properly translated animal in modern translations. Perhaps it may be worthy of notice, that in all the 700 times which *nephesh* occurs, and the 103 times of *psuchē*, not once is the word immortal, or immortality, or deathless, or never-dying, found in connection, as qualifying the terms. See IMMORTAL.

SPAIN, [*rare, precious*,] a country in the S. W. of Europe, and formerly included what now comprises Spain and Portugal. Rom. xv. 24, 28.

SPARROW, a very small, well-known bird. Referred to by Jesus, Matt. x. 29; Luke xli. 6.

SPEECH, proper use of, Matt. v. 23; xli. 36; Eph. iv. 29; v. 4; Col. iii. 8; iv. 6; 1 Thess. v. 11; Titus iii. 3; James i. 26; iii. 2; 1 Pet. iii. 10.

SPICES, used in burying the dead, 3 Chron. xvi. 14; Mark xvi. 1; Luke xxiii. 56; John xix. 40.

SPIKENARD, a very fragrant species of grass, which when trodden upon, fills the air with sweetness. The ointment made of it was precious, Mark xiv. 3. A pound of it in the days of Christ was worth 300 denarii, equal to forty dollars, a great sum at that time.

SPIRIT. The Hebrew word *ruach*, occurs 400 times in the Old Testament, and is rendered *spirit* 240 times; *breath* 18 times; *wind* 95 times; *mind* 65 times, and the balance in 18 different ways. The Greek word *pneuma* has been chosen by the inspired writers of the New Testament as the equivalent in meaning of *ruach*. It occurs 333 times, and is the only word rendered *spirit*, (with two exceptions, Matt. xix. 20; Mark vi. 12.) *Pneuma*, like *ruach* of the Old Testament, has four significations:—1. It represents, primarily the air we breathe. 2. It denotes a being, as angels. 3. It represents an influence from a being. 4. It indicates a state of feeling. It is believed that there is not a passage where these words rendered *spirit*, occur, but what may be ascribed under one

of these significations. Like the word *psuchē*, neither *ruach* nor *pneuma* are ever once connected with words which indicate that it is deathless, never-dying, or immortal.

STACHYS, [*spike*,] a disciple, Rom. xvi. 8.

STARS, bright heavenly bodies, seen in the night. The star which conducted the Magi to Bethlehem was probably a meteor. Matt. ii. The morning star is a symbol of the Messiah. Angels, too, are symbolized by stars, Job xxxviii. 7; and also the princes and nobles of a kingdom, Dan. vii. 10.

STEPHANUS, [*a crown*,] one of the first converts at Corinth, baptized by Paul, 1 Cor. i. 10; xvi. 13.

STEPHEN, [*a crown*,] one of the seven first deacons, and the proto-martyr of the Christian church, Acts vi. 5, 6; vii. 60.

STOCKS, the Roman cippi, or large pieces of wood, which loaded the legs of the prisoners, and most painfully chastised them. Acts xvi. 24.

STOICS, a sect of heathen philosophers, founded by Zeno of Cyprus, B. C. 320, so called from his teaching in the *Stoa*, or porch, at Athens. Acts xvii. 18.

STONES, PRECIOUS. *Amethyst*, a stone of a violet color, bordering on purple, composed of a strong blue and deep red.

Beryl, a pellucid gem, of a bluish green color, found in the East Indies, and in the gold mines of Peru.

Chalcedony, a precious stone, variegated with divers colors, in the form of clouds.

Chrysolite. The import of this term would make it the golden stone. It is a gem of a yellowish green color, and now ranks among the Topazes. It is very transparent.

Chrysoprasus differs only from the Chrysolite in having a bluish hue. It is a variety of the Chrysolite, of a green color, with a golden brightness. It is sometimes called the yellowish green and cloudy Topaz.

Diamond, the hardest and most valuable of all precious stones; sometimes called *Adamant*. It is one of the most inflammable substances in nature, being pure carbon.

Emerald, the same with the ancient *Smaragdus*; one of the most beautiful of gems, of a bright green color, without any mixture.

Jacinth, a gem of a deep reddish yellow.

Jasper, a precious stone, variegated with divers colors, and of a very hard quality; some have been found of a sea green color.

Onyx, a species of the Chalcedony. Some call it a Sardonyx.

Ruby, a red purple stone, very hard and rare.

Sapphire, a precious stone, of a very beautiful pure blue, second only to the diamond in hardness, lustre, and value. It is of a different species, sometimes blue, red, and yellow combined.

Sardius, a gem of a reddish color, approaching a white.

Sardonyx, resembling both the Sardius and the Onyx.

Topaz, a yellow gem; or as some describe it, of a pale dead green; considered by mineralogists, a species of the Sapphire.

STRAINING OUT A GNAT. An allusion to the filtering of wine for fear of swallowing an unclean insect.

STRAIT GATE, "enter ye in at the strait gate." A metaphor taken from the custom at marriage feasts, of having a gate designated made narrow, through which those who were bidden might enter, but which

might exclude those who were not bidden. Matt. vii. 13; Luke xiii. 34. *Strive* means to agonize, and alludes to the athletic exercises in the Grecian games.

STREET, "the street called Straight," Acts ix. 11. This street still exists in Damascus, and extends from the eastern to the western gate, about 3 miles.

SUN, the great source of light and heat. Gen. i. 14; miraculous events connected with it, Josh. x. 12, 13; 2 Kings xx. 9-11; Luke xlii. 44, 45. Used as a symbol, Psa. lxxxiv. 11; Mal. iv. 2.

SWINE, the plural of *hog*. It was not only unclean by the Levitical law, but by strict Jews was regarded as impure and detestable in the highest degree. They would not so much as pronounce its name, but called it *the strange thing*. Among the charges of gross sins, mentioned by Isaiah, the eating of swine's flesh is specified, Isa. lxxv. 4; Matt. viii. 30-32.

SYCAMINE-TREE, mentioned only Luke xii. 6. Probably the mulberry tree.

SYCAMORE, a tree which bears fruit like a fig, and has leaves like a mulberry. Luke xii. 4.

SYCHAR, [a city,] a name of reproach applied by the Jews to *Shechem*, now *Naploose*, a city of Samaria, between Mounts Ebal and Gerizim; 24 miles north of Jerusalem. Three miles from Sychar was *Jacob's Well*, memorable for our Savior's conversation with the woman of Samaria.

SYCHEM, [a place of figs,] the name for *Shechem* in Acts vii. 16, being that also used in the Septuagint ver. of the Old Testament.

SYNAGOGUE, an assembly among the Jews for religious worship; also the place in which such assembly met. Frequently mentioned, Matt. iv. 23; vi. 2, 9; x. 17; xii. 9; xlii. 64; xliii. 1-7, &c.

SYNTACHE, [*that speaks or discourses*,] a female Christian, Phil. iv. 2.

SYRACUSE, [*that draves violently*,] once a rich and populous city, on the E. part of the island of Sicily, 33 miles in circumference. It was built 700 years B. C. Acts xxviii. 12.

SYRIA, [*sublime, deceiving*,] In Hebrew, it is called *Aram*. A country of Asia, extending from Asia Minor and the Mediterranean on the west, to the Euphrates on the east, and in its most extensive sense, including Palestine. In the time of the kings it more frequently indicated the kingdom of which Damascus was the capital than the whole country, or any other part of it.

SYRO-PHENICIA, [*purple, drawn to*,] Phenicia, properly so called, of which Sidon was the capital. In Mark vii. 27, the Canaanitish woman is called a Syro-phenician, because she was of Phenicia, which was then regarded as part of Syria.

TABERNACLE, the tent of assembly. A beautiful and costly tent, erected for the worship of God, while Israel was in the wilderness. Ordered to be built, Exod. xxv; preparations for it, xxv.; set up, xi. It was 45 feet long and 15 wide, and stood in a court 150 feet long, and 75 wide, enclosed by curtains 5 feet high, sustained by 60 pillars. A curtain divided the tabernacle into two apartments, the eastern one, called the Most Holy place, being 15 feet square. Heb. ix. 2-11.

TABERNACLES, Feast of, one of the three great festivals of the Jews, being that of the closing year. Lev. xxiii. 34-43; John vii. 2, 37.

TABITHA, [*clear-sighted*,] called also *Dorcas*. A Christian widow at Joppa, Acts ix. 36, who was restored to life by Peter.

TABOR, [*choice*,] a celebrated mount in the Holy Land, rising in Jezreel, or the plain of Esdraelon, about seven miles from Nazareth. It is extremely fertile, covered by trees and odoriferous plants. The summit presents a plain, a mile in circuit, which Buckingham says, affords the finest view to be enjoyed in Judea. This is supposed to be the holy mount of transfiguration, Matt. xvii. 1-13; Mark ix. 1-15; 3 Pet. i. 10-18.

TALENT, a Jewish coin or weight. It is not clear what was the exact value of the talent. That of silver was probably somewhere near 1500 dollars, and that of gold 25,000. Matt. x. v. 15.

TARSUS, [*winged, feathered*,] the capital city of Cilicia, on the river Cydnus, 6 miles N. E. of the Mediterranean. It was the native place of Paul, Acts ix. 11.

TAVERNS, **THE THREE**, a place about 33 miles south of Rome, Acts xxviii. 13.

TEACHERS, False, their character described, and Christians warned against them, Rom. xvi. 17; 2 Cor. xi. 13; Gal. i. 7-9; Phil. iii. 2; Col. ii. 8, 18; 1 Tim. i. 7; iv. 2; vi. 3; 2 Tim. iii. 2-5, 15; Heb. xiii. 9; 3 Pet. ii. 1.

TEMPERANCE recommended, Prov. xxiii. 1-8; Gal. v. 23; Eph. v. 18; Titus i. 8; ii. 2; 3 Pet. i. 6.

TEMPLE, a house or dwelling set apart for the worship of God. The materials of Solomon's temple prepared by David, 1 Chron. xvii. 22; built by Solomon, 1 Kings vi. vii; the dedication of it, viii; repaired by Joash, 2 Kings xii. 1-15; by Hezekiah, 2 Chron. xxxi; by Josiah, 2 Chron. xxxiv; burned by the Chaldeans, 2 Kings xxv. 9; 2 Chron. xxxvi. 19; a new one built after the captivity, Ezra iii. v.-viii; the chambers in it cleansed, Neh. xiii. 9; the people excited to build it, Hag. i; its glory to exceed the former, Hag. ii. 7-9; a future one described in vision to Ezekiel, Ezek. xl, &c.

TEMPERATION of Jesus, Matt. iv. 1-11; Mark i. 12, 13; Luke iv. 1-13.

TERTIUS, [*the third*,] an amanuensis to the apostle Paul, Rom. xvi. 22.

TERTIUS, [*a liar*,] an orator who pleaded against Paul before Felix, Acts xxiv. 1-9.

TESTAMENT, more properly rendered *covenant*, Heb. ix. 15-20.

TETRARCH, a prince of a fourth part of a state, who had the power, without the title or crown of a king, Matt. xiv. 1; Luke xiii. 1; ix. 7; Acts xlii. 1.

THADDEUS, [*that praises*,] a surname of Jude, Matt. x. 3.

THEOPHILUS, [*a friend of God*,] mentioned Luke i. 3; Acts i. 1.

THESSALONIANS, the title of two Epistles written to the congregation at Thessalonica, which was planted by Paul. See Acts xvii.

The *First Epistle* is generally admitted to have been the earliest of Paul's letters. He enjoined it to be read to all the adjacent churches, Chap. v. 27. His object seems to have been to confirm them in the faith, and to excite their piety.

The *Second Epistle*, written soon after the first, commends their faith and charity, rectifies their mistake in supposing that the day of judgment was at hand, admonishes them of certain irregularities, &c.

THESSALONICA, [*victory against the Thessalonians*,] now Saloniki, a city and seaport of Macedonia, both in ancient and modern

- times large and commercial. It is situated on a gulf, about 200 miles from Athens.
- THEUDAS**, [*a false teacher*], a Jewish insurgent who was slain, while a band of followers that he had induced to join him were scattered and brought to nought, Acts v. 36.
- THOMAS**, [*a twin*], or **Didymus**, one of the apostles, Matt. x. 3; John xi. 16; xi. 25.
- THORNS**, used as a punishment, Matt. xxvii. 30; Mark xv. 17; John xix. 3.
- THYATIRA**, [*sacrifice of labor*], a city on the northern border of Lydia, about 27 miles from Sardis, the seat of one of the seven apocalyptic churches, Rev. i. 11; ii. 18. The modern name is *Akhisar*.
- TIBERIAS**, [*good vision*]. The sea of Galilee. Also a city on the lake or sea of Tiberias, 55 miles north of Jerusalem, and now called *Tabaria*.
- TIBERIUS**, [*son of Tiber*], the third emperor of Rome, Luke iii. 1.
- TIME**, to be improved, Eccl. xii. 1; Matt. v. 25; Luke xix. 45; John ix. 4; xii. 25; Rom. xiii. 11; 1 Cor. vi. 2; Gal. vi. 9, 10; Eph. v. 16.
- TIMOTHY**, [*honor of God*], a young Christian of Derbe, grandson of Lois, and son of Eunice, a Jewess, by a Greek father, who was probably a proselyte, Acts xvi. 1, xx. 4; 1 Tim. i. 6; iii. 15. The apostle Paul made him the companion of his journeys and labors, Acts xvi. 2, 3; 1 Tim. iv. 13; and is often alluded to by him with paternal affection, 1 Tim. i. 2, 15; 1 Cor. iv. 17, &c.
- The two *Epistles* to Timothy were written by Paul, from Rome, not long before his death. In these he is instructed in the choice of officers for the church, in the proper department of a Christian minister, in the method of church government and discipline, the importance of steadfastness in Christian doctrine, the perils and seductions that should come, &c.
- TITHES**, means *Tenth*; instances, Gen. xiv. 20; xxviii. 22; laws concerning, Lev. xvii. 30–32; Deut. xiv. 22, 23; Neh. x. 37; Mal. iii. 8–10; Heb. vii. 5.
- TITUS**, [*honorable*], a Christian teacher, and companion and co-laborer of Paul. He was of Greek origin, but converted by the apostle, who calls him his own son in the faith, Titus i. 4. The apostle left Titus in Crete, to establish and regulate the churches in that island, Titus i. 5.
- The *Epistle* to Titus contains similar instructions to those addressed to Timothy. It gives the qualifications and duties of elders—the doctrine of obedience to civil rulers—the necessity of good works, and the proper treatment of foolish questions and heretics. This epistle seems to have been written from Ephesus, shortly after Paul had visited Crete, Titus i. 6.
- TONGUE**, the duty of governing it, Psa. xxxix. 1; James iii. 2–12.
- TONGUES**, confusion of, Gen. xi. 1–9; gift of, Mark xvi. 17; Acts ii. 4; x. 46; xix. 6.
- TRACHONITIS**, [*rock*], a district in the N. E. part of Palestine.
- TRADITIONS**, not to be regarded, Matt. v. 1–20; Mark vii. 1–23; Col. ii. 8; Titus i. 14.
- TRAINING** children, a duty, Gen. xviii. 19; Deut. iv. 9; vi. 6–9; xl. 19; Psa. lxxviii. 5, 6; Eph. vi. 4.
- TRANCE**, a state of mind, in which a person is wrapped into visions of future or distant things, to which the body seems insensible, Num. xxiv. 4, 16; Acts x. 10; xi. 5; xxii. 17.
- TRANSFIGURE**, to change the figure and appearance, as Christ did on the mount, Matt. xvii. 2; Mark ix. 2.
- TREASURY**, a place where the public money is kept or managed, Mark xii. 41. This treasury was a chest, into which the people put what they pleased: it was placed in one of the rooms of the temple, and the voluntary offerings were for its repairs.
- TROAS**, [*penetrated*], a maritime city of Phrygia, or of Mysia, in the Hellespont, Acts xvi. 8; xi. 5, 6.
- TROGYLLIUM**, a town and promontory on the western coast of Asia Minor, opposite Samos, Acts xx. 15.
- TROPHIMUS**, [*well-educated*], a native of Ephesus, converted by Paul, Acts xx. 15.
- TRUTH** the, emphatically, Gal. iii. 1; James v. 9; or sincerity, Josh. xxiv. 14; 1 Sam. xii. 24; Psa. xv. 3; ii. 6; Prov. iii. 3; viii. 7; xii. 17, 19; 1 Cor. v. 8; Eph. iv. 25.
- TRYPHENA**, [*delicious*], a female disciple at Rome, Rome, xvi. 12.
- TRYPHOSA**, [*thrive aiming*], a female disciple at Rome, Rom. xvi. 12.
- TYCHICUS**, [*casual*], a disciple, employed as a messenger to several congregations, Acts ix. 4; Eph. vi. 21, 22.
- TYPES** of Christ, brass serpent, Num. xxi. 9; John iii. 14, 15; bread or manna, Exod. xvi. 15–35; John vi. 31–58; Rev. ii. 17; a lamb, Gen. xxi. 7, 8; Exod. xii. 3–5; xxi. 39; Isa. liii. 7; John i. 29; Acts viii. 32; 1 Pet. i. 19; Rev. v. 6–13, &c.; Melchizedek, Gen. xiv. 18–20; Heb. v. 6; vii. 1, 14; pass-over, Exod. xii. 1 Cor. v. 7, 8; scapegoat, Lev. xvi. 20–22; Heb. ix. 30; 1 Pet. ii. 24.
- TYRANNUS**, [*a prince*], a sophist or rhetorician of Ephesus, who kept one of those schools of philosophy and eloquence so common at that period, Acts xix. 9.
- TYRE**, [*stronghold*], a large city of Phenicia, supposed to have been built by a colony of Sidonians, and hence called the "daughter of Zidon," Job. xix. 20; Isa. xxiii. 13; Matt. xi. 21.
- UNBELIEF**, causes of, John v. 44; 1 Cor. iv. 4; Eph. ii. 2; 1 Thess. ii. 12; danger of, Mark xvi. 16; Luke xii. 46; John viii. 24; Rom. i. 28; 2 Tim. ii. 13; Rev. xxi. 8.
- UNBELIEVERS**, Christians should not unite with them, 1 Cor. v. 14, 15, 19; to be shunned, Rom. xvi. 17; 1 Tim. vi. 3.
- UNION** to Christ, shown by comparison to a body, 1 Cor. xii. 12, 27; Eph. iv. 15; Col. i. 18, 24; to a building, Eph. ii. 20–22; 1 Pet. ii. 4–7; to a vine, John xv. 4–8; to the conjugal union, Eph. v. 23, 24; it is as the union of the Father and son, John xvii. 11, 21, 23; Rom. viii. 23, 30; 1 Cor. vi. 17.
- UNJUST STEWARD**. In Luke xvi. 8, the *lord* spoken of was not as some suppose the Lord Jesus Christ, but the *lord* or *master* of the steward. Hence the argument that some have raised on this passage, immediately comes to nought.
- UNLEAVENED BREAD**, Feast of, or *Pasover*. See *FESTIVALS*.
- UPPER MILLSTONE**, Matt. xxiii. 6. The Syrians rolled up some in sheet lead, and hung a heavy weight upon the necks of others, whom they cast into the rivers and lakes, as a capital punishment.
- UPPER ROOMS**, [*places or corners*], Matt. xxiii. 6. In the Jewish synagogues, the elders sat with their backs towards the ark or chest wherein was the book of the law, and their faces towards the congregation, who looked towards the ark; and these seats were more honorable than others, and are here called the chief seats.

VAT. The *Amphora* on referred to in Mark xii. 1, was a vessel, placed under the *lecanos*, or vat, as a receptacle for the new wine or oil. A place was digged for holding it, as well as sometimes for the vat in which the fruit was trodden. Matt. xxi. 33.

VEIL, whatever hides anything from view. As a female covering, Gen. xiv. 46; Ruth iii. 15; 1 Cor. xi. 1-10; veil of the tabernacle and temple, Exod. xxvi. 31-37; Lev. xvi. 2; Matt. xxvii. 61; Mark xv. 33; Luke xiii. 45; Heb. vi. 19.

VENGEANCE of God, Gen. iv. 15; Deut. xxxii. 41, 43; Isa. xxxiv. 8; 2 Thess. i. 8.

VIALS were of common use in the temple service. They were not like those small bottles which we call by that name; but were like cups on a plate, in allusion to the censers of gold, which on account of the heat of the fire burning the incense, were often put upon a plate. Rev. xvi.

VINE, one of the most prominent productions of Palestine, and still bears most luxuriantly. Notwithstanding the present depressed state of the country, it even now exports vast quantities of grapes, raisins, and insipidated grape juice, (or *honey of grapes* as it is called,) into Egypt. The vine was an emblem of the Hebrew nation. A period of security and repose is figured by every one sitting under his own vine and fig-tree. The vine is also used by our Saviour as an emblem of himself, John xv.

VINEGAR, mingled with gall, Matt. xxvii. 34. Medicated wine, to deaden the sense of pain, was given to the Jewish criminals when about to be put to death; but they gave our Lord vinegar, and that in mockery, as they did other things, of his claim to royalty. But the force of this does not appear, if we do not recollect the quality of the wines drank anciently by princes, which it seems were of the *acet* sort.

VINEYARD, a piece of ground planted with vines. The vineyard was prepared with great care, the stones being gathered out, a secure fence made round it, and a scaffold, or high summer house, built in the centre, where, as the fruit ripened, a watchman was stationed, and where there was also shelter for the workmen at their meals, and a suitable place to keep the tools. Isa. v. 1-7; Matt. xxi. 33. This was, of course, deserted at other seasons of the year. See Isa. i. 8.

VISION, a supernatural appearance of men and things to the mind of a person not asleep, Acts ix. 10; 1 Cor. xii. 1. Thus has God often shown his people what eye had not seen, nor ear heard.

VOLUME, something *rolled up*, as was the ancient form of books, Psa. xl. 7; Heb. x. 7.

WALKING with God, Rom. viii. 1, 4; 1 Cor. v. 7; xiii. 14; Gal. v. 16, 25; Col. iii. 6.

WASH, to bathe, or purify. The Jews washed before eating, as they used their hands instead of knives and forks. Mark vii. 3. Kitto says that when some Pharisees remarked that our Lord ate with unwashed hands, they did not mean that he did not at all wash his hands, but that he did not *plunge* them according to their own practice. No Jew entered a house without removing his shoes or sandals; nor do Orientals to this day. We see the propriety of this when we consider that *char* is not being used, all sat upon the floor, and therefore, must be kept very clean.

WASHING THE FEET is among the most ancient, as well as the most obligatory, of

the rites of Eastern hospitality. See Gen. xvi. 4; xix. 2; xiv. 22; xix. 21. From 1 Sam. xxv. 41, it appears that servants and sons sometimes performed this rite as their appropriate duty. For the master of a house to do it was esteemed the greatest condescension, John xiii. 8. To wash the feet was not only a token of affectionate regard, but also a sign of humility. This union of affectionate attention and lowly service is found in the example of Jesus, John xiii. 4-15, and in 1 Tim. v. 10. The Hindoos, like the Jews, walk home barefoot from bathing, hence the appropriateness of the remark, "He that is washed, need not, save to wash his feet," John xiii. 10.

WATCH, a Roman guard, consisting of 60 soldiers, allowed the Jewish rulers to quell tumults. Matt. xxvii. 65.

WATCHES. The Jews in ancient times divided the night into *three parts*, the *evening*, the *middle*, and the *morning*, each part including four hours, Exod. xiv. 24; Judges vii. 19; 1 Sam. xli. 11; in after times, they divided the night into *four*, in imitation of the Romans, who relieved their sentinels at the end of every three hours, Matt. xiv. 25; Mark vi. 43. These parts of the night were usually denominated the *first*, *second*, *third*, and *fourth watches*; but they were sometimes styled the *evening*, *midnight*, *cock-crowing*, and *morning*. Matt. xiv. 25; Luke xii. 35; Mark xiii. 35.

WATER, miraculous changes or supplies of it, Exod. vii. 10; xiv. 21; xv. 25-27; turned into wine, John ii. 8; brought out of a rock, Exod. xvi. 8; Num. xx. 7-13; Josh. ii. 13-17; 2 Kings ii. 8, 14; 1st. 20, 22; vi. 6; John ii. 3; Jesus walks on it, Matt. xiv. 25; Mark vi. 43; John vi. 10.

WAVERING condemned, Gen. xli. 4; Heb. x. 23; James i. 6, 8; 2 Pet. ii. 14; iii. 10.

WEDDING GARMENT, Matt. xxiii. 12. It was usual for persons to appear at marriage feasts, in sumptuous dress, adorned with florid embroidery. But as travelers were sometimes pressed in, and as they could not be provided with such garments, robes out of the wardrobes of the rich, were tendered to them. If such persons refused this offer, and appeared in their own apparel, it was highly resented, as a token of their pride and contempt for those who invited them.

WHITE STONE, Rev. ii. 17. This important passage, alludes to a custom of noting and perpetuating friendship, among the Greeks and the Romans, by dividing a pebble, and after each had inscribed his name on the flat surface, they were exchanged. The production of either half was sufficient to insure friendly aid, even from descendants. Voting was done by casting a white stone in approval, and a black one for rejection.

WIND. The original word is *anemos*, and occurs 29 times. It is never translated spirit. **WINE.** There are no less than 13 distinct Hebrew and Greek words, translated by the word *wine*, either with or without the adjectives *new*, *sweet*, *mixed*, and *strong*. These each refer to some particular kind or condition of wine, which being all translated by one common generic term, fails to express the meaning of the original, and creates confusion in the mind of the reader. But as space forbids a full examination of the terms, the reader is referred to *Little's Cyclopaedia*. Art. *WINE*.

WITCII, a person who pretends to inspira-

- tion, hence a public mocker of the Delty, and of his servants, the prophets; living on the credulity of the people, and thus bringing into contempt God's authorized ambassadors; a class of systematic and audacious plunderers and deceivers; hence the order that such should not be permitted to live. Exod. xxii. 18; Lev. xx. 17. Witchcraft excludes from the kingdom of God. Gal. v. 20.
- WITNESSES**, not to be fewer than two. Num. xxxiv. 30; Deut. xvil. 6; xix. 15; Matt. xviii. 16; 2 Cor. xiii. 1; 1 Tim. v. 19.
- WIVES**, their duty, Gen. iii. 16; Eph. v. 22; Col. iii. 18; Titus ii. 3; 1 Pet. iii. 1.
- WOMEN**, how they should behave in public worship, 1 Cor. xii. 1—16; xiv. 34, 35; 1 Tim. ii. 11, 12; aged, their duty, Titus ii. 3; young, theirs, 1 Tim. v. 14; Titus ii. 4, 5; how to adorn themselves, 1 Tim. ii. 9; 1 Pet. iii. 2.
- WORD** of God, the Scriptures, Mark vii. 13; Luke iv. 4; Eph. vi. 17; 1 Pet. i. 23, 25; the Gospel, Luke v. 1; Acts iv. 31; xvi. 7; viii. 14; xiii. 7.
- WORLD**, the earth and all the animals and vegetables on its surface: mankind generally. The word *world* in the common version is the rendering of no less than four different Hebrew words in the Old Testament, and four Greek words in the New. The Greek word *αἰών*, age, or the plural form ages, is rendered *world* no less than 33 times, and the adjective form of the word 3 times. *Οἰκουμένη*, the habitable, or inhabited earth, occurs 15 times, and is translated *world* 14 times, when the connection plainly shows in many instances that it has a limited meaning, as in Luke ii. 1; iv. 5; and *earth* only once. *Γῆ*, earth or land, is translated *world* once in Rev. xiii. 8. *Κόσμος*, order, regularity; the world, universe, &c.; occurs 180 times, and is rendered by *world* 135 times, and once *adorning*.
- not to be conformed to, Rom. xii. 2; Gal. vi. 16; James i. 27; iv. 4; 1 John ii. 15; v. 4.
- WORSHIP** to be paid to God only, Exod. xx. 1—6; Matt. iv. 10; Acts x. 25, 26; xiv. 13—
- 18; Col. ii. 18; Rev. xix. 10; xii. 5; public worship, Matt. xviii. 20; Acts i. 14; Heb. x. 25.
- WRATH** of God on the impenitent, John iii. 20; Rom. i. 18; ii. 5, 8; Eph. v. 6.
- YOKE** of Christ, easy, Matt. xi. 30; Rom. xii. 1; 1 John v. 3.
- YOUNG** persons, their duty, Titus ii. 6; 1 Pet. v. 5; examples, 2 Tim. iii. 15; Jesus, Luke ii. 42—52.
- ZACCHEUS**, [pure, justified,] a superintendent of taxes at Jericho. Luke xix. 2.
- ZACHARIAH**, [memory of the Lord.] Several persons of this name. One of the chief was one of the minor prophets, son of Barachiah, who returned from Babylon with Zerubbabel, and began to prophesy about 520 years B. C. He wrote the book which bears his name, and predicted many things relating to the Messiah, and the future restoration of Israel.—The name also of the father of John the Baptist. Luke i.
- ZEAL**, commended, Matt. v. 6; 1 Cor. xvi. 13; Gal. iv. 18; Jude 3; Rev. iii. 19; improper, reprov'd, ix. 55; Rom. x. 2.
- ZEBEDEE**, [abundant portion,] the father of the apostles James and John, Matt. iv. 21.
- ZEBULON**, [habitation, dwelling,] the Tribe of, a district of Palestine, on the west side of the lake of Gennesareth.
- ZELOTES**, or *ZEALOTS*, a sect often mentioned in Jewish history. The name was probably given to Simon from his having been connected with it. He is also called *Canaanite*, probably for the same reason; the word *Kana* in Hebrew, having the same meaning as *Zealots*. Luke vi. 15; Acts i. 13.
- ZENAS**, [tiring,] a doctor of the law, and a disciple, mentioned Titus iii. 13.
- ZERUBBABEL**, [a stranger at Babylon,] son of Salathiel, and of the posterity of David, Matt. i. 12.
- ZION**, or *SION*, [a monument, sepulchre, tower,] the highest mountain in Jerusalem, where was built the city of David, Isa. xlviii. 2. Zion is often used poetically for Jerusalem, Micah iii. 12; and sometimes is applied to the inhabitants of Jerusalem.

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